

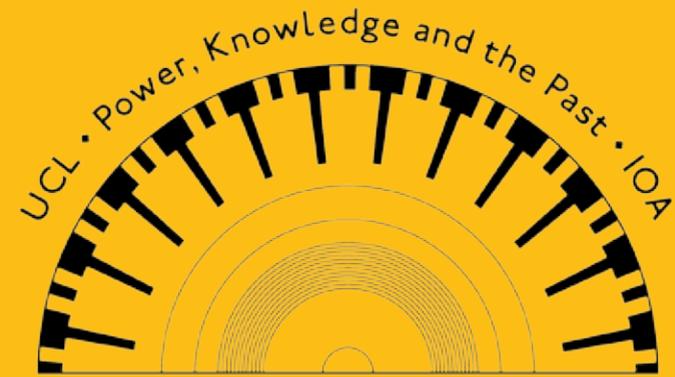


UCL

TAG 2019

PROGRAMME BOOK





TAG 2019

tag2019ucl.sched.com

Theoretical Archaeology Group – Programme Book

Names, titles and affiliations are reproduced as submitted by the session organisers and/or authors. Language and wording of titles and abstracts were not revised.

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UCL Institute of Archaeology
London, December 2019



@TAG_UCL_IoA
#tag2019ucl

Contents

Organising committee	6
Volunteers	6
Sponsors and supporters	7
Welcome	8
Power, Knowledge and the Past	8
Acknowledgements	9
Theoretical Archaeology Group (TAG) conferences	9
Previous UK TAGs	10
TAG 2019 General Information	11
Key programme highlights	11
Arrival & Registration	12
Accessibility	14
Toilets & facilities	15
Baby feeding & baby changing facilities	16
Catering	16
Social events	16
Bookstalls & exhibitors	17
Games room	17
Wi-Fi	17
TAG National Committee Meeting	18
Inclusion and Code of Conduct	18
Conference Timetable	20
Session format key	20
Sessions Monday 16th December	20

Other activities on Monday 16th December	21
Sessions Tuesday 17th December	22
Other activities on Tuesday 17th December	23
Sessions Wednesday 18th December	26
Other activities on Wednesday 18th December	27
Session and paper abstracts	29
Monday 16th December (13:30–17:00)	29
Tuesday 17th December (9:30 – 13:00)	77
Tuesday 17th December (14:00–17:30)	121
Wednesday 18th December (9:30–13:00)	171
Wednesday 18th December (14:00–17:30)	230

Organising committee

- Dr Andy Gardner (Co-ordinator)
 - Dr Barney Harris (Administrator)
 - Prof. Sue Hamilton (Director, UCL Institute of Archaeology)
- David Bone • Jo Dullaghan • Charlotte Frearson • Prof. Rodney Harrison • Dr Rachel King • Dr Eva Mol • Dr Hana Morel • Dr Gabe Moshenska • Luisa Nienhaus • Dr Bill Sillar • Dr Ulrike Sommer • Dr Colin Sterling • Dr Alice Stevenson • Prof. David Wengrow

Volunteers

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Sponsors and supporters

Antiquity • Archaeopress • Archaeology Collective • Archaeology South East • AHRC Heritage Priority Area • BAR Publishing • British Institute in East Africa • The British Museum • City of London • Council for British Archaeology • Equinox Publishing • Esri • Friends of the Petrie Museum • Hare and Tabor • Manchester University Press • Oxbow Books • RESCUE • Society for Post-Medieval Archaeology • Society for the Promotion of Roman Studies • UAUK • UCL Institute of Archaeology • UCL Faculty of Social & Historical Science



Welcome

Welcome to UCL TAG2019. We are delighted to be hosting TAG again after a 33-year hiatus; the last TAG at the Institute of Archaeology was in 1986! The scale of TAG now requires a large venue, and our opportunity to host TAG again has been made possible by the Institute of Education (IoE) joining UCL; we would like to thank IoE staff for their welcome and use their building. We have worked with session organisers to produce a wonderfully diverse and stimulating programme and the full timetable features over 60 different conference sessions and activities, ranging from standard paper sessions to more workshop-based and mixed format sessions, special museum access to guided walking tours around Bloomsbury and Roman London. Do have a browse through what's on offer over the following pages or view all conference activities online, create your own schedule, and search for speakers, using our custom mobile site: <http://tag2019ucl.sched.com>

Prof. Sue Hamilton, Director, UCL Institute of Archaeology

Power, Knowledge and the Past

This year's TAG conference theme, 'Power, Knowledge and the Past' is intended to be broad and topical, emphasising both current debates about ontologies and ideologies in past societies, and the role of knowledge about the past in contemporary political narratives, particularly those to do with different aspects of identity, and including such issues as decolonisation.

Acknowledgements

The TAG@UCL-IoA Committee would like to thank all of our colleagues at the Institute for help and support through the last year or more of planning, all of our student volunteers and sponsors, the TAG national committee, the organisers of TAG Deva for passing on their wisdom, and, especially, Sharon Fisher and her colleagues at the UCL Institute of Education, without whom this conference could not be happening. Thanks also to Doug Rocks-Macqueen for filming the event.

Theoretical Archaeology Group (TAG) conferences

The Theoretical Archaeology Group (TAG) was founded as a national body in 1979 with the aim of promoting debate and discussion of issues in theoretical archaeology. Its principal activity is the promotion of an annual conference, traditionally held in December and organised so as to be accessible at low cost to research students and others.

TAG is managed and steered by a National Committee that meets annually and comprises a representative from each of the university departments that have hosted a TAG Conference.



Convening and organising National Committee meetings, and administering TAG finances, is the duty of the TAG Trustees who are: Colin Renfrew • Timothy Darvill • Andrew Fleming (1979 - 2001)

Previous UK TAGs

2018 Chester	1999 Cardiff	1981 Reading
2017 Cardiff	1998 Birmingham	1980 Southampton
2016 Southampton	1997 Bournemouth	1979 Sheffield
2015 Bradford	1996 Liverpool	1978 Sheffield
2014 Manchester	1995 Reading	1977 Southampton
2013 Bournemouth	1994 Bradford	
2012 Liverpool	1993 Durham	
2011 Birmingham	1992 Southampton	
2010 Bristol	1991 Leicester	
2009 Durham	1990 Lampeter	
2008 Southampton	1989 Newcastle upon Tyne	
2007 York	1988 Sheffield	
2006 Exeter	1987 Bradford	
2005 Sheffield	1986 UCL	
2004 Glasgow	1985 Glasgow	
2003 Lampeter	1984 Cambridge	
2002 Manchester	1983 Cardiff	
2001 Dublin	1982 Durham	
2000 Oxford		

TAG 2019 General Information

Key programme highlights

Monday 16th December

- Registration open from 10.00 (and will be open for the duration of the event)
- Petrie Museum special opening
- Sessions and activities 13.30 - 17.00 (coffee break times vary, see session timetables for more details)
- Plenary Session, sponsored by Antiquity: 17.30 - 19.15, Logan Hall: 'What is the past good for in the world of 2020?'
- Wine reception, sponsored by Archaeology South-East, 19.15 - 21.00, Crush Hall/Jeffery Hall (immediately adjacent to Logan Hall)

Tuesday 17th December

- Sessions and activities 09.30 - 13.00 and 14.00 - 17.30 (coffee break times vary, see session timetables for more details)
- Lunch 13:00–14:00
- British Museum 'Troy' special opening, 09.00 - 10.00
- Antiquity Quiz (19.00) followed directly by the TAG Party, Student Central, Malet Street

Wednesday 18th December

- Sessions and activities 09.30 - 13.00 and 14.00 - 17.30 (coffee break times vary, see session timetables for more details)
- Lunch 13:00–14:00
- Conference closes 17:30

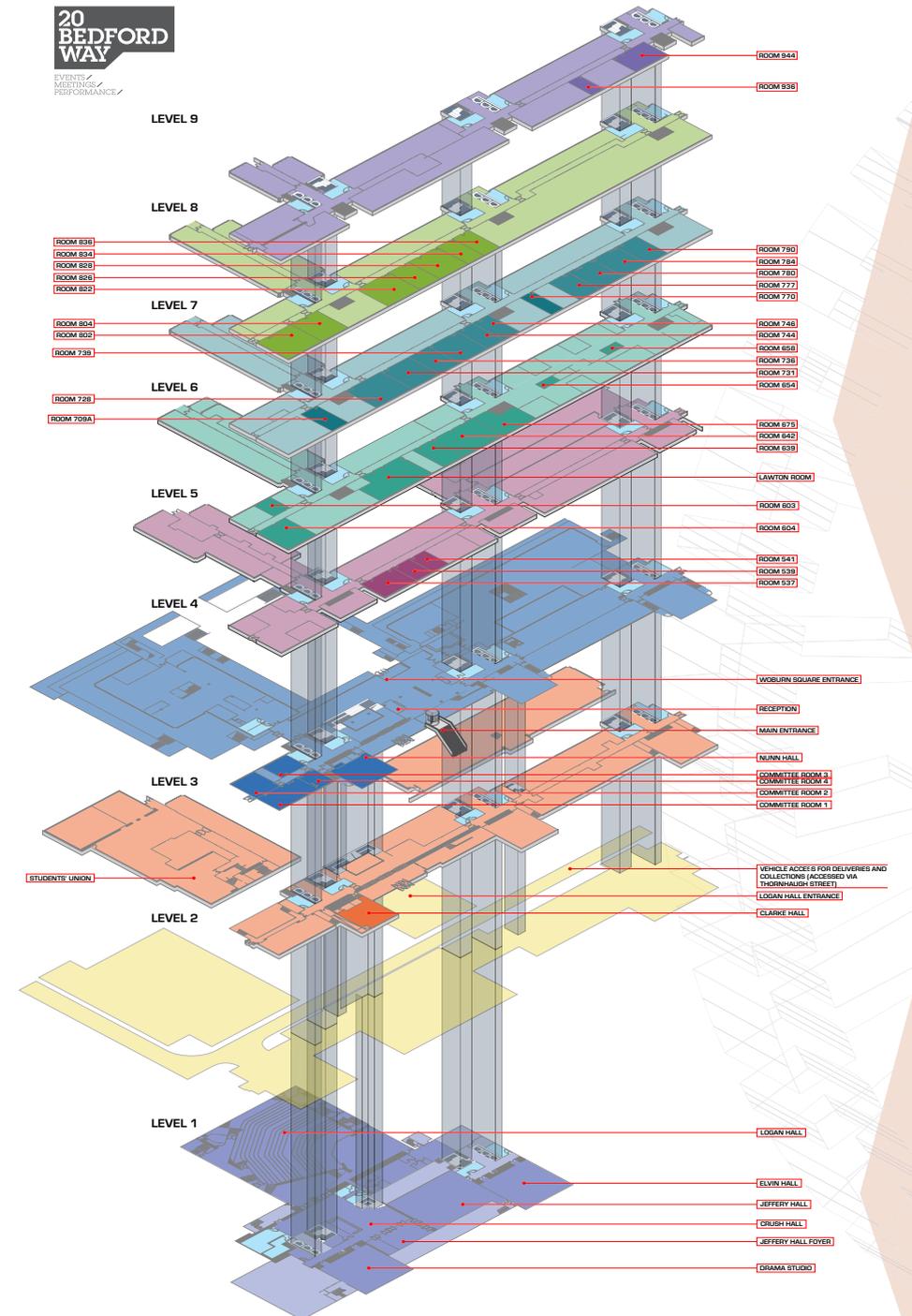
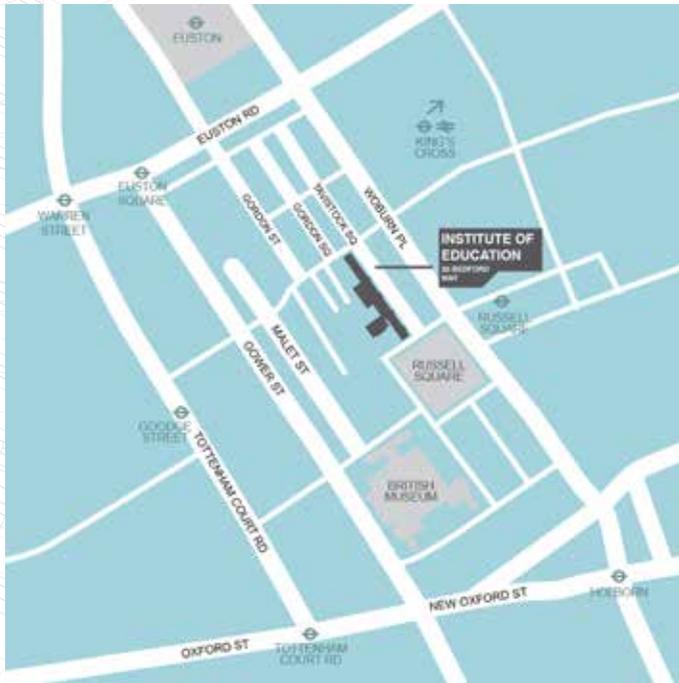
Arrival & Registration

Almost all of the conference takes place at the UCL Institute of Education, 20 Bedford Way, London WC1H 0AL; the nearest tube station is Russell Square.

Registration will be situated on Level 3, just below the Level 4 main entrance to the IOE on Bedford Way; additional access to the building is via the footpath between Woburn Square and Russell Square.

