

A world map with a blue background and green/yellow lines representing ocean currents. The text "CURRENTS IN ANTHROPOLOGY" is overlaid in white.

CURRENTS IN ANTHROPOLOGY

8th Annual STUDENT RESEARCH CONFERENCE

April 3rd, 2025

Department of Anthropology
University of Victoria



University
of Victoria
Anthropology

Welcome to *Currents in Anthropology*:

A Student Research Conference

We acknowledge and respect the Ləkʷəŋən (Songhees and Xʷsepsəm/Esquimalt) Peoples on whose territory the university stands, and the Ləkʷəŋən and WSÁNEĆ Peoples whose historical relationships with the land continue to this day.

The Department of Anthropology at the University of Victoria is hosting this conference as an annual celebration of the research efforts of our undergraduate and graduate students. The podium and poster presentations represent research completed for class projects, Honour's theses, directed studies, JCURA and VKURA research, and Master's and doctoral research.

SCHEDULE AT A GLANCE (times are approximate)

10:30 am – 4:00 pm ***Posters (Cornett B250 & hallway)***

11:00 am – 2:45pm ***Podium Presentations (Cornett B235)***

10:30 am – 11:00 am Mix, mingle, munch and view posters

11:00 am – 12:50 pm Welcome and Territory Acknowledgement
& Morning Research Presentations

12:30 pm – 1:30 pm Mix, mingle, munch and view posters

1:30 am – 2:45 pm Afternoon Research Presentations

2:45 pm – 4:00 pm Mix, mingle, munch and view posters

PODIUM PRESENTATIONS

11:00 am – 12:30 pm, CORNETT B235

11:00 Welcome and Territory Acknowledgement by Indigenous Elders

Morning Presentations: (times are approximate)

11:10 Solenna Castro: **The Importance of Engaging and Thought-Provoking Elements**

11:30 Sebastien Falkenberg: **Hands of the Paleolithic – Missing or Manipulated? An experimental examination of hand stencils with “missing” digits**

11:50 Carol Barbon, Shelby Andrews, Alex Bierlmeier, Ben Choinski: **Beneath the Ink: The Hidden Craft of Medieval Manuscripts**

12:10 Kayden Russel Black: **Googledybunkers: Pseudo-Archaeology and Questions of Research Dissemination**

12:30   

Afternoon Presentations - Honours:

1:30 Dana Frederic: **Reframing Food Sovereignty in Eastern Cuba: Resilience and Agency Among Small-Scale Farming Communities**

1:45 Beatrice McIntosh: **Community Practices and Dynamic Traditions Fostered by Jewish Post-Secondary Students in Victoria, BC**

2:00 Fynley Calder-Rasmussen: **Denial of Compensation for Marine Conservation: Pelagic Northern Fur Sealing as an Indigenous Industry on the Northwest Coast**

2:15 Avery Cobby: **Childhood Growth: Comparing Long Bone Cortical Thickness and Length in Four Hunter Gatherer Groups**

2:30 Skye Bartel-Ens: **The Zooarchaeological Study of Sculpin (Cottidae) at an Ancient WSÁNEĆ Village Site**

2:45 Question period

POSTER PRESENTATIONS

10:30 am- 4:00 pm, CORNETT B250 & hallways

1. **The Gibbon Lens: Anatomy and Morality in Gibbon Paintings from China, Japan, and Korea.** Shannon Stewart
2. **Evaluating leopard predation pressure on chimpanzee temporal and spatial habitat use in West Africa.** Sarah Stockdale
3. **Siau Island Tarsier Conservation.** Erika Vandersluys and Jonvie Lockhart
4. **Autism in Anthropology.** Katherine Taylor-Hood
5. **Turnshoes: An Exploration of Medieval Footwear Production and Practices.** Gwaiidon Duckworth-White
6. **“Sweet Responses Still Repeating”: How Sacred Harp Singing Persists To This Day.** Tyan Cherepuschak
7. **Burnt Brilliance: Exploring Charcoal's Artistic Influence in Prehistoric France.** Jonvie Lockhart and Erika Vandersluys
8. **Decolonizing Indigenous Heritage in Public Spaces: What's Left Unsaid?** Royal Dedora
9. **Cultivated Wilderness: Resource Management Practices that Supported Indigenous Existence on the Northwest Coast.** Micah James
10. **Kelp! Where are all the vegetables in my archaeological record?** Sebastien Falkenberg
11. **Is Life Still Precious? Exploring the Legacy of Human Stewardship on the Environment.** Gabe Sayers
12. **You Recovered Some Shells – Why Should We Care? The Importance of Cultural Resource Management in Protecting At-Risk Archaeological Sites along the Northwest Coast: A Case Study of the Waters Edge Road Site DdRu-96.** Lily Collins
13. **Following paths into the past: Grease trails of the Northwest Coast as networks of power and exchange.** Anuk David and Lily Roemer
14. **Reclaiming the Past: Traditional Knowledge and the Impacts of Archaeological Practices on Indigenous Burial Sites of the Northwest Coast.** Grace Hennebery and Beth Dow
15. **Archaeologists in search of wet blankets: How wetlands can aid our understanding of blanket weaving traditions in the Pacific Northwest.** Miranda Mail

- 16. Conflicts, Social Hierarchies and How They Materialize in the Archaeological and Ethno-historical Records of the Pacific Northwest Coast.** Cooper Foxall and Jonas Kobrc
- 17. Grave Inclusions on the Northwest Coast: Social Hierarchies and the Impact of European Contact.** Jen Preece
- 18. “We Were Farmers”: Ancestral Coast Salish Wapato Management and the Redefinition of Social Complexity on the Northwest Coast.** Anna Jensen
- 19. Material Evidence of Intangible Culture on the Pacific Northwest Coast.** Grace Taylor
- 20. Goat Horn Bracelets: appearance, significance, and disappearance.** Kaia Carr-Meehan
- 21. Lost Dogs: The disappearance of the Coast Salish Wooly dog.** James Belknap
- 22. Red and White: Rockfish as a Supplementary Marine Resource for Salmon Fishing in the Southern Haida Gwaii.** Nobuto Arai
- 23. Reframing Food Sovereignty in Eastern Cuba: Resilience and Agency Among Small-Scale Farming Communities.** Dana Frederick (JCURA)
- 24. The Zooarchaeological Study of Sculpin (Cottidae) at an Ancient W̱SÁNEĆ Village Site.** Bartel-Ens, Skye (JCURA)
- 25. Denial of Compensation for Marine Conservation: Pelagic Northern Fur Sealing as an Indigenous Industry on the Northwest Coast.** Fynley Calder-Rasmussen (JCURA)
- 26. May the fire continue guiding our path: Human relations with portable lamps a comparative analysis.** Fabiola Sanchez Baldera

