

" Warring Heritages"

Archaeology is in the heritage and identity business. It cross cuts the private and the public sectors. Archaeological sites once thought of as inviolate and as symbols of identity are now targets of violence whether they are the Golden Temple of Amritsar, the Temple Mount, the Mostar Bridge, the Bhuddas of Bamiyan, or the artifacts of the Baghdad museum. The conflict may be violent but need not be -it can be a conflict of words, images, or other public communication systems. It can be the call for repatriation of Greek statues, Agamemnon's treasure, Wampum belts, or Jewish Art confiscated by the Nazi's or even religious and national issues over human remains. The goal of this session is to present papers examining levels of conflict in diverse heritage projects in the Old World at the Oulu TAG and analogously present papers examining levels of conflict in diverse heritage projects in the New World at the Buffalo TAG. Are there general lessons to be learned so that supposedly conflicting heritage identities may coexist in the modern world? Is it possible to have a "heritage court" to resolve conflicts and if so what and how would it be operationalized? In this increasingly and twittered world is there a place for "private", "community", and "national" heritage or must there be only a globalized understanding. Participants will include archaeologists, heritage and preservation specialists, as well as government officials, conflict theorists, and representatives of affected communities.

Chair:

Ezra Zubrow, University at Buffalo

zubrow[at]buffalo.edu

Democratizing and demilitarizing the past – Japanese archaeological heritage and U.S. occupation forces in 1945–48

The objective of the U.S. occupation mission in Japan was to democratize and demilitarize Japanese society permanently. The fanaticism based on imperial myths and state shintoism was not accepted and under the military command the ultra nationalistic society was re-orientated into peaceful nation. The Americans considered the Japanese cultural heritage already during the war as an ideological backbone of the nation and its military strength. Enemy's heritage was seen as a resource, which derives fighters and civilians' moral fiber. It was obvious that the Japanese cultural heritage and the processes concerning it came under the U.S. control during the occupation 1945–1952. The task was

assigned to the Arts and Monuments Division (A&M) in Civil Information and Education Section (CI&E) of the Supreme Commander for the Allied Powers (SCAP).

Surprisingly the archaeological fieldworks continued in Japan at the beginning of occupation 1945–1948 despite of food shortage and lack of equipments. However, the activity was very limited in scale and many excavations were conducted by the untrained personnel. In 1948 the A&M instructed the Ministry of Education to prevent unauthorized excavations and protect the sites from the amateur archaeological activity. Occupation authorities followed the academic archaeological research. Excavations in Toro Shizuoka 1947–1949 lead by the Tokyo University developed into behind-the-scenes conflict between the A&M and Ministry of Education. The support and involvement of the Japanese media and politicians to the field project brought both the site and the excavations into nation-wide interest. The Toro excavation and the community ethos, which it generated among the academic circles, have been seen even today as major event in modern Japanese archaeology.

The documents of the SCAP clearly point out that the establishment of the Japanese Archaeological Association in 1948 was directed by the A&M. The occupation authorities avoided directly intervening at the excavations. The strategy of the A&M concerning the archaeological heritage was to control the public discussion and discreetly remove the old conceptual links between the heritage sites and indefensible ultra-nationalistic or militaristic interpretations, feelings and behavior.

Jari Okkonen, University of Oulu

jari.okkonen[at]oulu.fi

Two different American restitution policies: Post-war Japan and Germany and the looted cultural heritage

The American cultural resource management policy in occupied Japan was a part of a military operation aimed at demilitarization and democratization. The target was the same in the American occupation zone of Germany, but there is a clear difference: the restitution of the plundered cultural objects.

The looting the cultural objects in the East and South East Asia by the Japanese during the war can be compared to its European partner Germany and the European cultural heritage plundered by the Nazis. Contrary to the American policy in Germany, the restitution of looted property in the post-war Japan proceeded very slowly. China had suffered the greatest losses during the Japanese occupation. The Chinese demands played a minor role compared to the goal of friendly and confidential relations between the US and Japan. Also the operation can be seen as an example of the American will to supervise the material used in scientific research.

The disappearance of *Sinanthropus pekinensis* fossils in China during the Second World War has been discussed and investigated without ever resolving the mystery. The findings represent

two opinions: the fossils were either taken or lost. Military documents related to the occupation of Japan reveal that research material concerning *Sinanthropus* which belonged to the Peiping Union Medical College and had been brought to Tokyo in August 1942, was transferred to the Natural Resources Section of the General Headquarters for the Occupation of Japan in early November 1945. The authentic fossils were highly valued by the Chinese and thus important for the rising Chinese national identity. The American anthropologists and archaeologists repeated that the casts of the fossils made in the Peiping Union Medical College are good enough.