The Logan Hall (plenary session) and Jeffery Hall (refreshments, bookstalls and exhibitors) are on Level 1 (the basement), the entrance lobby is on Level 4, and the majority of sessions take place in rooms on Levels 7 and 8.

Lifts and stairs are amply provided in the two main building cores (A & B), and will be clearly signposted.



Accessibility

The Institute of Education building, and rooms used for the conference, are wheelchair accessible. All session rooms have seating near to entrances / exits reserved for wheelchair users.

Full details of the accessibility of spaces at UCL are available at: <https://www.accessible.co.uk/organisations/ucl>

Street parking

Street parking is managed by Camden Council, one of the four central London boroughs in which the “blue badge scheme” does not apply fully. Unless your blue badge was issued by Camden Council, you are restricted to using designated “blue badge parking bays”.

There is a blue badge parking bay, which can accommodate three cars, outside 20 Bedford Way.

Access to the building

There are two accessible entrances to our main building on 20 Bedford Way; one on the east side and the other on the west side.

East side - via Bedford Way

If you approach from street level at 20 Bedford Way, you can enter the building via a lift to the main reception area. The accessible entrance is to your right, when facing the flight of stairs to the main revolving door.

Please use the intercom to call a member of staff at reception. They will help you operate the lift and get into the building safely. A non-accessible entrance to your left, when facing the flight of stairs to the main door, is open from 7am-7pm. If you enter through these doors, watch out for the steps directly inside. There are six steps in total.

West side - via Woburn Square

If you approach from the pedestrian walkway between Woburn Square and



Russell Square, you can enter the building via a step-free entry to our main reception area.

When approaching from the walkway you will see our building on the left (opposite the School of Oriental & African Studies (SOAS) building).

The accessible entrance, which opens with a push button, is across the concourse, to the right of the revolving door.

Exiting the building in an emergency

All areas of levels four to nine of the building are accessible and feature horizontal means of escape and adapted facilities.

In the case of an emergency, levels one and three can be exited via the fire evacuation lifts in Core A. A reception staff member or a trained personnel will need to operate the lift to assist the mobility impaired person.

- If you are on level three, the horizontal exit is to the north in core C.
- If you are on levels four to eight, horizontal exits are to both north (core C) and south (core A)
- If you are on level nine, the horizontal exit is to the south in core A.

Toilets & facilities

Toilets and water fountains are available on every level in the IoE.

Wheelchair accessible toilets can be found on levels one (off the Crush Hall, near Logan Hall entrance) two (wing), four (wing), five (wing and core B), seven (core B) and nine (core B).

There are gender neutral WCs located on level 2 of the Wing rooms (these can be accessed either via level 4 at the far end of main reception concourse and going downstairs, or by the staircase up one floor from Crush Hall, stairwell near female-designated WCs).

Quiet areas

The Crush Hall / Drama studio on Level 1, outside the Logan Hall, will be available throughout the conference.

Cloakroom

A cloak room is located on Level 3 and is available for all delegates to use, free of charge.

Baby feeding & baby changing facilities

Rooms will be set aside at the conference venue for (1) private milk expression; (2) private breastfeeding if preferred; (3) uni-sex baby change; (4) uni-sex baby feeding and toddler chill-out area. These spaces are located adjoining the Logan Hall on Level 1 (basement) in the IoE.



Sterilising and bottle warming facilities will be provided in these rooms, together with some emergency supplies. Carers supporting conference attendees are welcome to use these facilities for free.

Catering

Tea, coffee and other refreshments are provided as part of the conference fee, in afternoon breaks on the 16/17/18th December and morning breaks on the 17/18th. The precise timing of breaks varies by session. All refreshments are available in the Jeffery Hall, IoE Level 1.

Lunch break on Tuesday and Wednesday is from 13:00 – 14:00. Lunch is provided for those who have pre-booked; please exchange one token provided on registration for your lunch. This will also be available in the Jeffery Hall.

For those seeking other lunch options, or evening meals, there is a plethora of places to eat around the IoE's central London location. Within the building, there is a coffee shop and bar on Level 4. Other student-oriented facilities can be found in Senate House, UCL, and Birkbeck. Across Russell Square there are lots of restaurants to the east, near the Russell Square tube station, especially in the Brunswick Centre, and to the south, around the British Museum. Yet more are located to the west, along Store Street towards Tottenham Court Road.

Social events

Admission to the Plenary reception and TAG Party are free to conference delegates. Wine, beer, soft drinks and nibbles are provided at the reception free of charge; the Party will have a cash bar.

Delegates should ensure they have their badges to hand for admission to the TAG Party. Performing at the TAG Party will be:

- Truly Medley Deeply, <https://www.trulymedleydeeply.com/>
- DJs, Duncan Brown and John Schofield, <https://johnschofield.wixsite.com/hippocampusdj>

Bookstalls & exhibitors

A wide range of organisations and booksellers will be present at TAG. These can all be found in the Jeffery Hall, IoE Level 1.

Games room

A selection of computer and video games, and board games, as well as VR demonstrations, will be available throughout the conference in the Drama Studio, on Level 1 next to the Jeffery Hall.

Wi-Fi

Eduroam is available throughout the UCL Institute of Education. For delegates without access to Eduroam, there is a UCL Guest wifi service.

Instructions to connect to UCLGuest

1. Connect to the UCLGuest Wireless Network.
2. Open a web browser (e.g. Safari or Google Chrome) and navigate to a page you haven't visited recently (which is not saved in your cache). The browser will automatically redirect to the UCLGuest Welcome page.



Troubleshooting: If this fails, delete the history on the browser and try to access a popular website that you do not access frequently.

If this does not work either, type the IP address of the UCLGuest Server in the web browser: <https://128.40.211.59> or scan the QR code. Click "Open Network Login Page" and this should redirect you to the UCL Guest login page.



3. Click on Self Service; enter your information and the event code **tag2019ucl** in the fields provided. Click Generate Account.

5. Your username and password will be displayed on the screen; these details will also be sent to your e-mail address. Make a note of and copy your username and password as you will need them each time you log into UCLGuest (the system will not remember your login details). The details will be valid for the duration of your event, so you do not need to create a new password each time you want to log in (see step 8).

6. On the next page, paste the password and click on Login. (Please be aware it may take up to 60 seconds for your account to become active after it's been generated, if you cannot log in please wait a short while and try again).

7. Click Accept on following page and you will be connected to the Wi-Fi.

8. In case you are logged off automatically, you can go back to the UCL start page and click on Login rather than Self Service. Use the password you created when you logged in the first time in order to re-connect to the Wi-Fi.

TAG National Committee Meeting

The TAG National Committee Meeting will take place on Wednesday 18th December at 12.30 - 14.00, room 790.

Inclusion and Code of Conduct

The following wording was added to the TAG constitution in 2018, and its intentions will be actively promoted at TAG@UCL-IoA:

“The Theoretical Archaeology Group is committed to promoting access for all at their annual conference. TAG requires that all participants, organizers, and delegates, conduct themselves in a professional manner at all times, within each and every conference venue. Queries regarding accessibility, harassment, and equality and diversity policies for the conference should be directed to the hosting institution in the first instance.”

In putting this into practice, we endorse the Inclusive Archaeology project, and, at UCL, adhere to the following policy statements, which delegates are asked to respect:

<https://www.ucl.ac.uk/equality-diversity-inclusion/dignity-work/ucl-dignity-work-statement>

<https://www.ucl.ac.uk/human-resources/policies/2017/dec/equal-opportunities>

<https://www.ucl.ac.uk/human-resources/policies/2018/mar/equality-diversity-and-inclusion-guidance-managers>

If any delegate has any concerns, at any point during the conference, about issues covered by this statement, they should contact Andrew Gardner (andrew.gardner@ucl.ac.uk), Charlotte Frearson (c.frearson@ucl.ac.uk, 07341 127716), or ask any volunteer (wearing TAG@UCL t-shirts) to direct you to an on-call staff member.

Conference Timetable

Session format key



Panel discussion



Walking tour



Workshop



Mixed format



Standard paper

Sessions Monday 16th December

ROOM	13:30 to 17:00
802/4	3 Archaeology, ancestry, and human genomics – a panel debate
728	53 Animals and humans: power, knowledge and agency
739	55 Archaeology and Wellbeing – digging into your mind, body, and soul, and what it can mean for your project, class or business
777/80	25 Radical Archaeology: What is it? How do we do it? Why do we need it?
784	52 Archaeologies of Marginality
822	44 Power Play: Archaeology and Games
826	4 New feminisms? Radical post-humanist archaeologies
828	26 Debating power and knowledge in archaeological curricula: A student-staff joint forum

ROOM	13:30 to 17:00
Clarke Hall (Level 3)	54 What have we done for the Romans?
W3.05 (Level 3)	31 Archaeology and Heritage in Populist Nationalist Constructions, Projections, and Justifications of Otherness
W3.06 (Level 3)	21 Challenging narratives and legacies in the archaeology and heritage of the Middle East and North Africa

Other activities on Monday 16th December

11:30 Petrie Museum Special Access

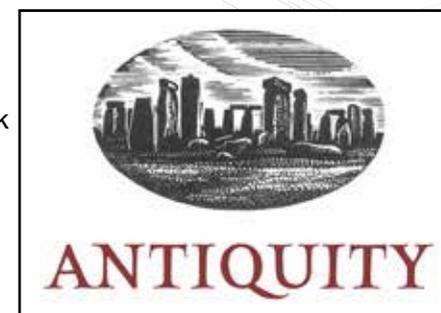
Petrie Museum of Egyptian Archaeology Malet Pl, Bloomsbury, London WC1E 6BT

Delegates arriving early into London on Monday 16th are invited to this rare opportunity to experience the Petrie Museum and its designated, internationally significant, collection of Egyptian and Sudanese archaeology outside of normal public opening hours.

17:30–19:15 Antiquity Plenary Session ‘What is the past good for in the world of 2020?’ Chaired by Andrew Gardner

Logan Hall (Floor 1) UCL Institute of Education (IOE), 20 Bedford Way, Bloomsbury, London WC1H 0AL

- Liv Nilsson Stutz, Senior Lecturer, Linnaeus University, Sweden
- Arike Oke, Managing Director, Black Cultural Archives, UK
- Janet Miller, Chief Executive Officer, MOLA (Museum of London Archaeology), UK
- Alfredo González-Ruibal, Institute of Heritage Sciences, Spanish National Research Council (Incipit-CSIC), Spain



19:15 Plenary Reception

Crush Hall/Jeffery Hall (immediately adjacent to Logan Hall), (Floor 1) UCL Institute of Education (IOE), 20 Bedford Way, Bloomsbury, London WC1H 0AL



Wine, beer, soft drinks and nibbles are provided at the reception free of charge. The reception is sponsored by ASE.

Sessions Tuesday 17th December

ROOM	09:30 to 13:00	14:00 to 17:30
802/4	11 Mythical past, dangerous present: Challenging nationalism's relationships with archaeology and history 🏛️	43 Women and Power? From Conversation to Action 🏛️
728	34 Playing with the past, practising for the future : A workshop for experimental community archaeology 🏛️	38 The social production of money: archaeological perspectives 🏛️
731/6		35 Sensory Archaeology across Space and Time 🏛️
739	9 Archaeological Activists and the Untold Histories of Archaeology 🏛️	41 Palaeolithic societies, sociality and social life: archaeological perspectives 20 years after Gamble (1999) 🏛️
777/80	46 Archaeology and heritage studies in, of, and after the Anthropocene 🏛️	47 Persistent Pasts: Engaging with Conflict Legacies in the Present 🏛️
784	14 Capacious Archaeologies 🏛️	27 The treatment of the dead in current archaeological practice: exploring knowledge gain, value and the ethical treatment of remains from burial ground excavations for HS2 in a national and international context 🏛️

ROOM	09:30 to 13:00	14:00 to 17:30
790		29 Power over Practice in the Contracting Sector 🏛️
822		32 If wisdom *sits* in places, does that mean it has a body? Scalar links between mobility, embodiment, and archaeological knowledge 🏛️
826	45 The Decolonisation of Archaeology and Archaeological Collections within museums 🏛️	10 Archaeologia Hookland: the archaeology of a lost County in England 🏛️
828	20 Gender and power in developer-funded archaeology 🏛️	16 What counts as knowledge in the museum and heritage sector, and how can this influence the quality of decision-making using diverse sources of knowledge and evidence? 🏛️
Clarke Hall (Level 3)	15 archaeological architectures - architectural archaeologies 🏛️	33 Reassessing the Archaeology of Religion 🏛️

Other activities on Tuesday 17th December

9:00–10:00 British Museum: Troy myth and reality exhibition — Special Access

The British Museum Great Russell St, Bloomsbury, London WC1B 3DG

Between 9am and 10am on Tuesday, TAG delegates are permitted free access to the British Museum's fantastic new Troy exhibition, Troy myth and reality. Once inside the exhibition you may stay past 10am. Delegates must present their TAG name badges to museum staff to gain entry. There will be a short welcome for TAG delegates at 9:05am.



9:30–11:30 Guided Walking Tour of Londinium **BOOKING REQUIRED** 

Please meet around the entrance to Tower Hill underground station for 9.30am

Walk through Londinium from the south-east corner of the City on the riverside through to the banks of the Walbrook and then to the northwestern corner near the late first century fort in one morning. More information & booking available on our website: tag2019ucl.sched.com.