PODIUM PRESENTATION ABSTRACTS

(alphabetical order by first author)

Beneath the Ink: The Hidden Craft of Medieval Manuscripts. Barbon, Carol; Andrews, Shelby; Bierlmeier, Alex; Choinski, Ben

Medieval manuscripts are beautiful monumental works of art that form part of material culture during the Middle Ages. The hand written words, illuminated art, and depictions of mysterious snails, captivate and fascinate. But how does a sheet of prepared animal parchment turn into a manuscript? This project will use experimental archaeology to re-create a portion of the process of manuscript production with exploring the making of medieval inks, pigments, and writing tools. By working with materials available in Europe during the Middle Ages such as oak galls for ink, Brazilwood and cochineal shells for pigments, feather quills, and goatskin parchment, we aim to understand the technical and experiential aspects of manuscript creation. As of this submission our experiment is still being conducted but it will conclude by the time of the conference. We will be observing how our homemade inks and pigments interact with our goatskin parchment along with examining the effects of different compositions of water and binding agents such as egg yolks and gum arabic. We also plan on exploring the process of correcting mistakes and how these corrections affect the parchment and inform the production of palimpsests. At the conference we plan on discussing the results of our project along with elaborating on the processes we took with making the inks and pigments, using them on goatskin parchment, and the experiential differences between writing with medieval versus modern materials to explore what was lost and gained through the use of modern tools.

The Zooarchaeological Study of Sculpin (Cottidae) at an Ancient W̱SÁNEĆ Village Site. Bartel-Ens, Skye (Honours)

Zooarchaeology, the study of animal remains within an archaeological context, allows us to uncover the human-animal relationships that existed in the past. Studying these human-animal relationships includes investigating how animals interacted with humans in regard to subsistence, culture, and environment.

This zooarchaeological study investigates how a subsample of fish excavated from ȜEL,İŁĆE, an ancient ȚSÁNEĆ winter village site located in Cordova Bay, impacted people's lives. Analysis of the study sample revealed an anomaly in the abundance of sculpins (Cottidae) at ȜEL,İŁĆE, when compared with surrounding sites. This observation led to the following research questions: Why do we find so many sculpin remains at ȜEL,İŁĆE? What methods were used to harvest sculpin? How were sculpins used? Through the analysis of ȚSÁNEĆ histories and Ethnographic studies, it has been found that sculpins were highly abundant in habitats around ȜEL,İŁĆE, and they were likely harvested using the hook and line fishing method. The high abundance of sculpin found in hearth features throughout the site suggests that they were used as a supplemental subsistence source. Going forward, this research informs the extend of ȚSÁNEĆ land use practices, and provides empirical archaeological evidence that may be used in movements such as land back.

Denial of Compensation for Marine Conservation: Pelagic Northern Fur Sealing as an Indigenous Industry on the Northwest Coast. Calder-Rasmussen, Fynley (Honours)

The Canadian Pelagic Sealing industry (1860s –1911) involved hunting and selling northern fur seal (*Callorhinus ursinus*) pelts. This industry stretched across the Pacific Rim, with the countries of Canada, Japan, Russia, and the United States participating until hunting at sea was halted after the 1911 Northern Pacific Fur Seal Treaty. In British Columbia, Indigenous hunters from Nuu-chah-nulth communities along the west coast of Vancouver Island played pivotal roles in the production process, organization, and distribution of this commercial industry, generating wealth among numerous Nuu-chah-nulth communities. This industry peaked in the early 1890s, coming to an end after 1911 due to increasingly scarce northern fur seal populations. Many Nuu-chah-nulth sealers applied for compensation for this loss of livelihood and lost income. This project compiled information from a document published in 1916, listing over 900 Indigenous claimants who were denied compensation by name, amount, and community affiliation. This enables a proxy for skilled and knowledgeable hunters and can be compared to archaeological information, as northern fur seal bones are among the most abundant species in marine

mammal assemblages along the west coast of Vancouver Island over the last 5,000 years. We found that sealers from Nuu-chah-nulth communities represented the largest percentage of claimants in British Columbia. We argue that this data indicates that the denial of recompense following this treaty disregards this enduring cultural practice, the central role Nuu-chah-nulth hunters played in this economically significant industry, and relates to the larger issue of encroaching on Indigenous rights in the name of ecological conservation.

The Importance of Engaging and Thought-Provoking Elements. Castro, Solenna

The earliest evidence of art is remarkable on its own, yet there can sometimes be a sense of disconnect between us and our ancestors. Early humans and modern humans may seem to have lived vastly different lives, especially with the immense impact of technology on our daily existence—even down to our physiology! However, I believe there are still shared experiences that connect us. While stories about early humans often focus on struggle and survival, those moments of hardship were intertwined with cultural expression and artistic creation. As an illustrator, I have been exploring ways to integrate characters and storytelling into my anthropology studies—whether to capture real moments, document the world around me, or build entirely new ones. With this in mind, I found that the best way to interpret art was through art itself! For my presentation, I illustrated 5 short graphic novel comics that reimagine the origins of several Paleolithic art pieces discussed in my ANTH349 Paleolithic Art course with April Nowell. These include cave paintings, carvings, jewelry, and tools. My goal is to use storytelling through illustration to inspire a more personal connection to these ancient works while also exploring storytelling illustration as a potential research medium in anthropology.