Tuula Okkonen, Department of History, University of Oulu
tuula.okkonen[at]oulu.fi

North Atlantic climatic teleconnection & archaeological visibility in Sri Lanka

By the onset of mid-Holocene, monsoon regime change circa 5500 BP in the Indian Ocean (Hong et al. 2003b) had varying evolutionary implications for the late Mesolithic socio-cultural systems of the equatorial regions of south/southeast Asia. Environmental change compelled Mesolithic communities in the tropics to aggregate into resource rich semi-aquatic environmental niches in the coastal areas, a process that required development of new skilful adaptive strategies. The long-term consequence of this adaptive process was the transformation of Mesolithic techno-cultural complex that enabled for the emergence of a new set of techno-cultural traits. We propose that changes observed in the North Atlantic teleconnection circa 5500 BP induced a decrease in the Indian Ocean monsoon strength and thereby increased the archaeological visibility of the following four techno-cultural traits: (1) new settlement patterns around shallow lagoons, (2) the emergence of the first ceramic technology, (3) new subsistence strategies including deep sea fishing, and (4) new mortuary practices possibly linked to territorial control and tribal/clan ownership. Implications of this climatic teleconnection are explored to determine the extent of certain global mechanisms that drove cultural change on the southeastern coast of Sri Lanka in the middle to late Holocene.

Hans Harmsen, International Cooperative Circumpolar Archaeological Project, Applied Social Systems GIS Laboratory, Department of Anthropology, University at Buffalo
hansharm[at]buffalo.edu

Climate change and Heritage in Sri Lanka

This article explores the potential implications for Sri Lankan cultural heritage in the coming decades as they relate to a changing coastal landscape driven by anthropogenic climate change in the 21st century.

In the case of Sri Lanka, current evidence suggests that early Iron Age communities gradually migrated onto the island around 3000 BP and steadily subsumed the indigenous Mesolithic population, a factor that has led some archaeologists to believe there was no Neolithic or Calcolithic cultural phases in Sri Lanka (Deraniyagala 1992). Contrary to this notion, finding Mesolithic shell middens that date to around 4000 BP with evidence for ceramic technology sheds light on a new phenomenon associated with prehistoric socio-cultural formations in Sri Lanka and that these communities were branching out towards a new phase of cultural development from their pre-ceramic cultural experiences. Identifying flex-posture group burials in these shell mounds indicates that certain new social realities emerged in association with the expansion into new aquatic ecosystems created by sea level displacement (Somadeva Ranasinghe 2006, Katupotha 1995, Weerakkodi 1992). As current climatic trends continue to impose drastic changes to natural Holocene coastlines through rising sea levels and extreme weather events, this article explores both the risks and possibilities extant in the the southeastern coast of Sri Lanka to both recover and protect these unidentified Mesolithic sites for future research.

Priyantha Karunaratne, International Cooperative Circumpolar Archaeological Project, Applied Social Systems GIS Laboratory, Department of Anthropology University at Buffalo / Saint Catherines, Ontario, Canada

pkarunar[at]dss.ucsd.edu

Lessons from the Rag Trade: Heritage, Internet, and QR

Archaeologists are aware that material objects tell stories. They tell stories and bring their previous owners back to life. One thrill of archaeological discovery is the realization that the people who made the artifacts would be entirely forgotten except that the archaeologist returns them to history. The material artifacts tell how they were born, lived, loved and died. Archaeology is social history as is much of heritage.

Today objects tell their story more directly and create a social heritage that is not only unique but that has immense narrative depth. The concept of "Tales of Things" has been spreading. The fundamental idea is "one link(s) any object directly to a 'video memory' or an article of text describing its history or background". The methodology is to use small tags, QR tags that are printable and scannable. One tags buildings, objects, even natural "ecofacts" that have a special history for you.

One large-scale social heritage project is in the "rag trade". Oxfam has piloted a scheme entitled Oxfam Shelflife. They provide an app that uses QR codes to allow the donor to provide a story about the object and enables the public to discover the stories behind the donated clothes. The narrative adds value and is not lost when objects obtain new owners.

QR codes in museums include:

- Richmond and Indianapolis –redirecting smartphones

- Cleveland Museum of Art and Bologna's Museum of Archeology, Collezioni Comunali d'Arte (City Art Collections) and Museo Civico del Risorgimento -audio tours
- Smithsonian—MEneanderthals and Boy Scout connection Native Cultures
- Petrie Museum of Egyptian Archeology and Fenimore Art Museum connection to blog post
- National Museum of Scotland-connect to website
- The Virginia Museum of Fine Arts, in coordination with the Martin Agency, -QR connect to AR (augmented reality)

Ezra Zubrow, Departments of Anthropology University at Buffalo and Toronto

Zubrow[at]buffalo.edu