Reconstruction drawing of Londinium in 120 AD, Museum of London
Carole Raddato 2014 (CC-SA)

9:30–1pm & 14:00–17:30

ESRI Workshops: No Stress GIS **BOOKING REQUIRED** 

PC Lab 2 (Level 4, in IOE Library) 20 Bedford Way, Bloomsbury, London WC1H 0AL

Come along and experience... GIS WITHOUT the stress! No prior experience necessary and no software installation required. More information & booking available on our website: tag2019ucl.sched.com.

14:00 Objective fail: material stories of things going wrong 

Conference meeting point (near to the conference registration desk), Level 4, IOE 20 Bedford Way, Bloomsbury, London WC1H 0AL (The group will then progress to the Octagon Gallery just after 2pm.)

No booking required. The workshop will commence with a behind-the-scenes tour of the Octagon Gallery, led by the curators which will be followed by a handling sessions with some of the objects, artworks, specimens and items that had been considered for the exhibition but failed to be selected. More information available on our website: tag2019ucl.sched.com.

15:30 Bricks + Mortals, A history of eugenics told through buildings

****BOOKING REQUIRED**** 

Conference meeting point (near to the conference registration desk), Level 4, IOE 20 Bedford Way, Bloomsbury, London WC1H 0AL.

Join historian, curator of UCL Science Collections and UCL Archaeology alumnus Subhadra Das on a walking tour of the UCL campus to hear the story of UCL's pioneering eugenicists through the landmark buildings and spaces named after them. More information & booking available on our website: tag2019ucl.sched.com.



18:00 TAG Party

Student Central (formerly ULU) Malet Street, London, WC1E 7HY

Conference party time! Come together on Tuesday evening to enjoy the Antiquity archaeology quiz, fantastic live music from Truly Medly Deeply and a great selection of tunes late into the night courtesy of DJs Hippocampus and friends. Doors open at 18:00, Antiquity Quiz is at 19:00 and the live music starts around 20:00.

Sessions Wednesday 18th December

ROOM	09:30 to 13:00	14:00 to 17:30
802/4	22 Archaeology of Inequality — Themes, Debates, Methodologies 🏛️	51 Conceptualising Resistance in Archaeology: From Prehistory to Occupying Wall Street 🏛️
728	40 Excavating Archaeology: The Power of Process 🏛️	2 The Materiality of Folklore and Traditional Practices 🏛️
731/6	24 FFS!!! - Keep Calm and Carry On??? Regaining Emotion in Archaeological Discourse 🗣️	23 Museum Archaeology: Thinking Through Collections 🏛️
739	18 Minds in situ: Material Approaches to Cognition in the Past 🏛️	42 Fact or fiction: the power of communities with knowledge of their pasts 🏛️
777/80	37 Curriculum Wars: Edutainment, Employability, Critical Thinking? New Archaeological Pedagogies of Power, Knowledge and Accessibility 🏛️	17 Investigating industrial pasts and legacies from multi- and interdisciplinary perspective 🏛️
784	19 Pathways to post-conflict remembrance 🏛️	50 Erased from the Past: Bringing marginalised people into Archaeology 🏛️
790		28 Beyond Biographies: Composite things in time and space 🏛️
822	7 Powerful artefacts in time and space 🏛️	5 Demography, Migration, Interaction: New Archaeological Narratives for the Past and the Present 🏛️
826	49 Publishing Power 🗣️	8 The politics of things, agencies, and ontologies: finding common ground 🗣️

ROOM	09:30 to 13:00	14:00 to 17:30
828	6 The Lives and Deaths of Historic Buildings: Biographical Approaches to Recording and Interpretation 🏛️	13 Micro-worlds, materiality and human behaviour: Magnifying material science in explanations of technology 🏛️
Clarke Hall (Level 3)	39 Archaeology and the camera truelle: theorising archaeology through the moving image 🏛️	30 Tropicalis(i)mo: exploring comparative archaeologies between Amazonia and the Maya lowlands 🏛️

Other activities on Wednesday 18th December

10:00am Making archaeological comics **BOOKING REQUIRED** 🗣️
Room 790, 20 Bedford Way, Bloomsbury, London WC1H 0AL

This workshop starts at 10am and finishes at 12:30pm (including a 30 min coffee break)

This workshop is aimed at anyone interested in making comics relating to archaeology. The session will start with a series of 5-minute presentations by the workshop leaders, outlining their process of making comics. This will be followed by a short panel discussion.

The practical element of the workshop will include a series of drawing games and a chance for participants to plan, thumbnail or draw a short comic. Participants are welcome to work on comics arising from their own research, or to use suggestions provided on the day. No drawing experience necessary.

12:00pm Women of Bloomsbury Walk 🗣️
Conference meeting point (near to the conference registration desk), Level 4, IOE 20 Bedford Way, Bloomsbury, London WC1H 0AL.

Join UCL Institute of Archaeology staff Charlotte Frearson and Louise Martin on a walk around Bloomsbury exploring the history of both the Women of UCL & the Women of Bloomsbury. Scientists, poets, artists, writers, actors, social reformers: join us in recognising these relatively unsung humans with talks, quotes from key works & 'temporary blue plaque memorials'. The walk will be around 1 hour – come rain or come shine! The Institute of Archaeology's Therapy Dog Indy will be joining us on the walk and some 'Guerilla Blue Plaquing' may also be involved! No booking required.

1:00pm Journal of Contemporary Archaeology: Meet the Editors

Exhibitor's hall (Jeffrey Hall) 20 Bedford Way, Bloomsbury, London WC1H 0AL

Meet with editors of the *Journal of Contemporary Archaeology* (Rodney Harrison, Alfredo González-Ruibal and Esther Breithoff) at the journal's stand in the exhibition hall to discuss potential paper submissions, book, exhibition and film reviews, and/or themed issues and sections and to learn more about the journal's aims and scope <https://journal.equinoxpub.com/JCA/about>

2:00pm Between the Acts: a creative misguide round Bloomsbury

****BOOKING REQUIRED**** 

Conference meeting point (near to the conference registration desk), Level 4, IOE 20 Bedford Way, Bloomsbury, London WC1H 0AL.

Come with us on field trip: on a mis-guided tour of Bloomsbury. Setting off from UCL we'll spend around an hour to an hour and a half exploring the environs. A participatory experience aimed at the co-creation of knowledge, there'll be stops along the way to explore space and place through various mediums including sound, art and poetry. Influenced by counter-tourism; the *Autonauts of the Cosmoroute* and *Sebald's Rings of Saturn* we'll explore (by doing) the mis-guide as a creative tool for engagement. We'll disrupt boundaries and explore space emotionally and transgressively in the style of Lauren Elkin's *Flaneuse*. Will finding different ways to tell stories make us more effective at communicating the past? Or do we need to find different stories to tell? Or should we actually aim to divest power and resist the urge to 'tell' very much at all? More information & booking available on our website: tag2019ucl.sched.com.

Session and paper abstracts

Monday 16th December (13:30–17:00)

TAG03 | Archaeology, ancestry, and human genomics – a panel debate | Room 802/4

Organisers: David Wengrow; UCL • Brenna Hasset; UCL • Pontus Skoglund; Francis Crick Institute • Selina Brace; Natural History Museum

The incorporation of ancient DNA into the archaeological toolkit has been widely hailed as a “scientific revolution” in the understanding of the human past. It is also widely recognised that applying genomics to prehistory involves complexities at every level of interpretation, and has on many occasions become the basis for questionable (and often widely publicised) claims about past cultural identities. This panel creates a space where issues of method and theory can be openly debated by archaeologists, geneticists, and others interested in questions of population history and ancestry, including how scientific findings are presented and narrated to the wider public. A particular focus will be on the relationship between population histories inferred from genetic data and groupings based on material culture, especially the prehistoric entities once referred to as ‘culture areas,’ ‘archaeological horizons’ or ‘interaction spheres’. Should the archaeological discourse of biological relatedness, through genomics, present its findings in relation to these much older cultural classifications (also potentially breathing new life into their established narratives of population groupings and dispersals)? Or does the intersection between archaeology and human genomics require entirely new ways of conceptualising the relationship between demographic and cultural histories?

13:30 | Martin Furholt, University of Oslo; Alexandra Ion, Institute of Anthropology ‘Francisc I. Rainer’ of the Romanian Academy; Natasha Reynolds, University of Bordeaux; Rachel Pope, British Women Archaeologists (BWA) and University of Liverpool; Kenny Brophy, University of Glasgow; Pontus Skoglund, Francis Crick Institute; Tom Booth, Francis Crick Institute; Mark Thomas, UCL; Ian Barnes, Natural History Museum; Selina Brace, Natural History Museum; Susanne Hakenbeck, Dept. of Archaeology, University of Cambridge
Panel discussion

15:00 | BREAK

15:30 | Panel discussion continued

TAG04 | New feminisms? Radical post-humanist archaeologies | Room 826

Organisers: Rachel Crellin; University of Leicester • Hannah Cobb; University of Manchester

We live in volatile political times: white supremacy is rising, xenophobic attitudes shape politics, homophobic and transphobic discrimination continues and the pervasive and powerful nature of the patriarchy runs through all of these. Intersectional feminist, queer, and post-colonial discourses in broader society have resurged in this context. In archaeology essential work on sexual harassment has stimulated a powerful new wave of intersectional feminist discourse demanding changes in our practice. Yet our theory has seen less radical change. This is ironic because non-anthropocentric approaches have been gaining traction in archaeology, and many arise from feminist thinking. Feminist theorists such as Barad, Bennett, Braidotti, Grosz, and Haraway have drawn attention to how the majority of the population have been excluded from the category 'human' by humanism and argue for a radical re-understanding of the human and the vibrant worlds they are a part of. The humans that emerge are deeply relational, entangled with diverse other-than-humans, and always historical. These approaches are intersectional and feminist, yet our engagement with them often overlooks their potential to radically reframe marginalized voices both past and present. We call for papers which challenge this by engaging explicitly with the potential of post-anthropocentric, new materialist and post-humanist approaches to make bold and radical changes to our ontologies and thus our conceptualisation of marginalised (human and non-human) identities. Feminism was a crucial driver of post-processualism and engaging explicitly with developments in new materialist and post-humanist feminisms is of equal importance in realising the promise of the ontological turn.

13:30 | Hannah Cobb, University of Manchester; Rachel Crellin, University of Leicester
Session introduction

13:35 | Penny Bickle, University of York
New approaches to difference? Celebrating and experiencing ambiguous bodies in the European Neolithic

In this paper, I posit that radical archaeological theories require new definitions and explorations of the concept of difference. This is because while difference

remains under-theorised, Freudian/psychoanalytic concepts of difference flourish in archaeology - in which we are concerned with the average (e.g. male) and deviance from the average (e.g. female). Drawing on concepts of difference developed from post-humanists such as Braidotti and Grosz, and anthropologists such as Moore, I debate how to refigure difference as inherent in becoming, as horizontal and ambiguous. I then explore how such concepts of difference can help us to write new narratives for the burial evidence and bioarchaeological data from the early and middle Neolithic of central Europe. Central to this discussion are the ways in which differences between bodies (sex, gender, age, lifeway) have been interpreted to date. I will argue that by considering range, variability, and possibility, encourages us to consider times of ambiguity, as well times of distinct policing and limiting of bodies. In conclusion, I suggest we should work towards an archaeology that accepts and celebrates ambiguous differences, that approaches differences as a positive, rather attempting to overcome them.

13:52 | Yvonne O'Dell, University of Leicester
'Nobody knows what a [feminist] body can do': difference, immanence and becoming

Our question is, what can a body do? Employing feminist new materialisms this paper seeks to explore how difference opens up new possibilities for considering bodies (human, non-human and more-than-human) in the past and present. By emphasising becoming over being, and immanence over transcendence we can take up a radical feminist position which seeks to undermine dominant narratives. Doing so requires us to emphasise the becoming of bodies within an immanent relational assemblage. We need to talk of local patches, local gatherings and minor becomings. In the past, exploring these issues through two patches from our research (Chinchorro Mummies from South America and Mummies from Neolithic Britain) allows us to open up difference as a critical venue for investigation. In the present, such an approach changes how we think about climate change and our responses to it. If the body of 'Man', is fixed, essentialised and transcendent, then the bodies of feminism are open, transformative, nomadic and becoming. In contrast, we argue that we need to attend to the differences feminist bodies make, and the processes of difference that feminist bodies are.