Childhood Growth: Comparing Long Bone Cortical Thickness and Length in Four Hunter Gatherer Groups. Cobby, Avery (Honours)

This study investigates childhood skeletal growth patterns in four hunter-

gatherer groups—Late Stone Age (LSA), Sadlermuit (SAD), Indian Knoll (IK), and Point Hope (PH)—by analyzing the cortical thickness and diaphyseal length of the femur and humerus. These measurements reflect adaptation to environmental stressors and provide insights into early-life growth trajectories. The research addresses the following questions: (1) How do cortical thickness and diaphyseal length vary among the SAD, PH, IK, and LSA groups? (2) What environmental and dietary stressors contribute to these variations? (3) How do these growth patterns compare to modern growth trajectories from the Maresh dataset? (4) Do the observed differences align with expectations based on prior knowledge of the groups? Statistical analyses, including ANOVA and non-parametric tests, identified significant differences in humeral and femoral measurements. It was hypothesized that the SAD group would exhibit greater humeral cortical thickness due to its reliance on marine transportation (i.e., kayaking) and the associated biomechanical stress. However, the results revealed that IK exhibited the greatest cortical thickness in both the humerus and femur. These findings suggest that factors beyond mechanical loading, such as diet or other ecological factors, likely influenced skeletal growth. This study provides valuable insights into how past populations adapted to their environments and how external factors shaped childhood skeletal development.

Hands of the Paleolithic – Missing or Manipulated? An experimental examination of hand stencils with “missing” digits. Falkenberg, Sebastien

Hand stencils and prints are found in caves and on walls across the world, with dates spanning tens of thousands of years. Two sites are of particular interest as they have numerous unique stencils that appear to be missing fingers. Academic debate on the reason behind these missing digits has been ongoing for decades, with limited conclusions. Here I use experimental methods to recreate these hand stencils, supporting the theory that these stencils could have been made without physical harm to the individuals by simply bending their fingers. My recreation also gives insight into how a true "missing" digit could be differentiated from a bent one (dependant on positioning). These results help clarify the assumptions made in this debate and give weight to the argument that these stencils are not the result of frost-bite or ritual

amputation, but instead may be a precursor to a numeric system or form of sign language.

Reframing Food Sovereignty in Eastern Cuba: Resilience and Agency Among Small-Scale Farming Communities. Frederic, Dana (Honours)

Cuba has historically maintained low levels of malnutrition through its state rationing system, and agrarian reforms in the 1990s led to the nation being hailed as a success story in food sovereignty and sustainable agriculture. However, a worsening economic crisis, exacerbated by the COVID-19 pandemic and ongoing trade embargoes, has led to nationwide scarcity, forcing many individuals to rely on alternative economies to access food. This research examines the concept of food adequacy within the socio-political and economic context of Eastern Cuba, exploring how lived experiences of small-scale farmers in a socialist state challenge and inform the predominantly capitalist-centric discourse on food sovereignty. Using qualitative ethnographic methods, this research emphasizes the resilience and agency of small-scale farmers through their diverse strategies for mitigating food inadequacy and explores how they navigate the intersection between state and informal economies. Findings reveal limitations in current food sovereignty discourse and offer a unique perspective on broader discussions of agro-resilience and food adequacy in small-scale farming communities.

Community Practices and Dynamic Traditions Fostered by Jewish Post-Secondary Students in Victoria, BC. McIntosh, Beatrice (Honours)

As an ethno-religious minority at the intersection of Euro-Canadian young adulthood and deep legacies of heritage and history, young Jewish adults in Victoria, BC are uniquely oriented within a complex set of transnational, transgenerational, and multiethnic dynamics. Particularly in a region which is highly secular, and in a broader cultural context with strong narratives related to multicultural nationalism, the experiences of young Jewish adults in this city are distinctive. In this study, I strive to address the questions of how, exactly, are young adults engaging with hybridized Jewish-Canadian identities, building

communities which reflect this engagement, and envisioning themselves within the continuum of Jewish pasts, presents, and futures. Through qualitative methods including participant observation and semi-structured interview research within this community, I am proposing a triad model of youth Jewish engagement with heritage, culture, and identity. The model is premised on the following three pillars: Jewishness as fostered and expressed through seeking affirming Jewish community among peers, Jewish identity as consistently evolving during early adulthood, and Jewish identity and belonging as expressed through the creation of unique translocal community space. Through qualitative inquiry and interpretation, I present a viewpoint on this community which embraces internal diversity, complex and pluralized Jewish identities, and collective cultural experience.

Googledybunkers: Pseudo-Archaeology and Questions of Research Dissemination. Russel Black, Kayden

In recent decades, misinformation surrounding ancient history has exploded in popular and online culture. From the History Channel to YouTube Shorts, pseudo-educational figures whose careers are built off spreading misinformation have enjoyed swathes of attention. In a world where academic research is inaccessible to the general public, pseudo-archeological narratives have begun to dominate the popular understanding of ancient history to an alarming degree. Consequently, within the field of archeology and its peripheral disciplines, communities of armchair experts and academics alike have come together to counter the spread of pseudo-archaeology, or the attempt to interpret or otherwise study archeological information without adherence to the scientific method. In this article, I will examine what I view as the most pressing themes in pseudo-archaeology: the extent of its circulation; potential pathways to political radicalisation and Canadian focused areas of potential harm; anti-intellectualism and research ethics; and false narratives of censorship and misrepresentation of archaeology as a discipline. Finally, I will argue that more accessible—and more engaging—forms of research dissemination may be the best way to combat pseudo-archaeology.

POSTER PRESENTATION ABSTRACTS

(alphabetical order by first author)

Red and White: Rockfish as a Supplementary Marine Resource for Salmon Fishing in the Southern Haida Gwaii. Arai, Nobuto

The northwest coast economy has exploited the marine resources for both subsistence and non-subsistence use, such as salmon consumption as a food resource and sea otter hunting for fur trade. Despite salmon being studied as the most nutritious seafood on the coast since its high percentage of oil content (<20%) makes it an important, fat and carbohydrate resource in winter, other white fish have not been focused on very well. On the course of research on rethinking the use of small fish like herrings and halibuts, rockfish bones occupy a high proportion of faunal remains in many assemblages in southern Haida Gwaii, regardless of the age of the assemblage. Rockfish was abundant in the region before and after the development of salmon hunting techniques around 800 BP, when salmon-dominated assemblages are found more frequently than those of rockfish-dominated. The trend towards a salmon-dependent economy in the southern Haida Gwaii happened a few hundred years later than the other places on the northwest coast, possibly caused by a lack of cultural contact due to the spatial isolation, a lack of major salmon streams, and/or a lack of resource scarcity. Additionally, the nitrogen isotopic analysis of rockfish remains in assemblages in the southern Haida Gwaii demonstrates the local variability of its diet and, subsequently, the surrounding ecology, ensuring the fish's abundance around the islands. Therefore, the rockfish fishery was one of the common subsistence strategies in the southern Haida Gwaii society, supplementary to the relatively new and innovative salmon hunting tradition.