14:09 | Rachel Crellin, University of Leicester
A post-humanist, feminist approach to power

Power is a key aspect of our volatile political times. It runs through all relationships and plays a central role in sustaining unequal and damaging assemblages that seek to marginalise those who are different. For radical

feminists who seek to make the world anew it is clear that power will be central to this project. But, what is power, and how is it best understood in a post-humanist and relational approach? In this paper, I argue that all too frequently we adopt a very traditional reading of power where it is understood to be exercised by male subjects over a multitude of increasingly powerless objects; objects including things, plants and animals but also women, minorities and the less privileged. Re-understanding power is necessary to fight injustice and to combat climate change. I argue for an understanding of power in a post-humanist frame where the category human is historical and relational and difference is not about measuring the distance travelled from humanism's idealised 'Man'. Power is not something to be possessed or owned but rather something that flows through all relationships. By shifting our perspective on power we can see new ways to disentangle the assemblages of the patriarchy and build new assemblages in their place

14:26 | Claudia Chang, Independent Scholar

"Nomadic subjects" and Eurasian Iron Age studies of households and feasting
The term "nomadic subjects" refers to recent feminist theory that dissolves the subject-object, nature-culture dichotomies so often found in earlier feminist thought. In early feminist archaeology, the task of discovering "the woman" in the archaeological data was the goal. How are women represented in the household, or on the landscape? Eurasian archaeology of the Iron Age lacks attention to most feminist theory, so that the woman is neither recognized as a vital part of pastoral economy, nor are artifacts, households or feasting seen as expressions of gendered labor. In many archaeological studies on pastoral societies, women's roles are rendered as static subject identities subordinated to male personhood.

In this paper I examine the households and assemblages as found at an Iron Age agro-pastoral settlement in southeastern Kazakhstan (circa 400 BCE to 1 CE) in order to explore gendered domestic labor in feasting and in the formation of households. The ethnographic analogies of contemporary Kazakh and Kirghiz feasts and households serve to better interpret the archaeological record. The ceramic and architectural assemblages are expressions of gendered labor in everyday life and during feasting events. My goal is to provide a fluid notion of gender and sexual difference in pastoral studies.

14:43 | Session organisers Discussion

14:53 | BREAK

15:23 | Marianne Hem Eriksen, Department of Archaeology, University of Oslo
Grievability, households, and violence in the Iron and Viking Ages
A recurrent critique of the turn to ontology, posthumanism, and particularly symmetrical approaches in archaeology has been that they gloss over and minimize power asymmetry by viewing agency as distributed in collectives and assemblages. How can we situate violence and exploitation in the ontological turn? In 2009, Judith Butler called for a new bodily ontology, one that rethinks issues such as precariousness, vulnerability, and exposure. Bodies are crafted and given form through their situation historically and socially, she argues, in systems of power that makes some bodies more vulnerable, and less grievable, than others.

This paper works from an eclectic dataset relating to household dynamics in the Viking Age, to consider how houses — as particular and powerful kinds of objects -- worked to craft differentiated bodies among their inhabitants. The paper makes two moves: First, I survey eclectic strands of evidence for domestic and structural violence within the Iron and Viking Age house, and how this may relate to multi-modal personhood. Second, I explore how architectural spaces and domestic practices helped to enact social and political realities of grievability in the Viking Age — and the consequences this has for the ontological turn as well as our understanding of Iron and Viking Age society.

15:40 | Ben Jervis, Cardiff University

Misogyny, Patriarchy and Female Labour in the Medieval Household

Medieval people were well aware of the power of materials in shaping ideas of selfhood and negotiating otherness. However, archaeologists' engagement with medieval material have traditionally focussed around representational ideas of identity; at their best these approaches explore the implication of objects in identity work but at their worst they lead to objects standing for static and homogenising categories. Here I focus on a specific set of material engagements, the processing of grain and textiles, which were fundamental to economic development in medieval England. These tasks, typically organised at the domestic scale, have often been classed as female work and situated within a gendered dichotomy in which women occupy indoor, domestic spaces and their layout is termed 'by-work', a term which is intrinsically misogynistic in belittling the economic contribution of women. The paper draws on a range of historical and archaeological evidence from non-elite medieval households gathered through the Living Standards and Material Culture in English Rural Households (1300-1600) project. This evidence is read through the writing of Rosins Braidotti, Donna Haraway and Jane Bennet in particular, to consider household matter more generally, to re-cast these material engagements not

as representative of a marginalised category of female, but to explore how complex forms of womanhood emerged from its implication in assemblages of domestic production. My purpose in doing so is not to deny the patriarchal character of medieval society but rather to consider how a more-than-representational approach to medieval objects can offer an alternative to male focussed, teleological perspectives of medieval economic and social development.

15:57 | Craig N. Cipolla, Royal Ontario Museum/University of Toronto; James Quinn, Mohegan Tribal Historic Preservation Office

Situating posthuman feminisms in collaborative Indigenous archaeology
This paper explores the intersection of posthuman feminist theories and collaborative Indigenous archaeology via examples from the Mohegan Archaeological Field School, a long-running teaching and research project devoted to the study of eighteenth- and nineteenth-century life on the Mohegan Reservation (Connecticut, USA). Practitioners of collaborative Indigenous archaeology rarely address theory explicitly. In doing so, we find some common ground between our collaborative approach and that of posthuman feminist theorists. Key areas of overlap include: 1) strong emphases on relationality; 2) a general commitment to rethinking “the human” and our relations; 3) challenges to Eurocentrism and western defaults; and 4) an ethics of care for our “subjects,” be they ancestors, descendants, landscapes, and more. We also consider how these largely separate bodies of thought challenge one another. Critics such as Zoe Todd rightfully note significant (and often unacknowledged) overlap between the so-called ontological turns and Indigenous knowledge; in this spirit, we compare the differences that critical feminisms highlighted in the session make for a collaborative project designed around Indigenous sensitivities, interests, and needs and focused on the study and critique of colonialisms past, present, and future.

16:14 | Hannah Cobb, University of Manchester
Becoming Archaeologist

Post-Processual archaeologies have provoked considerable disciplinary soul searching about to how we can diversify our predominantly white, straight, male, able bodied, middle and upper class profession in the present, and how we can tell out non-normative identities in the past. There has been nearly four decades of such debate, and yet advances toward a diverse discipline are painfully slow. But what if the way we problematise this is the problem in the first place? When we discuss diversifying archaeology it is always in opposition to a norm (illustrated precisely by the first sentence of this abstract),

and in turn we reify that norm. Thus, the steps we might take to diversify our profession are always caught in a tension which reproduces, and gives primacy to, the norms we seek to disrupt. Instead I turn to new materialist feminist approaches to consider how difference is emergent, and examine how, if we shift our attention to consider the assemblages of becoming archaeologist, we can move beyond foregrounding problematic constants by examining how past and present archaeological identities are materialised.

16:31 | Session organisers
Discussion

TAG21 | Challenging narratives and legacies in the archaeology and heritage of the Middle East and North Africa | Room W3.06 (Level 3)
Sponsored by Friends of the Petrie Museum
Organisers: Ikram Ghabriel; UCL • Chloë Ward; UCL

The focus of the session is on the legacy and practice of archaeology and heritage in the Middle East and North Africa (MENA). Archaeology and heritage in the region are often seen as heavily influenced by old practices and theories of early excavators. The session seeks to consider and challenge old or traditional narratives of archaeological research in the region. As well as how past research is used in current interpretations and the influence of past practices on knowledge production. The papers and discussion will consider the role of archaeology and heritage on past or current political situations like colonialism and current uprisings. This includes: the influence of past practices or narratives on archaeology and heritage today. The use of archives and archival research in modern archaeological or heritage practices. New or ‘non-traditional’ methods in heritage and archaeology for a better understanding of archaeological context or engagement with local people and the public; the influence of colonialism and decolonisation in the interpretation of archaeology in the region. This could include from a cultural perspective but also the influence of professional privilege and control of archaeological information. The portrayal of the past in museums and in the media (e.g. documentaries, social media, field-work websites...) to the public/non-subject specialists and how this affects both public perception and professional practices in archaeology and heritage.

13:30 | Session organisers
Introduction

13:35 | Brian Boyd, Columbia University
In the context of settler colonialism, what counts as archaeological/historical archive?

Despite a rise in “archive fever” in the humanities and social sciences at the turn of the century, the theoretical underpinnings of the concept of archive, as a political organizing principle, are discussed only rarely in archaeological writings. In *Archive Fever*, Derrida distinguished between archive as (a) the relationships involved in memory, the writing of history, and the political authority to identify, classify and interpret and, (b) archive as “shelter”: relegating, reserving, and forgetting – “to burn the archive and to incite amnesia ...aiming to ruin the archive as accumulation and capitalisation of memory on some substrate and in an exterior place” (Derrida 1996).

With this in mind, this paper focuses on the notion of archive in the continuing injuries of colonialism and settler colonialism in Palestine. Discussion will focus on two current archaeology/museum anthropology projects in the Jordan Valley and the West Bank. Following Achille Mbembe, I discuss archive as both architecture and document, but will counter the prevalent nostalgia that regards archive (in both senses) as a kind of sepulchre, a place to bury stories, memory, people, lifeworlds. In other words, as a ruin. Instead, I argue that archive should be seen not as a desire, a nostalgia, wreckage or ruin, but as a container of fragmentary records that allow unresolved histories to be written. Those histories may sometimes be stories of the colonial order of things, but equally they can tell of unfinished projects, missed opportunities, and concepts for future developments. In other words, archives remain alive as stories wanting and waiting to be told.

13:55 | Chloe Emmott, PhD candidate, University of Greenwich
The influence of the Classical World and Imperialism on Archaeology in Palestine

The British Mandate era in Palestine is seen by some as the ‘Golden Age’ of Biblical archaeology and was an era in which colonialism and imperialism were deeply intertwined with archaeology. The Bible and the Classical world were the two primary ‘lenses’ through which ancient Palestine was understood in Britain, and they also played an integral role in the colonial discourse of the British Empire. Drawing on Richard Hingley’s *Roman Officers and British Gentlemen* and Nadia Abu El-Haj’s *Facts on the Ground*; I will focus on the role the classics played in the British imperial discourse and how this was reflected in the British Mandate’s attempts to regulate, display, interpret, and promote archaeology in Palestine through initiatives such as the Antiquities ordinance and the Palestine Archaeological Museum, and how these were reported in the press. I explore how these two ‘pillars of civilisation’ were

imposed upon Palestine, and how archaeology was used as part of the British imperial project as an ‘Imperial Archaeology’ as defined by Bruce Trigger (1984). From this we can glean how and why archaeology and the interpretation of the past, and control of these narratives has developed in Palestine today.

14:15 | Nourhan Nassar MPhil in Asian and Middle Eastern Studies, University of Cambridge
An Egyptian counter-narrative to nineteenth century British Egyptology: A reading in the Khitat Ali Mubarak

The protagonists of nineteenth century British Egyptology often thought of Egypt in Biblical terms. Egypt reimagined through Biblical language and analogies captured the British public and continued to shape the field of Egyptology well into the end of the nineteenth century. The pyramidologist, Charles Piazza Smyth, for example was amongst those inspired by a religious reading and his fascination with the pyramids stemmed out of a belief in their status as sites of divine and ancient knowledge. While this intertwining of Egyptology and religion in early British Egyptology has been explored, little has been written on the Egyptian perspectives towards it. This is partly due to the dearth of primary sources which reveal Egyptians voices in a field dominated by non-Egyptians. In the few cases when Egyptian names appear it is often as assistants to Western Egyptologists during excavations and surveys. The ‘Khitat’ of Ali Mubarak however provides a rare example of nineteenth century Egyptian commentary on the ideology behind British Egyptology. Citing and commenting on Smyth’s work on the pyramids, Mubarak disagrees with the notion that the only explanation for the expertise of the ancient Egyptians was that it came through divine inspiration. By exploring the writings of Ali Mubarak, this paper offers an example of critical engagement with the theories driving British Egyptologists. Through this, the paper will aim to challenge assumptions on the disinterest of Egyptians in the Pharaonic history and provide an early example of Egyptians reclaiming the narratives driving Egyptology.

14:35 | Nora Shalaby, Humboldt University, Berlin
The Abydos Temple Paper Archive Project: Exploring Egyptian Histories from early Egyptology

Recently, there has been a growing interest in the study of the history of Egyptology amongst a wide spectrum of researchers. Most studies, however, are written based on the archives of western excavators who worked in Egypt around the beginning of the 20th century. In effect, they transcribe a historical trajectory based on western perceptions with little or almost

no mention of Egyptian histories and viewpoints. While several revisionist studies have begun to reveal the extent to which western excavators in fact relied on Egyptian labour, and confirm the presence of Egyptians in archaeological practice, they ignore their intellectual contribution. In 2012, a previously unexamined archive was discovered in a storage room in Abydos which challenges the view of Egyptian heritage workers as victims of the colonial discourse of Egyptology and bystanders in the production of historical knowledge. Dating from the mid-19th century to the 1960's, the documents, written by employees of the then Egyptian Antiquities Service, contain detailed insights into the everyday management of archaeological sites by Egyptians and highlight their roles during Egyptology's formative years. This paper will present an overview of the main findings of the Abydos archives, underlining the responsibilities, duties, and agency of Egyptian scholars and employees as they worked to manage their heritage in an environment of exclusion and marginalization.

14:55 | Session organisers
Discussion

15:10 | BREAK

15:40 | Bonnie Effros, University of Liverpool, Department of History
Reviving Carthage's Martyrs: Archaeology, Memory, and Catholic Devotion in the French Protectorate of Tunisia

In 1874, Alfred-Louis Delattre (d. 1932) joined the Société des missionnaires d'Afrique (White Fathers) in Algiers. From 1876, he received permission from Archbishop Lavignerie to dedicate his time to archaeological exploration in and near Carthage. Lavignerie was enthusiastic about the potential of the ancient city, with its wealth of martyrs, not only to advance research on early Christianity but to support the conversion of the Berber and Arab populations from Islam. Inspired by the example of Giovanni Battista de Rossi in the Roman catacombs, Lavignerie and Delattre believed that religiously grounded archaeological research would hasten the restoration of Christian Africa as it was in the time of Augustine of Hippo (d. 432). Focused on Delattre's excavation and modification of the Carthage amphitheater, this presentation explores the impact of faith-based research in the development of nineteenth-century archaeology in the French Protectorate of Tunisia (established in 1881). Delattre viewed the amphitheater not as a static archaeological monument but as a living and active lieu de mémoire which might be revived to promote conversion and popular religiosity.