The Zooarchaeological Study of Sculpin (Cottidae) at an Ancient WSÁNEĆ Village Site. Bartel-Ens, Skye (JCURA)

Zooarchaeology, the study of animal remains within an archaeological context, allows us to uncover the human-animal relationships that existed in the past. Studying these human-animal relationships includes investigating how animals

interacted with humans in regard to subsistence, culture, and environment. This zooarchaeological study investigates how a subsample of fish excavated from ȚEL,İŁĆE, an ancient ȚSÁNEĆ winter village site located in Cordova Bay, impacted people's lives. Analysis of the study sample revealed an anomaly in the abundance of sculpins (Cottidae) at ȚEL,İŁĆE, when compared with surrounding sites. This observation led to the following research questions: Why do we find so many sculpin remains at ȚEL,İŁĆE? What methods were used to harvest sculpin? How were sculpins used? Through the analysis of ȚSÁNEĆ histories and Ethnographic studies, it has been found that sculpins were highly abundant in habitats around ȚEL,İŁĆE, and they were likely harvested using the hook and line fishing method. The high abundance of sculpin found in hearth features throughout the site suggests that they were used as a supplemental subsistence source. Going forward, this research informs the extend of ȚSÁNEĆ land use practices, and provides empirical archaeological evidence that may be used in movements such as land back.

Lost Dogs: The disappearance of the Coast Salish Wooly dog. Belknap, James

The Coast Salish people bred and cared for a breed of "Wooly Dog" for thousands of years. This dog breed was not just a companion, but raised for its thick fur. This source of wool was important to the owners and the Coast Salish People. But by the 1900's, the Wooly dog had gone extinct. If this dog was so important to the Coast Salish People, why had it gone extinct? In this poster I will explore the importance of the Wooly Dog, and what led to its decline. The Coast Salish Wooly Dog was a medium sized dog breed with thick white hair and a curly tail. Ownership of the Wooly dogs was matrilineal, the dogs were owned by a woman and would be passed down to her daughters. The wool was mainly used to make blankets, which were often used as a trade good. Blankets were also important in gift giving ceremonies such as the potlatch. Most of what we know about the Wooly Dog is from oral histories and ethnographies. Few instances of the Wooly Dog persist in the Archaeological record, although some skeletons have been found. By the late 1800's the Coast Salish population had declined significantly. The Potlatch was banned, and the market was flooded with factory made European blankets and farmed sheep's wool. It was no

longer practical to raise large groups of Woolly dogs. By the early 1900's the Woolly Dog was extinct.

Denial of Compensation for Marine Conservation: Pelagic Northern Fur Sealing as an Indigenous Industry on the Northwest Coast. Calder-Rasmussen, Fynley (Honours)

The Canadian Pelagic Sealing industry (1860s –1911) involved hunting and selling northern fur seal (*Callorhinus ursinus*) pelts. This industry stretched across the Pacific Rim, with the countries of Canada, Japan, Russia, and the United States participating until hunting at sea was halted after the 1911 Northern Pacific Fur Seal Treaty. In British Columbia, Indigenous hunters from Nuu-chah-nulth communities along the west coast of Vancouver Island played pivotal roles in the production process, organization, and distribution of this commercial industry, generating wealth among numerous Nuu-chah-nulth communities. This industry peaked in the early 1890s, coming to an end after 1911 due to increasingly scarce northern fur seal populations. Many Nuu-chah-nulth sealers applied for compensation for this loss of livelihood and lost income. This project compiled information from a document published in 1916, listing over 900 Indigenous claimants who were denied compensation by name, amount, and community affiliation. This enables a proxy for skilled and knowledgeable hunters and can be compared to archaeological information, as northern fur seal bones are among the most abundant species in marine mammal assemblages along the west coast of Vancouver Island over the last 5,000 years. We found that sealers from Nuu-chah-nulth communities represented the largest percentage of claimants in British Columbia. We argue that this data indicates that the denial of recompense following this treaty disregards this enduring cultural practice, the central role Nuu-chah-nulth hunters played in this economically significant industry, and relates to the larger issue of encroaching on Indigenous rights in the name of ecological conservation.

Goat Horn Bracelets: appearance, significance, and disappearance. Carr-Meehan, Kaia

Goat Horn Bracelets are one of the most emblematic and little understood artifacts of the early contact period along the Salish sea. A consequence of extensive trade and ceremonial practice, these artifacts appear and disappear with some mystery. The bracelets, currently housed in the British Museum, are a testament to early contact and fur trade material culture, and their disappearance is linked with the introduction of goods with colonial traders. Decoration varies however this study will illustrate the primary decorative themes represented in the bracelets, as well as address the shifting of material use by Coast Salish Peoples during the early contact period. This research will explore the temporal and physical range of these bracelets, their use and disuse, and assess theories on why they vanished from contemporary Salish cultures.

“Sweet Responses Still Repeating”: How Sacred Harp Singing Persists To This Day. Cherepuschak, Tyan

Sacred Harp is a centuries-old singing tradition and intangible cultural heritage from the United States Deep South. Rooted in the singing schools and religious revivals of the 19th century, it continues to be sung to this day despite a lack of external safeguarding measures and changing cultural landscapes that have threatened it. Sacred Harp singing is still centred in religious communities of the Deep South, but interest in it has spread beyond its original community in recent decades. Sacred Harp singing groups can be found in other parts of the United States and beyond, including a small circuit of groups in the Pacific Northwest (B.C., Washington, and Oregon). With its grassroots organization based on robust kinship networks and an ability to incorporate new members, Sacred Harp presents an interesting case of intangible cultural heritage that has persisted in the face of modern pressures. Nonetheless, it remains understudied in the field of anthropology, having attracted only limited attention from ethnomusicologists during its most recent revival. This research asks how Sacred Harp, as an example of intangible cultural heritage, has managed to survive to the present day despite the challenges outlined. It draws upon a study of the current academic and popular literature on the subject, as

well as the author's experiences as a novice participant in the Pacific Northwest and online Sacred Harp communities.

You Recovered Some Shells – Why Should We Care? The Importance of Cultural Resource Management in Protecting At-Risk Archaeological Sites along the Northwest Coast: A Case Study of the Waters Edge Road Site DdRu-96. Collins, Lily

The archaeological site of Waters Edge Road, DdRu-96, is critically endangered due to the ongoing development in Cordova Bay. First recorded in 1963 as a high bank shell midden on top of a bluff at the mouth of a small creek draining from PKOLS to the ocean, it is now almost completely destroyed. In 2016, a massive development project took place along Waters Edge Road, putting DdRu-96 and the already heavily fragmented and disturbed adjacent sites DdRu-19 and DdRu-161 at risk. Under permit, the subdivision obliterated much of DdRu-19 and DdRu-16. No shovel tests or impact assessments were conducted at DdRu-96. In 2023, UVic held a field school at Cordova Bay where they conducted 15 shovel tests at DdRu-96. These tests revealed small but significant samples of a shell midden dating to roughly 4,000 BP and made up predominantly of Basket Cockles (*Clinocardium nuttallii*), Butter Clams (*Saxidomus gigantea*), and Littleneck Clams (*Leukoma staminea*). Over the past 4 weeks, the shell fragments of DdRu-96 were identified, catalogued, and analysed. This project provides a literature review relating these findings to a broader socio-cultural context – raising discussions on issues with the Heritage Conservation Act, the effects of development on protecting cultural heritage, and the importance of recording this nearly undocumented ancient WSÁNEĆ village and other Coast Salish sites. While the faunal assemblage of DdRu-96 is not as “substantial” as other sites along the Northwest Coast, it still is representative of an important history and requires our protection.

Following paths into the past: Grease trails of the Northwest Coast as networks of power and exchange. David, Anuk and Roemer, Lily

Along the Northwest Coast, Indigenous societies maintained terrestrial and maritime exchange networks throughout the region for millennia. Many goods

were traded along these networks, including eulachon grease; a high-value food item that continues to carry cultural and social significance today. Particularly prevalent in the northern areas of the Northwest Coast, groups such as the Gitksan, Nisga'a, Tsimshian, Nuxalk, and Kwakwaka'wakw traded eulachon grease along the coast and into the interior via routes known as grease trails. Often spanning hundreds of kilometers, these trails had implications in the negotiations of control between Indigenous groups and between Indigenous nations and settlers engaging in trade during the post-contact era. More often documented in ethnographic accounts of the post-contact period, grease trails have been increasingly obscured by industrial development and are perceived as difficult and costly to study archaeologically. An extension of this tangible limitation is connecting grease trade networks to interpretations of social systems, power, and territoriality in the past. In this poster, we will examine multiple lines of evidence of grease trails, including archaeological markers such as petroglyphs and arborglyphs, ethnographic accounts, Indigenous knowledge, and oral histories. We intend to contribute to a more complete understanding of grease trails as a physical manifestation of social organization and intergroup relations, as well as assertions of status and territory with eulachon grease as a defining component of these exchange systems. As we follow these paths into the past, the cultural significance of Northwest Coast grease trails is emphasized as representative of broader social systems.

Decolonizing Indigenous Heritage in Public Spaces: What's Left Unsaid?

Dedora, Royal

Public art plays a significant role in how Indigenous cultures are represented, recognized, and engaged with in contemporary urban spaces. Yet, efforts to decolonize public art often remain incomplete—limited by colonial heritage frameworks, materiality biases, and systemic exclusions that shape which stories are told and how. This project critically examines Indigenous art in public spaces through the lens of heritage, sovereignty, and visibility, asking: What's missing? Drawing on case studies such as the Seven Signs of Lekwungen and Taaw Tldáaw (Tow Hill) in Haida Gwaii, this research explores how Indigenous toponymic and artistic expressions are often constrained within settler narratives that prioritize aesthetic visibility over relational and cultural meaning.

By comparing different models of public art and heritage recognition, this work highlights ongoing tensions between colonial governance of space and Indigenous ways of knowing that emphasize oral traditions, land-based knowledge, and spiritual relationships with place. This paper invites reflection on how Indigenous art and heritage might be represented in ways that move beyond symbolic inclusion toward meaningful sovereignty and self-determination. Ultimately, it considers what decolonizing public art could look like if Indigenous communities fully shaped how, when, and whether their stories are made visible in public spaces.

Turnshoes: An Exploration of Medieval Footwear Production and Practices. Duckworth-White, Gwaiidon

Turnshoes, a common style of footwear prevalent throughout the medieval period, offer an interesting lens through which to view the production and practice of leatherworking. Due to the actual mechanics of leatherworking being relatively unchanged from then to the modern day it is feasible to replicate the production process of a pair of turnshoes and to learn from that experience. This project uses a freely available guide and pattern set, along with my limited experience in the practice of leatherworking, to produce a pair of turnshoes in the spirit of experiential archaeology. Using my position of a relative amateur in the craft, I aim to provide a unique perspective on the production of leather goods, and more specifically foot wear, in the medieval period. By working with the same materials and (similar) tools to those used historically, this project explores how natural problem-solving and intuitive thinking emerge during the process. Additionally, it examines modern scholarly representations of medieval leatherworking and considers how this hands-on experience might contribute to further research on the topic.

Kelp! Where are all the vegetables in my archaeological record? Falkenberg, Sebastien

Understanding diverse sources of food in the archaeological record can be challenging when most evidence is subject to rapid decay. This creates a biased representation of past diets as the few pieces of evidence that remain are

typically bone or shell – only part of a balanced diet. What is left out is plant foods – particularly what we would think of as vegetables that may require little to no processing unlike many grains. The Northwest Coast is home to extensive kelp forests that are known for their role in travel, fishing, and marine hunting (hello easily preserved activities!) but their potential for filling the role of vegetables on peoples' plates is less discussed. Here I will aim to showcase discussions of the more direct uses of kelp found in the archaeological record with supporting evidence from Indigenous knowledge and ethnographic examples of kelp harvesting.