16:00 | Kelley Tackett, Brown University, Joukowsky Institute for Archaeology and the Ancient World
Half as old as time: archaeology and the constructed past in Petra Archaeological Park

Petra Archaeological Park in southern Jordan is often lauded as a city lost in time, its rose red tomb facades supposedly abandoned for generations before their "discovery" by a Swiss traveler in 1812. This narrative is evident in early photographs and maps of the site, which consistently portray the ancient monuments on lifeless or otherwise barren landscapes. Even the newly minted site museum chooses to end its displays in the thirteenth century CE, with no acknowledgement of later occupancy. Yet Petra was continuously inhabited until 1985, immediately prior to its UNESCO World Heritage inscription, when the B'doul Bedouin living on the site were displaced to a government-built village on the outskirts of the park. All traces of B'doul architecture and life in Petra were systematically destroyed, finally fulfilling the myth of a lost city in ruin. Drawing upon recent ethnographic fieldwork, this paper will examine the role of archaeology and archaeological archives in preserving and perpetuating narratives which prioritize the ancient over the living in Petra, and their consequences. Present efforts to ossify the park as a heritage site continue to negatively impact and ostracize the B'doul, who maintain strong relationships to the monuments and landscape. It is necessary to imagine an archaeology which engages and values modern heritage alongside—even above—the ancient material remains we excavate.

16:20 | Eman Shokry Hesham, Brandenburg University of Technology Cottbus-Senftenberg
"Ancient Thebes" and Modern Luxor: the history of the management of a World Heritage Site

The European re-discovery of Ancient Egyptian monuments in Upper Egypt that was pioneered by the French expedition in the early 19th century led to the broad scientific study of the Ancient Egyptian ruins. While the growing fascination with the Ancient Egyptian history and its allure impacted the art and design fields in the Western World, reversely, the widely increasing number of curious European visitors and their expectations had their consequences on the archaeological sites and their contexts, and the lifestyle and economies of the local communities.

This paper investigates how colonial practices in late 19th and early 20th centuries in Archaeology by chief inspectors such as Arthur Weigall, Egyptologists such as Gaston Maspero and Wallis Budge, and novelists such as Amelia Edwards shaped not only the management policies of the archaeological site, but also the quality of life of the local community in Upper

Egypt. Besides, the paper briefly studies how the UNESCO “World Heritage” inscription of the site “Ancient Thebes” contributes to the already established colonial perspective of Luxor city to this day. Furthermore, this paper examines to what extent these practices have impacted the post-colonial and contemporary national and local vision of the management of cultural heritage sites, focusing on Luxor city in Upper Egypt.

16:40 | Session organisers Discussion

TAG25 | Radical Archaeology: What is it? How do we do it? Why do we need it? | Room 777/80

Organisers: Rebecca Hearne; University of Sheffield • Umberto Albarella; University of Sheffield

The delivery of the archaeological experience to society, while well-intentioned, remains largely and fundamentally undemocratic: community projects organised on a top-down basis; professional and academic archaeologists as self-imposed historical gatekeepers; and dominant historical narratives preserved by professionals and delivered to the public, with limited opportunity for personal engagement or interpretation (including ongoing inaccessibility of conferences to laypeople)! In the current climate of religious and political extremism, refugee crises, media manipulation, and climate collapse, living our lives on a historically informed basis is more important than ever.

We propose that in order for archaeology to truly serve the interests and expectations of communities, its practice should embrace a more politically-aware approach, as offered by a more radical archaeology. The definition of radical is “...of change or action: going to the root or origin; touching upon or affecting what is fundamental; thorough, far-reaching; revolutionary” (OED). This house proposes revisiting and revitalising the concept of radical archaeology, as previously outlined by the Radical Archaeology Forum, Archaeologists Against War and Archaeologists for Global Justice. Can we construct a truly democratic and participatory practice, while excluding discriminatory views? Does the layperson have every right to interpret the past subjectively, or should we impose limits?

We propose a panel discussion with speakers providing different viewpoints, and discussion from the floor. This panel intends to spark debate about the political state of archaeology today and its implications, and how we might

revolutionise archaeological practice to prevent stagnation and promote socio-intellectual equality.

13:30 | Umberto Albarella, University of Sheffield Why radical archaeology

This will be a short introduction to open up the discussion about the need, purpose and meaning of radical archaeology.

13:45 | Rebecca Hearne, University of Sheffield The Archaeological Imagination: radical archaeology and mental health recovery

Participants in archaeology projects often mention archaeology’s intensely real, deeply affecting, magical characteristics. Such overtly emotional dimensions are not commonly discussed or evaluated, due largely to their ‘unscientific’ and intrinsically qualitative nature. Expanding on what Michael Shanks termed The Archaeological Imagination (2012), this paper argues that it is the development of a subjective, emotionally and imaginatively meaningful relationship with the past as experienced through an individual’s own mental landscape that may provide a new focus as to why archaeology can be such a positive and uniquely beneficial tool within processes of recovery and wellbeing. This paper explores how the archaeological imagination manifests itself in individuals; it discusses how an archaeological ‘habit of mind’ can be developed, and how encountering the ‘magic of the past’ can catalyse emotional and intellectual processes that could contribute towards mental health recovery and wellbeing. The archaeological imagination is a fundamental component of what I would like to introduce as radical archaeology: archaeological practices whereby social, emotional, and historical outcomes are weighted equally. If we are to implement the archaeological imagination into UK archaeological practice, radical archaeology needs to win recognition as a new direction for traditional practice.

14:00 | Alexander Aston, School of Archaeology, University of Oxford Against the Curio Cabinet and towards a Storied Past

Modern archaeology arose as an imperial project, an attempt to collect, catalogue and display the “facts” of the past in ways that justified and propagated hegemonic power. Powerful actors have been able to frame social narratives with claims of privileged knowledge made possible by taking physical possession of the past. Public engagement with archaeology is overwhelmingly experienced through the framework of museums, heritage sites and academic research. These institutional dynamics largely

relegate archaeologists to provisioning curio cabinets in which knowledge is transmitted from an authoritative source to a relatively passive audience. We draw attention to past contexts and actors in order to explain the flow of events. Storytelling not only preserves memory, but informs action by offering a framework through which humans can understand a world of heterogeneous agents that act for diverse reasons. I argue for radical pedagogies that democratise heritage, narrative practices and ecological resilience through community engagement, skills based education and sustainable design. Archaeology's focus on material culture and long-term change give the discipline a unique advantage for understanding human social organisation as ecological processes. This perspective allows for unique insight into how skilled practices transform developmental processes and the ways in which meaning making activities coordinate social relationships. To this end I propose that archaeologists should engage in multidisciplinary efforts to develop radical educational research programs that focus upon local knowledge, heritage and ecological resilience as a means of reconceptualising value and relatedness through the stories we tell.

14:15 | Caitlin Kitchener, University of York
Martyrs for the Cause: A radical archaeology built on historical radicalism

My research explores the material and spatial experiences of radicals and reformers in the early nineteenth century. Many of the people I study are from Lancashire, an area today which has low voter turnout and is (shamefully) the birthplace of the British National Party. Growing up in Accrington, the emphasis was on the industrial revolution rather than trade unionism, Peterloo, and the co-operative movement. There is a lack of connection with the county's rich political heritage and this can be seen elsewhere in Britain too. A radical archaeology must include these stories and legacies of the fight for the right to vote, parliamentary reform, and freedom of speech and the press. Although this argument is based on one area, it can be replicated elsewhere and across broader time periods, allowing for intersections and discussions on capitalism, colonialism, and consumerism. To understand present democracy we must learn about past democracies, we must remind ourselves of the never-ending journey to democracy, we must commemorate political achievements from the past to be inspired to keep them for the present and future. To be truly radical it cannot be contained to academia nor only practiced or preached by trained, qualified, or academic archaeologists. I look to the grassroots movements of founding Hampden clubs, female reform societies, and early unions as a source of inspiration for how people who love learning about and protecting archaeology can meet, converse, and be radical archaeologists together.

14:30 | Brian Broadrose, UMass Dartmouth

The primary objective of my research is to deconstruct historical discourses that disenfranchise and disempower Indigenous peoples, whose cultures, stories, artifacts, and bodies are the materials upon which non-Native careers are often predicated. Such approaches continue to be the exceptions to the normative rule despite the promise of new collaborative, respectful undertakings conducted by archaeologists and descendant groups. For instance, in the Haudenosaunee (Iroquois) homeland of upstate New York (U.S) new approaches that challenge the one-way colonizing gaze of archaeology have emerged (e.g. see Kurt Jordan of Cornell University), yet the old white-man network that has dominated "Iroquoian" archaeology is still firmly in place. I argue the tools of archaeology can in fact be deployed in an emancipatory radical framework, though this requires a sustained critique of the gatekeepers of the discipline and the primary beneficiaries of archaeological research upon Indigenous peoples. In this paper I expand upon this with an overview of segregationist, academic "Iroquoian" archaeology, where annual conferences until relatively recently were a whites-only event; where so-called non-profit archaeology is instead lucrative for the politically connected; where stereotypes and essentialisms continue to be used to exclude Indigenous roles in the production of their own histories. This includes a discussion on the impact of NAGPRA (Native American Graves Protection and Repatriation Act), and the role of museums/repositories in perpetuating the status quo of exclusion.

14:45 | Umberto Albarella, University of Sheffield; Rebecca Hearne, University of Sheffield

Free-flowing general discussion chaired by session organisers

15:10 | BREAK

15:40 | Umberto Albarella, University of Sheffield; Rebecca Hearne, University of Sheffield

Free-flowing general discussion chaired by session organisers

TAG26 | Debating power and knowledge in archaeological curricula: A student-staff joint forum | Room 828

Organisers: Rachel King; UCL Institute of Archaeology • Alice Stevenson; UCL

Although demands to decolonise archaeological education are longstanding, recent years have seen a groundswell of student-led activist movements critiquing the nature of academic power and the power of the university curriculum. Calls of ‘why is my curriculum white?’ and ‘Rhodes Must Fall’ have spurred debate over legacies of institutional racism, equality of access to educational and career opportunities, and representation and acknowledgement of diverse student experiences, among other themes. These calls resonate with wider conversations within archaeology around sexual harassment in the field, the office, conference venue or classroom, gender and racial gaps in salary and educational attainment, and the expectations of collaborative knowledge production across geographical and cultural contexts.

Building on dialogues that have emerged out of this year’s SAAs and TRAC, in this session, students and staff will jointly explore the nature of power and knowledge at this nexus of pedagogy and archaeological practice. Taking the form of a round table moderated by one student and one faculty member, the session encourages discussion of topics including (but not limited to) curriculum content; access to and inclusion within field-based teaching; incorporating student perspectives in teaching strategies; educational media and teaching delivery; and practices of establishing and critiquing expertise in the classroom.

Submissions for participation in this session should come from faculty and students, and should take the form of 1) a statement of interest (max 250 words) in participating in the session; and 2) a set of 2-5 questions to pose to the group, which will form the basis of group discussion with a view to developing a set of action points. Session participants will be expected to adhere to TAG@UCL-loA’s code of conduct, and should treat this foremost as a collaborative forum.

13:30 | Introduction / discussion

15:00 | BREAK

15:30 | Discussion continued

TAG31 | Archaeology and Heritage in Populist Nationalist Constructions, Projections, and Justifications of Otherness | Room W3.05 (Level 3)

Organisers: Barbora Žiačková; University of Oxford • Ole F. Nordland; UCL • Chiara Bonacchi; University of Sterling

Populist nationalism divides an inside ‘us’ from an outside ‘them’, both vertically, separating ‘the people’ from ‘the elite’, and horizontally, marking a dichotomy between a perceived ‘native’ in-group and ‘foreign’ others. People, ideas, objects, practices and places from prehistoric and historic times are mobilised as part of simple myths that are aimed at legitimising narratives of national ancestry, development, or destiny (Coakley 2004). Concurrently, archaeological knowledge can be – and has been – deployed to deconstruct projected otherness, sometimes utilising similar schemes of narrative construction. This session invites papers that examine processes of appropriation of the past to generate, express or oppose populist nationalist ideologies. It will highlight the underlying dynamics through which archaeological knowledge enters political discourse, and will particularly reflect on the kinds of past that are drawn upon, and the myths they are moulded into. It is hoped that, by developing a better understanding of how the past, interpreted through archaeological approaches, is utilised politically, we can reflect on how archaeologists contribute or respond to situations where the past is weaponized. The session aims to encourage comparative and interdisciplinary discussion, drawing on case studies that focus on different periods and a range of geographical contexts. Papers concentrating on tangible and intangible heritage, and those addressing how representations of archaeology in pop-culture may contribute to the development of specific political discourses are particularly encouraged.