Conflicts, Social Hierarchies and How They Materialize in the Archaeological and Ethno-historical Records of the Pacific Northwest Coast. Foxall, Cooper and Kobrc, Jonas

The Pacific Northwest Coast has been and continues to be one of the most widely studied cultural areas in the world by anthropologists due to its complex social hierarchies. Anthropologists, throughout history, have extensively recorded ethnographies and oral histories while devoting comparably less effort to archaeology, the practice of which can often be challenging in the undulating, rugged and wet locales in which sites can be found. Despite this, the archaeological record provides significant evidence of the Northwest Coast's social hierarchy, including conflict and slavery. We explore evidence of conflict in the archaeological record in the Northern Northwest Coast throughout critical archaeological time periods and its relationship with social structures. Examining bioarchaeological data, defensive sites, ethno-historic accounts, and contemporary literature, we analyze the complex interplay of prestige and conflict in these dynamic structures. While slavery played an essential role in cultural prestige and class in the society of the Northern Northwest, its archaeological visibility is limited due to its unique social function. Nevertheless, knowing the role of slavery throughout the history of the Pacific Northwest is essential for a comprehensive understanding of societal structure in this region. We use conflict and slavery to underline the complex social structures that are present in the Pacific Northwest Coast.

Reframing Food Sovereignty in Eastern Cuba: Resilience and Agency Among Small-Scale Farming Communities. Frederick, Dana (JCURA)

Cuba has historically maintained low levels of malnutrition through its state rationing system, and agrarian reforms in the 1990s led to the nation being hailed as a success story in food sovereignty and sustainable agriculture. However, a worsening economic crisis, exacerbated by the COVID-19 pandemic and ongoing trade embargoes, has led to nationwide scarcity, forcing many individuals to rely on alternative economies to access food. This research examines the concept of food adequacy within the socio-political and economic context of Eastern Cuba, exploring how lived experiences of small-scale farmers in a socialist state challenge and inform the predominantly capitalist-centric discourse on food sovereignty. Using qualitative ethnographic methods, this research emphasizes the resilience and agency of small-scale farmers through their diverse strategies for mitigating food inadequacy and explores how they navigate the intersection between state and informal economies. Findings reveal limitations in current food sovereignty discourse and offer a unique perspective on broader discussions of agro-resilience and food adequacy in small-scale farming communities.

Reclaiming the Past: Traditional Knowledge and the Impacts of Archaeological Practices on Indigenous Burial Sites of the Northwest Coast. Hennebery, Grace and Dow, Beth

This poster aims to discuss the cultural significance of burial sites along the Northwest Coast, both human and non-human, and to call to attention the importance of integrating traditional Indigenous knowledge into archaeological work to ensure respect, reverence, and accuracy; challenging Western archeological practices. The focus of this poster will be the plethora of burial practices discussed throughout the written record on the Northwest Coast, including burial goods, methods, and changes throughout history. This will be supported by archaeological examination of dog burials, spanning in breeds and historical significances, as well as by the burial of human ancestors with a focus specifically on burial goods. The significance of these archaeological findings, along with the methods utilized to complete these findings, will be assessed throughout this poster. Viewers will be asked to question the ethics of

conducting archaeological research within Indigenous communities and landscapes through the consideration of the cultural and spiritual significance of these examples. Paying consideration to “traditional knowledges” that include connections and knowledge built with the landscape that are shared and maintained through oral histories will highlight the need for archaeology to centre Indigenous communities. Past, as well as some current, practices continue to be extractive, reductionist, and without the perspectives of the communities of which these ancestral remains belong. We argue that the impacts of archaeological practices, especially in reference to burials along the Northwest Coast, should be conducted properly and recognize the rights of Indigenous communities, and their traditional knowledges, as this is the only path to the development of a more meaningful and representative archaeology.

Cultivated Wilderness: Resource Management Practices that Supported Indigenous Existence on the Northwest Coast. James, Micah

Resource management is the planned, effective use of resources to ensure sustainable production. In the context of food resources, particular cultivation practices and the physical manipulation of habitats can encourage the growth of plants and animals to suit a community’s needs. What did resource management look like on the Northwest Coast of British Columbia? A combination of archaeology, ethnography, and traditional ecological knowledge has shown that areas of the Northwest Coast were carefully managed to become the fruitful landscapes that have supported Indigenous existence for over a millennia. This poster will examine several archaeological examples of such resource management on the Northwest Coast, both in marine and terrestrial contexts. Plant management can be seen through practices of creating wapato gardens in wet sites and controlled burning in the cultivation of camas meadows. Animal management can be seen through the building of clam gardens and the practice of “streamscaping” to encourage salmon spawning. These practices helped to improve resource yields and have left archaeological marks on the landscape that can still be seen today. This research aims to understand how these practices supported large and socially complex Indigenous populations for thousands of years; how management of the land disproves colonial excuses for the nullification of Indigenous land title;

and how these practices might inform changes in food production going forward.

“We Were Farmers”: Ancestral Coast Salish Wapato Management and the Redefinition of Social Complexity on the Northwest Coast. Jensen, Anna

The re-discovery of DhRp-52 in 2006, a partially waterlogged archaeological site on Katzie territory in British Columbia, revealed a 3,800-year-old wapato (*Sagittaria latifolia*) garden. Wapato, a root vegetable similar to potatoes, was a cultural keystone species for Coast Salish peoples, supporting trade, social hierarchy, and community relationships. The site featured deliberate wetland engineering, including a specialized rock pavement, hydrological modifications to enhance water levels, and specialized tools for harvesting. While ethnographic records document wapato cultivation among Coast Salish groups in the historic period, the age of DhRp-52 challenges assumptions about the timeline of such practices. Wapato management highlights how non-domesticated plant cultivation sustained complex social structures, including trade networks and feasting. Coast Salish societies, along with other Northwest Coast groups, do not fit neatly into linear anthropological models of social complexity, further demonstrating the limitations of these frameworks.

Burnt Brilliance: Exploring Charcoal's Artistic Influence in Prehistoric France.