13:30 | Chiara Bonacchi, University of Sterling; Barbora Žiačková, University of Oxford; Ole F. Nordland, UCL
Introduction

13:40 | Daniel Robert Hansen, University of Chicago
Archaeology as Dialogue: Hearing the many voices of the archaeology of ethnicity

Archaeologists have become increasingly attuned to the ways in which the narratives we produce are used by political agents outside of our discipline. The perennial question of collective social ‘ethnic’ identity in the deep past has become deeply associated with popular nationalist projects, meriting more cautious and nuanced approaches by archaeologists. Paid much less attention, however, are the ways in which archaeology is itself a form of

political dialogue, responding to and conditioned by the publics we engage – and who engage us. In order to understand our contributions and relevance to popular ethnonationalist discourse, we must reckon with the fact that archaeologists are not the sole speakers in the stories we tell, even before our narratives become ‘appropriated’ for nationalist projects. Considering archaeology to be a social practice of the present, I argue that our narratives are licensed, shaped and constrained by discourses, concepts and logics from outside archaeology’s disciplinary walls. In other words, the voices of archaeology are much more than just the voices of archaeologists.

In this paper I take a closer look at the archaeology of ethnicity in early medieval Europe by thinking through two frameworks aptly developed outside archaeology – Bakhtin’s dialogism and Wittgenstein’s language games – in order to better see the many voices involved at every step in the production of archaeological narratives. In doing so, I hope to show that a greater attentiveness to the multivocal nature of archaeology is a necessary first step toward an archaeology for political good.

13:55 | Frederika Tevebring, Warburg Institute The Myth of the Matriarchy: Othering Scholarship

“The Myth of the Matriarchy” examines the resilience and versatility of the notion of a prehistorical matriarchy. Since it was first introduced by J.J. Bachofen in 1861, the theory that all human cultures have passed through an early stage centered on female values has had an enduring and highly politicized afterlife. Despite the abundance of literature questioning the historicity of a matriarchal era, feminists, Marxists, and fascists alike have held up the matriarchy both as a cultural heritage and as a model for a utopian future. The idea of a prehistorical matriarchy has continued to resurface as a model for political utopian fictions and as a latent assumption that guide the common labelling of prehistorical artefacts as “fertility-” or “mother goddesses.”

This paper moves the question away from the matriarchy’s veracity and asks instead how this theory enables, indeed demands, a radical rethinking of the past as heritage and of history as a discipline. By reading early scholarly descriptions of the matriarchy in conversation with later archaeological interpretations and utopian fiction, this paper situates the matriarchal theory as integral to a long-standing debate on how and by whom the past can be understood. This debate gained a particular urgency, I argue, in response to the increased academic specialization characteristic of the second half of the 19th century and reverberates in today’s debates around repatriation of museum objects and the on the deployment of historical parallels in national politics.

14:10 | Session organisers Discussion

14:15 | David Farrell-Banks, Newcastle University 1683 & The Identitarian Movement: Uses of the Siege of Vienna in right wing populist discourse

In September 1683, Habsburg, Holy Roman Empire and Polish-Lithuanian Commonwealth forces broke the second Ottoman Siege of Vienna. Traces of these events are scattered across the urban Viennese landscape. At Kahlenberg, on the outskirts of Vienna, memorials commemorate the location at which those forces gathered to break the siege.

Each September, the right-wing populist group Identitäre Bewegung Österreich (IBO, Identitarian Movement Austria) hold a commemorative march at Kahlenberg. The march is billed as ‘building a bridge between past and present’ because the events of 1683 are ‘our history, tradition and identity’. For these groups, the events of 1683 mark the point at which the Ottoman – read Muslim – other was repelled from Western Europe, preserving the white, Christian identity of Europe. The recognition of the cultural heritage of Vienna is used by the IBO as a carrier for the communication of a divisive ideology.

This use of the cultural memory of 1683 has permeated into the global extreme far-right, with terrorist attacks in Norway and New Zealand referencing the breaking of the Siege of Vienna. This paper looks at the use of the cultural memory of 1683 by right-wing populist groups, whilst questioning the role of museums and heritage sites in the context of this use of the past. The paper calls for a greater recognition of the messiness of the past as a means of countering simplistic, divisive discourses of right-wing populist groups.

14:30 | Herdis Hølleland, Norwegian Ministry of Education and Research; Elisabeth Niklasson, Stanford University

Visions of division: far right imageries of Scandinavian pasts and presents
As elsewhere in Europe, a wave of right-wing populism has swept over Scandinavia over the last decades. The Danish Peoples Party, the Sweden Democrats and the Norwegian Progress Party have all had significant electoral successes, leaving their mark on the agendas of national parliaments and political rhetoric in the public space. Leading a politics of division fuelled by fear and nostalgia, they project visions of the nation as a battleground where “natives” fight for the survival of Scandinavian cultures and protect the welfare state against forces of globalization and non-western immigration. In these visions of division, they put traditions, heritage and archaeological sites

to work. The Viking Age might seem like the obvious choice, but examining the initiatives more closely we find a rich gallery of historic periods, sites and practices. From Swedish crayfish parties, Norwegian lusekofte to Danish runestones – the populist right in Scandinavia is not picky. Yet they all subscribe to a restorative nostalgia that wishes to return to an unspecified yet glorious point of origin. In this paper we explore how the three parties project visions of division through the imageries and images of the past. Using party programs, parliamentary proposals and campaign material, we show how a past fit to separate “the people” from the “unwanted” is mobilised.

14:45 | Session organisers Discussion

14:55 | Theodor Lothe Bruun, Independent Researcher The Gustav Vasa statue

The forces that drives today's right wing nationalism is not something new, but rather a continuation of earlier forces. To see the consequences of today's right-wing nationalism, we need to see how a narrowing of ownership to cultural heritage has been done in the past. One example is to study the opposing forces of nationalism and patriotism. Like today's right wing nationalism, the past's nationalism took ownership over the cultural heritage and tried to define it by its own standard. We can see this in Sweden, at the end of the 19th century and beginning of 20th century. In the Nordic museum in Stockholm, the patriotism of the museum founder, Artur Hazelius, was replaced by the nationalism of later generations. The narrative of the museum changed from Nordic, open and including, to a closed Swedish collection for the Swedish people. And through that process, created otherness. Though the museum didn't actively try to alienate the other Nordic people; the Swedishness became the dominant factor of the museum. This we can see in the replacement of the statue of Gustav Vasa. From being a statue of an old man, tired of his days, an old father figure, the statue was changed to show a young man, at his strongest and most powerful. From being the grandpa that listen, he became the fighting man, that protects his country from the others.

15:10 | Ida Lunde Jørgensen, Copenhagen Business School Meet the Vikings: blending archaeological artefacts and a designer's visualizations in uncertain times

In 2018, the National Museum of Denmark opened a highly publicized Viking exhibition co-produced by Jim Lyngvild a Danish designer and well-known practitioner of Asa faith, who had previously been a member of the Danish People's Party. The exhibition demonstrated a previously unseen

(re)integration of pop-cultural representations of archeology into the Danish national museum setting, dominated by a research-based approach to artefacts and communication.

The paper explores the visual and narrative dimension of the exhibition – in relation to the wider institutional context, in which the exhibition was formed. – Viewing the exhibition as a manifestation of the incorporation of a market logic, political populism and entertainment in response to an extremely precarious financial position, an increasingly powerful Peoples Party and a wider movement in the museum sector towards the experience economy, turning national museum visitors, previously viewed as citizens, into cultural consumers.

Danish cultural history museums – the very organisations we turn to affirm and understand our national identity are currently seeing a significant increase in visitor numbers coinciding with a strong sense of political uncertainty influenced by a number of crises; waves of migrants and refugees, a volatile US-leadership, BREXIT and uncertainty about the future climate. In this situation, the author finds it relevant to consider what popular semiotic meanings are (re)integrated into the museum, their political use and implications.

15:25 | Session organisers Discussion

15:30 | BREAK

16:00 | Alasdair Chi, Nanyang Technological University A Critical Examination of Historical Narratives and Founding Myths of Precolonial Singapore or: Will the Real Sang Nila Utama Please Stand Up?

This year, 2019, marked the bicentennial of the establishment of a trading post on Singapore by Stamford Raffles, an agent of the British East India Company. In commemorating this event in the context of this island's history, the government has attracted criticism for supposedly celebrating colonialism, reflecting tensions within the nation's historiography concerning its relationship with its colonial past.

The Singapore Bicentennial Office has in turn promoted the importance of archaeology, continuously practiced here since the 1980s, in illuminating this island's distant past. This year's commemorations hence encompass Singapore's history as a port-city beginning from its establishment at the turn

of the 14th century by the Srivijayan prince Sang Nila Utama.

No local record of this period has survived; archaeologists and historians have had to settle for a scatter of incidental mentions, with the only narratives of notable length being a Yuan Dynasty Chinese merchant's catalogue, a Portuguese colonialist's account of Melaka and its conquest, and the mythopoetic Malay Annals whose translation was published by Raffles in the midst of fierce contention between British and Dutch colonial authorities over the legality of his establishment on Singapore.

Basing archaeological interpretations on these texts is problematic due to the political and ideological biases inherent in these chronicles of Singapore and their translations. In outlining the textual history of these records and the motivations behind their penning and distribution, I hope to open this debate concerning the criticality with which we ought to approach these narratives in shaping the future of Singapore's past.

16:15 | Emily Hanscam, Durham University

'We didn't start the fire': exploring reactions to heritage at risk

This paper will explore how the past is being utilized politically in the responses to the loss of heritage— namely the burning of the National Museum of Brazil in 2018 and the burning of Notre Dame in 2019. As seen through social media, there was an incredibly emotive response particularly to the later event, and a subsequent outpouring of support (approximately \$1 billion in 48 hours) highlighted the international sense of loss felt because of the fire. In Brazil, on the other hand, many blame the government for the burning of the National Museum, which as Sarah Parcak recently pointed out on twitter¹, contained the only copies of the official government maps which detailed indigenous land boundaries in the Amazon, a vital resource for our planet which currently faces destruction. Given the current contention between the populist Brazilian government and the international community over the fires in the Amazon, it is crucial that we study the implications of the responses to events like the burning of Notre Dame, the National Museum and indeed the fires in the Amazon. In these cases, which pasts are being appropriated, and for what political ends? Is Notre Dame seen as more of 'world heritage' resource than the National Museum, which given the implications mentioned above, may in fact have been a far more crucial global resource? Is there a fundamentally different response to the destruction of built versus natural heritage? How has the support of and protests against Brazilian populism affected the perception of value associated with the National Museum? Using a range of digital data, this paper will provide a preliminary response for these questions, as a foundation for future studies on the impact of populism on

heritage at risk.

16:30 | Chiara Bonacchi, University of Sterling; Barbora Žiačková, University of Oxford; Ole F. Nordland, UCL Discussion

TAG44 | Power Play: Archaeology and Games | Room 822

Organisers: Florence Smith Nicholls; Independent Scholar • Sara Stewart; Independent Researcher

The field of archaeogaming, the study of the intersection between archaeology and video games, has been gaining increased academic recognition. Some of the main research strands have included examinations of the ethics of looting in video games and establishing video games as archaeological sites. This session aims to build on this existing research, whilst also inviting new perspectives, specifically examining how power dynamics are produced or reproduced in games from an archaeological point of view.

Whilst archaeogaming studies have tended to focus on digital games, this session is open to submissions focusing on any kind of game, from prehistoric gaming pieces to 19th century boardgames to upcoming video game releases. We are open to considering a wide range of interpretations of this core theme. Some suggested topics, which are by no means exhaustive, include:

- Colonialism and historical/archaeological games
- Power dynamics in games affected by race/gender/sexuality/age/disability
- Accessibility and games
- Working conditions in games development and archaeology

We particularly encourage submissions from individuals outside of the academy, from other disciplines, individuals who have not presented at a conference before and those at undergraduate level. If you would like to submit but are concerned about conference fees, please do get in touch as we are passionate about making this session as accessible as possible. There will also be a digital stream of the session on Twitter for those who cannot present in person.

As stated in the abstract, we are very keen to have a digital stream for this session running alongside it (e.g. Twitter papers) to allow for greater accessibility. If you have any questions about our proposed session please do

not hesitate to get in touch.

13:30 | Timon Dawid du Toit, University of Pretoria
A Heritage-Focused Video Game on uKhahlamba Drakensberg Traditions

This research was premised on the use of video games as a sustainable tool for preserving existing archaeological data in an entertaining and interactive manner. The outcomes of such projects are for archaeological/heritage education, outreach, and representing data in a manner that is interactive and encourages critical thinking through play. I used Game Pass Shelter located at Kamberg in the uKhahlamba Drakensberg to create a virtual environment in a video game that accurately represents the traditional rock art and folklore of the uKhahlamba Drakensberg Bushmen. Two phases featured in the development of the video game: (i) getting feedback from gamers through a questionnaire I had designed, (ii) using identified recommendations to design a 2D video game using Unity Game Engine (a free video game development piece of software). This 2D video game, defined by authenticity to the represented folklore, features rock art motifs from Game Pass Shelter used against the backdrop of the Spoiling of the Eland traditional story. This video game begins with the 'Rosetta Stone' of southern African rock art and contextualises it using associated traditional folklore. Through this process, the video game aims to show why hunting was so important to the traditional lifeways of the uKhahlamba Drakensberg Bushmen. It further shows why eland were so valued and some unique beliefs that the uKhahlamba Drakensberg Bushmen had concerning them.