Lockhart, Jonvie and Vandersluys, Erika

Human being's use of charcoal extends back as far as history itself. During the Upper Paleolithic, it was utilized as a powerful medium in which the world could be told through the story of art. Charcoal was not only vital to humans for their survival but for their artistic expression of the world as well. Some researchers have debated that paleolithic groups have various explanations for the material that they've chosen to burn. This includes debates surrounding functional purposes such as burn time, wood management, environmental restrictions, and cultural purposes. Our project aimed to reconstruct charcoal using materials that were available during the Upper Paleolithic; Pine, Oak, and Pig Bone. Our research focused on the questions: What factors influenced the preference for pine charcoal over oak or bone in Paleolithic cave art?

Specifically, how do the mechanical properties and carbonization behaviour of pine, oak, and bone compare, and what role did optimal carbonization temperature play in producing high-quality charcoal for artistic purposes? We made small “furnaces” out of tin cans and tinfoil to make our charcoal, used a heat gun to collect temperatures, and used paper to make our drawings using the charcoal. Our results showed that Pine was Ideal for applications that needed quick processing and high friability, such as art production. Oak was better suited for tasks requiring sustained heat, such as fuel, but less efficient in terms of time and ease of ignition. Bone was more difficult to work with showcasing a potential symbolic significance when used.

Archaeologists in search of wet blankets: How wetlands can aid our understanding of blanket weaving traditions in the Pacific Northwest. Mail, Miranda

Textiles do not preserve well in the acidic soils of the Northwest coast and are therefore under-represented in the archaeological record. While wet site archaeology allows us a glimpse of the past’s vegetal industries, including the intricacies of basket weaving traditions, the same cannot be said for animal products like hides or the fleece used to weave blankets such as those of the Coast Salish. Our knowledge of the textile traditions on the Northwest Coast comes from the oral histories of present-day Indigenous communities, accounts from early colonial contact, looms and spindle whorls found at sites such as Ozette, and blankets woven post-contact. However, the fact that we do not have any examples of pre-contact blankets limits the interpretations archaeologists can make from this tradition. Archaeologists have historically regarded wetlands and bogs as places with minimal or no archaeological potential but we have been learning that these landscapes were not only frequented but cultivated just as our Indigenous communities described. These landscapes offer us a unique opportunity in their ability to preserve vegetal materials and in the case of peat bogs, faunal matter. By recognising the importance of wetland archaeology we, as current and future archaeologists have the opportunity to recover and highlight aspects of Indigenous material culture previously underrepresented and learn about all that that entails. Moreso, we have the opportunity to return and reaffirm knowledge of blanket

weaving to descendant communities which can help ground cultural identities and boost revitalization efforts.

May the fire continue guiding our path: Human relations with portable lamps a comparative analysis. Sanchez Baldera, Fabiola

The human relationship with pyrotechnics is one of the oldest in history. Early hominids in Africa developed skills to control and manage fire for protection, warming, cooking, and to illuminate the night and dark spaces. Anatomically modern humans during the Paleolithic acquired and used their knowledge to design objects to serve better as fire containers and combustion fuels for prolonged and safe use. Among the pyrotechnics and the variability of fire related practices present in the archaeological record, lamps or braziers (portable hearths) are a frequent object found in the archaeological record used to light dark enclosures and illuminate the night. Lighting technologies and related combustion elements are relevant to different activities performed at night or inside dark spaces, such as caves or enclosed structures to understand human behaviour. Different technologies were developed to adapt fire according to the circumstances and needed lighting. The specialization of fire containers with different materials (stone, clay) was key to performing different activities in the dark, including the role and use of the fire source, fuel management, and social and/or symbolic aspects. Through a comparative analysis, I trace the documented functional, technological, and any behavioural aspects of fire containers in archaeological contexts with two case studies from different regions and time periods to explore use and variation over time and space, specifically the Paleolithic and the ancient Maya. This poster reviews through a material record comparison between Upper Paleolithic anatomically modern humans, Inuit from Canada, and ancient Maya with the aim of exploring these objects and their variation over time and space.

Is Life Still Precious? Exploring the Legacy of Human Stewardship on the Environment. Sayers, Gabe

An ongoing discourse surrounds the idea that Indigenous people were the first to steward land in North America. When Europeans arrived along the coast, they viewed the lush landscapes and their Indigenous stewards as separate

entities. This misconception served as a vehicle to justify the dispossession and commodification of land that had long been maintained under Indigenous stewardship. The methods utilized by these groups demonstrate an intricate understanding of regionally distinct ecosystems and the transmission of ecological knowledge across generations, emphasizing sustainability and reciprocity. However, with the industrialization of the West, many of the tenets and practices entrenched in reciprocal living have been lost. The compilation of archaeological data and ethnographic studies presented here serves as a small but important step in recontextualizing our role as stewards of the land. Furthermore, each study seeks to validate what Indigenous groups have been asserting for centuries, as the general public often places greater trust in scientific research than in oral narratives. This paper primarily examines studies on the Coast Salish people, analyzing the methods and ideologies that have shaped their history of land cultivation. Understanding the evolution of these practices is crucial to assessing the policies imposed by governmental bodies today—have the stewardship methods of the past been abandoned in favour of convenience and earnings? These insights contribute to the discourse between Indigenous and Western narratives by examining the complex history of Indigenous stewardship through a cultural and ecological lens.

The Gibbon Lens: Anatomy and Morality in Gibbon Paintings from China, Japan, and Korea. Stewart, Shannon

China, Japan, and Korea have all experienced a painting tradition depicting Gibbons, though China is the only one of the three that has Gibbon populations. Today, multiple species of Gibbons in China have gone extinct and remaining species have reduced ranges. The paintings depict Gibbons in a number of ways, both in terms of their physical characteristics and their symbolism. Through a multi-disciplinary approach incorporating aspects of biological anthropology, cultural anthropology, and art history, this poster explores the ways that each country's Gibbon painting traditions vary in terms of anatomy and morality. The poster places these variations in the cultural and religious contexts of each country. Earlier Gibbon paintings from China depict the most refined biology, with Gibbons displaying overall anatomical accuracy. Later Chinese paintings from after Gibbon populations declined have poorer

anatomy. Chinese paintings depict Gibbons with mainly positive traits, such as an increased Daoist ability to absorb Qi. Gibbon paintings from Japan are less anatomically detailed and more stylized, with exaggerated features like long arms. The most popular depiction of Gibbons in Japan shows them reaching for the moon, a Zen Buddhist metaphor for foolishness. Finally, Korean Gibbon paintings have the least accurate anatomy, potentially impacted by the lack of any primates in Korea. Korean imagery adopts Chinese Daoist symbolism such as associations with immortality. Through looking at the Gibbon paintings from three countries, two of which have no Gibbons, we can see how perceptions of the species change when their populations are not present.