13:50 | Amanda Gomes, Center for Ainu and Indigenous Studies, Hokkaido University
Booms and Bombs- Situating Breath of the Wild within the "Jomon Boom" trend

Within the last several years, there has been a growing public interest in the prehistoric Jomon period in Japan. This "Jomon Boom" has involved the consumption of archaeological information and visitation of archaeological sites, as well as the production of publications and goods inspired by artefacts of the period by non-specialists. Accordingly, Japanese archaeological heritage has been an inspiration for various forms of popular media and games, but *The Legend of Zelda: Breath of the Wild* (Nintendo 2017) is the marked attempt integrating design elements within a video game to create a digital "pastness" within the game's narrative and world building.

14:10 | Ricardo Shankland, Independent Scholar
How the Archaeology of Amazons helped Women in to War Games

The presentation would be an analysis of how the increasing evidence (and reinterpretation of existing evidence) in favour of the existence of warrior-women in the Classical and Hellenic era has allowed game designers more freedom in adding female units and characters to war games.

I will be basing most of the presentation around a comparison of Creative Assembly's Real Time Strategy games *Rome: Total War* (2004) and *Total War: Rome II* (2013). The case I am making is that in 2004 the attitude to warrior women was still one that considered their existence a fantasy. This is reflected in the design of the 'female' units, their placement in the game world and the fan reaction to the same.

By 2013, views on the possibility of warrior-women had advanced to the point where their design and placement was able to draw on archaeological evidence. However, fan reactions to their inclusion has been mixed and at times resembles some of the most polarized parts of the current popular debate around women's rights. By comparing the two, it is possible to observe how game design might reflect unconscious or even conscious sub-estimation of women. I also believe it demonstrates how attitudes have changed in game design toward historical accuracy and in turn which narrative this increased understanding might reinforce. I hope the above is an interesting case study for the influence and effect of archaeology on games and their audiences.

14:30 | Xavier Rubio-Campillo, University of Edinburgh, School of History, Classics and Archaeology / Murphy's Toast Games
 Education or fun? Creating video games to promote archaeological thinking
 Video games are one of the most appealing media at our disposal to communicate knowledge about the past. The unique combination of interaction and storytelling they offer allows the player not only to see the recreated world, but also to experiment in it.

The engagement with a game is explained by the fact that the player needs to take an active role inside the recreated world. This world should always be crafted to strengthen game mechanics and this requirement presents a challenge to anyone that wants to use games for archaeological outreach; the most accurate version of the past will be meaningless if the story, characters and dynamics of the game are unable to capture interest. The creation of a video game created to inform about the past should be guided by the basic requirement that the game needs to be fun.

The need to accomplish two parallel goals (player engagement and outreach) introduces challenges and constraints while designing the game. Additionally, educational games typically have very low budgets so how can they compete for players' interest against multi-million-pound commercial games which are not even restricted to these educational requirements?

We explore here these questions by discussing the development and release of two video games funded by outreach projects: *Evolving Planet* (2016) and *Ancestors: stories of Atapuerca* (2018). Our main aim is to promote debate on the best ways that video games can be used to present archaeological research to audiences not typically engaged by more traditional outreach initiatives.

14:50 | Angus Mol, VALUE Foundation A Game of Stones: Playing with Tim Ingold's Materials against Materiality

In academia, play, together with other agents and actions of change, is actively suppressed in favor of 'more serious' modes of production. Yet play is powerful, it is experiential, explorative, and irreverent of the designs of scholars. Play pops up even, or especially, when things are to be taken seriously.

In 2007, *Archaeological Dialogues* published Tim Ingold's *Materials against Materiality*. In its opening paragraph Ingold asks its reader to "please go outside and find a largish stone", "[b]ring it in, and immerse it in a pail of water", and "[t]ake a good look at it", and "even look at it again from time to time" while the stone was drying. It was a practical experiment to start off an anti-materiality exposé based on the perceived need "to take materials seriously". In this call, all ingredients for play were there (players, playgrounds, rules, and mechanics), but my intuition is that few readers actually ended up playing.

Yet during my first serious reading of *Materials against Materiality*, I was played by a 'stone', which turned out to be a piece of coral. This unexpectedly playful encounter led me to later re-play the original experiment. First through David O'Reilly's *Mountain*, then through *In Gold: A playful materiality simulator*. These games of stones show us that, if we seriously would like to have the power to understand things, we should play with them, as we are often powerless to stop things playing with us.

15:10 | BREAK

15:40 | Benjamin Hanussek, University of Warsaw (Digital) Game Archaeologies: Going Digital to understand Material/ Going Material to understand Digital

Archaeological discourse has always been influenced by socio-cultural changes in our society. As aspects like gender, post-colonialism or inclusion have become common entities of archaeological research questions, so have digital games been already part of an ever-growing sub discipline of (digital) game archaeologies. Ideas to study games as contemporary artefacts or virtual sites are a beneficial contribution to the stretching theoretical framework of archaeology and could help the archaeological discipline to find a future perspective in the digital era. Nevertheless, it seems puzzling that the idea to combine the study of ancient (board) games and the study of contemporary (digital) games from an archaeological perspective has been not exploited so far.

This paper shall therefore serve as an attempt to synchronize the archaeological study of ancient board games and (digital) game archaeologies in order to give a perspective on how games have changed in terms of: meaning, perception and game design. The case of the disappearance of the Egyptian mehen board game in the late third millennium BC shall serve as an example on why games are abandoned and in how far this can reflect changes in our society. This case will be carefully analogised with the abandonment of digital single player games from the last two decades. This comparative study tries also to use game studies-related approaches as a kind of digital anthropology to complement the study of ancient material remains of games.

16:00 | Hanna Marie Pageau, University of Cardiff A Tale of Careers : Archaeogaming and Accessibility

Archaeogaming has become a stable within digital archaeology over the last several years, having seen successful sessions at the SHAs, EAA,s and SAAs alike. Archaeogaming represents a section of archaeology that becomes instantly accessible to those who, other wise, may not or would not have access to research opportunities. It not only provides economic efficiency and relief for disabled students and practitioners unable to do traditional field work, but it provides a research platform that allows for an expansion of the field on a low cost or sometimes even free level. This talk will include data from two separate surveys, the presenter's own experiences, and other published academic works.

16:20 | Aris Politopoulos, Leiden University; Angus Mol, VALUE Foundation
 Dangerously Fun: Politics, play, past, and the phenomenon of archaeogaming

Archaeology is a science deeply associated with power and politics. The grassroots of archaeology, however, belong to a time when the study of the past was based on curiosity and prestige and seen as a ‘fun’ pastime, without the (overt) recognition of its politics. In many ways, this is exactly where video games, the currently highest grossing entertainment medium, are now: a “fun” activity, rarely concerned with or actively disavowing its, potentially dangerous, political implications. In the first section of our paper, we will be assessing this tension between politics, play, fun, and the past through three case studies of games concerned with the past: Civilization, Kingdom Come: Deliverance, and Battlefield V. In the second part of our paper we will do a self-reflective critical review of archaeogaming studies and its dangers of being a “fun” research. As a field of study, archaeogaming, following the developments of (post-) post-processual archaeology, has been actively engaged with the political aspects of play and games set in the past, focusing on issues of colonialism, gender, ethics and more. But what are the power dynamics of the field itself? Has it had an impact on archaeology and game design, or is it viewed from the outside (e.g. gaming websites, academic institutions, blogs, gamers) as a quirky “fun” research, much like archaeology was at its grassroots? We will be assessing both the impact of the emerging field at large, as well as our own output, and suggest ways archaeogaming can move forward.

16:40 | Florence Smith Nicholls, Independent Scholar
 Working is Broken: Labour Conditions in Commercial Archaeology and Video Game Development

Whilst the commercial archaeology and video game development industries are obviously integrally different in terms of their focus and output, there are many striking similarities between the labour conditions in both sectors. In particular, both fields are characterised by exploitation of worker passion, precarity, and different forms of ‘crunch’ culture. Commercial archaeology is notoriously badly paid, but video game development salary averages can be misleading- the industry also relies on poorly paid contract workers.

This presentation will investigate how and why these two sectors have become adept at exploiting employees within the wider context of contemporary capitalist society. It will include an intersectional discussion of how different factors affect a commercial archaeologist or video game developer’s work life, whether that be age, gender, race, sexual orientation, or disability. The recent growth of the commercial archaeology Prospect Union

branch will be compared to the nascent push for unionisation in the video game industry with Game Workers Unite.

A final question will then be asked-if working is broken, how do we fix it?

TAG52 | Archaeologies of Marginality | Room 784

Organisers: Elisa Perego; UCL • Andrew Reynolds; UCL • Andy Gardner; UCL

The study of marginalized groups and individuals is gaining increased attention in archaeological research. Archaeologies of Marginality will address past inequalities by looking at social stratification and growing social complexity in deep history, with a focus on the multidimensional facets of social exclusion and their intersectional aspects. In this session, we discuss the development of appropriate theoretical and methodological frameworks to investigate marginality in the past to promote marginality studies in archaeology. Topics of interest include, but are not limited to:

- dynamics of resistance and the agency of the socially excluded;
- violence and coercive power;
- poverty and marginality in relation to socio-economic status; warfare and war crimes, migration, forced labor and slavery
- disease and disability
- gender, personhood, age and the life course; marginality and social exclusion in relation to motherhood, pregnancy and childhood neglect;
- marginality in times of collapse, crisis and environmental stress;
- marginal landscapes, peripheral regions and ethnic marginality;
- material culture and technology between deprivation and elite consumption;
- anomalous burial rites, funerary deviancy and marginal burial;
- bioarcheology, ancient DNA analysis and science-based approaches to past marginality;
- marginality and social exclusion today; marginality in academia, epistemology; accessibility, inclusivity and diversity;
- Intangible Cultural Heritage (ICH) and the safeguarding of marginalized people’s endangered cultural heritage.

13:30 | Session organisers
 Introduction

13:40 | Anna Bloxam, UCL

Accessing marginal practices, peoples, and identities in prehistory

This paper presents new evidence about the burial practices of the Beaker phenomenon and the implications of this for the study of marginal practices, peoples, and identities in prehistory.

Though traditionally viewed as being homogenous and standardised, I present evidence that the funerary rites of the Beaker period (c.2450-1950 BC in Britain) were actually highly variable, with diverse minority practices occurring throughout. My research into funerary diversity was initially intended to access minority peoples – the indigenous insular Late Neolithic groups who appear, on the basis of genetic data, to have been replaced by incoming groups from continental Europe. However, in exploring the ways to access this marginal group, the evidence has presented varied avenues for accessing neglected people and identities within groups during this period. Women, children, and individuals without ‘high status’ burials are revealed, as is evidence for divisible or dividual personhood. I explore how studying diversity and variability can help break typologically-driven assumptions about prehistoric culture change and allow us to access people (and peoples) that have traditionally played a marginal role in our narratives.

14:00 | Floor Huisman, Cambridge Archaeological Unit

Souls of sedge in a marginal marsh? The role and place of ‘fen slodgers’ and the former East Anglian Fens within the wider landscape

Wetland landscapes, including bogs, marshes and fens, are generally categorised as marginal landscapes because they are unsuitable for agriculture. Often, the communities using or inhabiting these landscapes are equally side-lined. In the former East Anglian Fens for instance, historic sources describe a group of local Fenlanders who lived of hunting, fishing and gathering the Fens’ many wild resources. These ‘wild’ and uncivilised ‘fen slodgers’ were a marginalised group, clearly different from surrounding ‘civilised’ dryland folk. Yet these wetland people cared deeply for their wetland world and way of life, as reflected in their sabotage of distant landowners’ drainage efforts of the Fens’ ‘watery wastes’ in the 16th century.

This evidence demonstrates the subjectivity and complexity of marginality. We cannot assume a continuous marginality for this former wetland and its people. Instead, we need to examine the changing role and place of the Fens, and those exploiting and inhabiting this wetland, within the wider landscape and through time. This paper will present the results of a large comparative study which did so by examining how people interacted with the wet Fens and surrounding dryland areas between c. 4000 BC-100 AD. It will outline five phases of wetland interaction, which demonstrate the often intimate

relationship between people and this supposedly marginal landscape. By tracing people’s changing interaction with this dynamic wetland environment and examining its effects on their identities and social relations, this paper explores the subtle and multifaceted nature of environmental marginality and its social outcomes through time and space.

14:20 | Richard Kendall, University of Edinburgh

Scholars can’t be Choosers; Homelessness in Pre-Christian Rome

As a position defined by a lack of architectural and material possessions, it is easy to dismiss the archaeological investigation of homelessness as an exercise in futility. Without textual testimony, it is difficult to definitively assert even their existence historically, let alone their experiences. Even in contemporary societies, the study of homeless individuals and culture is a relatively recent development, despite the almost universal presence of destitution in modern cities.

Such simple dismissal, however, is inadequate. As archaeologists, it is incumbent upon us to study past societies in their full scope; while the specific elision of the homeless from historical discourse contributes to a dialogue of individualised blame that fails to recognise long-standing features within societies that impact on the treatment of its destitute. It also fails to challenge the often incomplete picture presented by literary sources.