Evaluating leopard predation pressure on chimpanzee temporal and spatial habitat use in West Africa. Stockdale, Sarah

Leopards pose a significant predatory threat to chimpanzees and there have been many documented aggressive interactions recorded in areas of shared habitat. In general, predator-prey dynamics affect the distribution patterns of both species, where prey species tend to limit spatial and temporal overlap with their predator's range. Leopards and chimps co-occur in much of their West-African range. However, due to the elusive nature and large habitat-dependent home ranges of both species, their use of sympatric habitat is not well understood. This project uses camera trap data to understand, for the first time, how leopards and chimpanzees share habitat spatially and temporally. We investigated spatio-temporal overlap across seven sites in West Africa in both forested and savannah-woodland habitats. Camera trap data was used to build several generalized linear mixed models (GLMMs). These GLMMs modelled how the role of habitat and the activity of heterospecifics affected leopard and chimpanzee spatio-temporal activity. We found that the two species generally avoid each other temporally, with stronger avoidance in savannah-woodland habitats compared to forested habitats. Spatially, there was significant overlap, particularly on trails, at chimpanzee nest sites, and on natural bridges. This overlap could be driven by anthropogenic influence, prey-tracking by leopards, or the pursuit of a common resource. These results have significant implications for our understanding of chimpanzee sociality and

behaviour, and offer broader insights into the complex interactions between predator and prey in diverse ecological contexts.

Siau Island Tarsier Conservation. Vandersluys, Erika and Lockhart, Jonvie

The Siau Island Tarsier (*Tarsius tumpara*), a Critically Endangered primate endemic to Siau Island, Indonesia, faces severe threats due to habitat destruction, genetic isolation, and hunting. This nocturnal species exhibits unique morphological, behavioral, and genetic adaptations, including distinct vocalizations, scent-marking strategies, and a strictly carnivorous diet. With an estimated population between 1,358 and 12,470 individuals confined to fragmented secondary forests, conservation efforts are urgently needed. We propose a two-part approach: (1) a Community Education and Capacity-Building Program that engages local people through workshops, cultural storytelling, and school programs to raise awareness about the tarsier's importance, and (2) a Research and Ecotourism Hub that supports long-term ecological studies while creating sustainable tourism opportunities. By training former hunters as eco-guides and involving local citizens in research, we aim to protect the tarsier while also benefiting the island's economy. Results from similar conservation actions indicate that community-led conservation strategies, when coupled with ecological research, enhance local support and provide sustainable alternatives to habitat exploitation. Our conclusions emphasize the necessity of integrating traditional knowledge with scientific methodologies to safeguard *Tarsius tumpara*. This research highlights the broader relevance of interdisciplinary conservation models in addressing species endangerment while promoting local economic resilience.

Grave Inclusions on the Northwest Coast: Social Hierarchies and the Impact of European Contact. Preece, Jen

Grave inclusions provide critical insight into the wealth and prestige afforded to individuals inhabiting coastal regions of British Columbia. Substantial scholarly thought has been given to culturally and regionally specific mortuary practices and rituals; yet critical analysis with a broad comparative scope between various grave inclusions and the differing values of wealth and prestige that is

attributed to these goods remains largely underexplored in the literature of Northwest Coast mortuary artifacts. Through the use of secondary data analysis and comparative analysis this research looks more closely at the general trends of grave inclusions between regions to offer additional insight into its role in communicating social hierarchies and the impact of European contact. This research finds that certain regions include objects as grave inclusions differently, likely depending on culturally specific rituals, trade relations, amount of labour expended, and locally available resources. Additionally, the clear distinction between grave inclusions within the historical period and periods of precontact supports Prince's (2016) theory on the impact of early colonization and how this may have shifted the inclusions of grave goods and representations of wealth within Northwest Coast communities. Mortuary practices vary between specific regions and cultures and there are differing tendencies of high value grave inclusions to represent wealth and prestige which show significant transformations during the time of strong Western influence.

Autism in Anthropology. Taylor-Hood, Katherine

This infographic investigates the lack of anthropological research on Autism Spectrum Disorder (ASD) in the journal Current Anthropology. The ASD diagnostic criteria is directly impacted by norms regarding social communication in society, cultural expectations regarding interpersonal relationships and medical care, all of which are relevant to the field of anthropology. A brief and informal literature review of the prevalence of the word "autism" in Current Anthropology was conducted. Results showed that over half of the articles in the search yield were marginally relevant or irrelevant to the anthropological study of ASD. More anthropological research is needed in this area to analyze the cultural factors associated with ASD and the culture of autistic people.

Material Evidence of Intangible Culture on the Pacific Northwest Coast. Taylor, Grace

The Pacific Northwest Coast has a history that is rich with the cultural practices of the Indigenous peoples that have lived on these lands since time immemorial. These intangible aspects of culture are characterized through practices like dance, song, storytelling, rituals and traditions that live in this sort of untouchable realm to archaeologists. So, how do we find these in the archaeological record? These practices have been materialized in things like totem poles, masks and carved figurines that are able to hold and transmit knowledge of these intangible parts of culture. I think that approaching these objects as more than art, and considering the complex meanings and stories that they hold will contribute to more meaningful understandings of cultures. Creating ties between the material objects and the intangible parts of culture that they represent can also be used as a way of creating links through intergenerational knowledge transmission and understanding of practices that have been around for longer than most can comprehend. This work can be seen in places like Haida Gwaii and with artists like Robert Davidson, who sees art as an important part of cultural revitalization because of the meanings and memories that it holds, as well as reconnecting people to dance, stories and song. To understand material evidence of intangible culture, a multidisciplinary approach that branches between archaeology, cultural anthropology and Indigenous knowledge systems is required. This poster will highlight the importance of looking at and understanding these physical items in order to explore greater cultural themes like values, belief systems and worldviews.

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