In this paper, one such society’s treatment of its homeless is examined. The common understanding of ancient Roman homelessness in the early Empire is of utter social disdain and short, painful lives for those in this situation. This contrasts tellingly with the charity and support provided by the Church in Late Antiquity. Utilising non-textual sources, particularly artistic representation, however, a more balanced picture can be uncovered. The homeless, while hardly celebrated, were nevertheless recipients of greater beneficence than previously established; and the extreme image presented in literary sources of the shift between pagan and Christian notions of morality somewhat undermined. The importance of recognising the homeless from an archaeological perspective is thus demonstrated.

14:40 | Jake Weekes, Canterbury Archaeological Trust

The Empire of History

Prehistory never ended. From c. 50BCE in Britain, for example, elitists, and then a competitive middle class, dabbled with creole Gallo-Roman popular culture of material, ritual, and some inscription and statuary, and collaborated with the imposition of a Roman historical context, announced by biographies

and portraits on coinage, and milestones along the new roads of a revised geography. Romans dragged barbarians on to the margins of Roman history, which narratives spawned the idea that prehistory had ended, the idea taken up by later British imperialists as the basis for a chronology that tacitly backed their own colonial mission. The end of Roman Britain was still seen by British historians as a decline and fall, a descent into the “dark ages”. A new documentary culture in the medieval period only recorded certain people and aspects of life in laws, taxes, wills and records of punishments, the history of the Establishment and its economy. Even printing and enlightenment left most lives largely ‘prehistoric’, unnoticeable except through the archaeology of their material residues. In these post-medieval empires slaves were named by history, and the census quantified and qualified the working classes, but only partially. The Empire of History still defines and rules as it lists and narrates, and holds sway over constructions of “the past”, yet still knows little of actual lives, which remain ‘prehistoric’ until recorded by accounts or licences, or when we transgress. The ideological hallmarks of historical society nevertheless hold sway: myths of shared destiny, obsession with biographies, idealised images of the powerful who made history.

15:00 | Canek Huerta Martinez, UNAM, Mexico “Vecindario Tlailotlacan: An Archaeology from the edges”

The Barrio Oaxaqueño, named by Millon (1967), Fowler and Paddock (1975) and Rattray (1993), also known as Tlailotlacan (Spence, 1989), settled on the southern slope of Cerro Colorado Chico, between the 300CE and 650CE. It is located three kilometers west of the Calzada de los Muertos of Teotihuacan. According to the most recent studies it was an enclave of migrations (mainly from what is now known as the western states Oaxaca and Michoacán), which could have given the Teotihuacan urban center a unique dynamic and singular vitalization during the Classic Period (Ortega, 2014).

Paradoxically, this neighborhood is completely buried and outside the protective polygon within which lies the monumental core of the city of Teotihuacan. Nowadays, from the skirts of the Colorado there is a suburban landscape with an irregular urban layout, houses and precarious streets: Ruins of the ruins: A residual space demolished and eroded. The policies of abandonment and exclusion (governmental and civil), have fixed in the imaginary of the population the colonial buildings and the pyramids as the only reference of a historical and archaeological past.

Focusing on digging in photographic images and in the fragments of the archaeological record, I visually reconstruct the privileged perspectives towards the Pyramid of the Sun and the Temple of Quetzalcoatl which were

set from Tlailotlacan and the roots of a model apparently planned in multiple Latin American cities during the XX century: a hierarchical exclusion of non-monumental spaces.

* Canek Huerta Martinez is currently a Ph.D. Candidate in the Mesoamerican Graduate Studies Program (Universidad Nacional Autónoma de México, UNAM)

15:20 | BREAK

15:50 | Rosamund E. Fitzmaurice (Rosie), UCL Ethnohistory and “Slavery”: to what extent can we use ethnohistory to understand indigenous dependency in Precolumbian central Mexico?

Slavery is a term often associated with the US Antebellum South, the ancient Mediterranean, and with feudal serfdom, but is it an appropriate way to understand disenfranchised peoples of Precolumbian central Mexico? The majority of our knowledge, pertaining mostly to the years CE 900-1521, of indigenous “slavery” comes to us from Spanish accounts of ritual “slave-bathing”, “slave” markets, and gambling pastimes.

This presentation will outline the consistencies and inconsistencies of the Spanish chroniclers and other evidence with which we can test the veracity of their claims. For example, can we use archaeology to “ground-truth” the information provided by the chroniclers, or are dependent peoples invisible in archaeology? I will lay out methods that the chroniclers used to gather their information, describe examples of “slavery”, and examine the terminology pertaining to ‘slavery’ itself. I will also discuss the biases and influences over the work of the chroniclers, including the effect of emic and etic viewpoints present in their work. Finally, I will outline the overall benefits and limitations of using such conquest and post-conquest accounts to reconstruct indigenous history from conquering peoples.

16:10 | Oscar Toro Bardeci, UCL From bordering to marginalised. The process of incorporation of pehuenche groups to the chilean state in the 19th century

The Pehuenche are indigenous people of Andean South America who became incorporated into the Nation States of Chile and Argentina. Until the 19th century Pehuenche Territory was beyond the Spanish-indigenous border of the Biobío River. They practiced transhumance between the high valleys of the Andes and Pampas and became commercial intermediaries for goods and resources moving between indigenous and Spanish settlements. However, between 1862 and 1884 their home territory was invaded by the armies of

recently independent nations of Chile and Argentina who wished to achieve a 'better economic exploitation' of these territories. Pehuenches were re-allocated to 'reductions' -piece of lands assigned by the Chilean state- and were also divided into 'indigenous communities', causing their social and physical marginalisation.

How did Pehuenche groups transition from being considered as mainly allies by Spanish and Chilean authorities until mid-19th century, to becoming excluded groups in the margins of Chile and Argentina frontier from the 1860s? Is this change possible to analyse through the material culture of these groups?

I have studied several types of writing documents from mid-19th to the beginning of the 20th centuries (e.g. expeditionary diaries, military reports), focusing on information regarding the state policies and data related to the ways of life of these former bordering groups and the description of changes in their material culture as a consequence of such state strategies. This work contributes to develop a methodology for the interpretation of the process that lead to the marginalisation of ethnic groups within a state and helps to explain current political struggles.

16:30 | Lan CoCo Shi, UCL

Marginalised intangible culture in Wanjian Village

This paper investigates the marginalised heritage in Wanjian Village located in Anhui, China. Modernisation and migration has caused huge social changes in the village. Through the contact with cities, city lifestyle has influenced the village's traditional cultural values. The Qing dynasty building used for ancestral worship for the Yang Family has gradually lost its daily role as a place to gather. Ethnography was carried out to study the relationship people have with local forms of cultural activities. The opera stage located in the ancestral building is becoming marginalised by local villagers and only used occasionally by outside performers. The community who inherit the traditional operatic skills are often the elderly, who are limited financially and see pursuing this form of art as a burden for their children. Without the support from the core members of the village community, the intangible heritage of local opera is facing the danger of disappearing completely.

16:50 | Session organisers Discussion

TAG53 | Animals and humans: power, knowledge and agency | Room 728

Organisers: Andrew Reid; UCL • Joanna Lawrence; University of Cambridge • Mariana B. Muñoz-Rodríguez; University of York • Claire Ratican; University of Cambridge • Laerke Recht; University of Cambridge

Human – animal relationships have often been viewed in terms of domination and exploitation, whilst more recently there has been an emphasis on commensality, intimacy and trust. Power and knowledge flow around such relationships, directed by the agency of both human and animal participants. In addition, knowledge of animals may shape human – human interactions, being used to empower or to marginalise animal specialists. Within mainstream archaeology, the significance of animals is largely confined to economy and domestication, and the power, knowledge and agency that revolve within and around animal-human interactions are essentially ignored.

This session will encourage discussion and debate on the dynamics of human-animal relationships, exploring ways in which animals themselves, together with those who interact with them have shaped human history. Animals have not ceased to be an important means for constructing human relationships; rather, human relationships have become so complex that it is frequently forgotten that animals, their agency and their exploitation may lie unrecognised at the very base of these constructs. Knowledge and power are clearly interwoven through these relationships. Themes to be explored may include (but are not limited to) theory and theoretical approaches to animals in human societies, animal-based cosmologies, cross-disciplinary perspectives and animal-related technologies.

13:30 | Joanna Lawrence, University of Cambridge Introduction

13:35 | Jill Goulder, University College London Donkeys - the secret agents

Too commonly we equate past human-animal interaction with hunting and herding, deleting from our pre-memories the significant exploitation of animals as workers for essential pack and traction from at least the 4th millennium BC.

Adoption of animals for living use constituted a new paradigm in human-animal relations, with a focus on individuals and the means of obtaining their cooperation. But in archaeological models oxen are commonly treated as an abstraction, with little reference to the major new occupations and activities emerging to serve their daily needs. Donkeys are often ignored altogether

(a particular contributor to their invisibility is their scarcity in food-middens). Yet widespread evidence from studies in modern developing regions demonstrates their invaluable multipurpose capabilities at field, village and city level, for transport and ploughing. A particular development from donkey-use is the empowerment of women: in modern Africa there are often (male) prejudices in favour of cattle as ownership and usage is prestige-related, but women have considerably more cultural access to lowly donkeys.

My re-examination of the role and impact of working-animal adoption in antiquity – focusing on 4th-3rd millennium BC Mesopotamia but with broader relevance – is driven by a novel interdisciplinary process of ethological analogy with major regions of modern use of working donkeys and cattle. New models for exploitation of secondary products in antiquity must now include a reassessment of the vital supporting role of the ‘other’ – the non-humans added to the work-force who supported social and economic transformation at the highest and lowest levels.

13:55 | Neil Erskine, University of Glasgow Farm, Field, and Fauna. Socialisation in the agricultural hinterlands of the 3rd Millennium Jazira

In recent years, the importance of an elite hybrid equid species to the people of 3rd millennium Northern Mesopotamia has seen considerable attention. Both archaeological and textual studies have stressed the symbolic power of this species, the BAR.AN, and delineated its ancestral associations and its uses in cultic, military, and agricultural contexts. Less attention, however, has been devoted to the socialising power that was granted to the BAR.AN by its ideological and symbolic prominence.

By considering the experiences of the agricultural workers around Tel Brak (ancient Nagar), this paper will reconstruct how their work in a communal ancestral landscape using these ideologically-charged animals relentlessly reinforced that land’s meaningfulness. It will also show that as the state authorities sought to re-centre ancestor-focussed traditions on their own specific familial lines to cement their power, that interaction with these animals, alongside new cultic preoccupations with royal lines of descent, helped ease the transition between two forms of ancestor veneration.

14:15 | Lonneke Delpout, Leiden University The expression of human-horse relationships in ancient Egypt

The introduction of the horse in ancient Egypt had a great impact on society. Horses have always been animals associated with nobility, and it was no

different in ancient Egypt. They were never deified in ancient Egypt, but they did enjoy a certain elevated status. The high regard in which horses were held is visible in different contexts, from two-dimensional depictions in both royal and private context, to literature, royal decrees, material culture, international correspondence and even in a horse burial located in the forecourt of an Egyptian noble’s tomb. Within its context, the horse can function as a status marker, being the distinguishing factor between ‘pharaoh’ and ‘the other’ or elevating a private person from its peers, but the animal is more than that. The contexts in which the horses appear, mostly highlight the animal rather than the human; emphasising the importance of the animal within the scene. The horse is in this case the factor that elevates those associated with them. This paper aims to discuss how the horse is used as a status marker, as well as showing how the human-animal relationships were displayed in ancient Egypt also beyond the animal as simply that.

14:35 | Claire Ratican, University of Cambridge Animal and Human Bodies in Producing Viking Age Persons

A growing body of work has emerged over the last few decades that attempts to rebalance the anthropocentric focus of research in the social sciences by exploring non-human agency and the alternative ontological structures that give rise to the unfamiliar and challenging phenomena we are presented with in archaeological contexts.

The ground-breaking work of Lotte Hedeager (1999; 2004; 2005; 2010; 2011) has demonstrated the fundamental importance of animals within Late Iron Age cosmologies, made manifest by the immense corpus of animal-centric metalwork that attests to the ontological fluidity between human and animal bodies. These motifs present animal and human bodies in parts and as wholes, at times distinct and at other times combined to compose one animal-human figure. These hybridised animal-human bodies are a clear indication that our modern assumptions regarding the categorical divide between human/animal and culture/nature has little relevance to the structuring principles of Old Norse society. In fact, it suggests that Old Norse ‘persons’ were culturally defined in the image of both humans and animals. This observation opens up new ground for an exploration of personhood in the Viking Age and begs the question— how was personhood constituted through the relationships between humans and animals in death?

It is from this position that I explore whether animals and humans were considered as equal entities in burial contexts as part of my wider research agenda; to reconcile the possibility of animal personhood with existing multiple burial theory. If, indeed, their similar treatment in death signifies a

shared ontological status, then our understanding of the multiple burial rite, which currently disregards the presence of ‘other’ (read animal) actors, must be reframed. A multiple burial theory inclusive of non-human persons may allow for a wider exploration of the constitution of relational personhood in Viking Age burials, and add interpretive depth to an underdeveloped multiple burial theory that needs to move beyond static interpretations of categorical identities.

14:55 | BREAK

15:25 | Erica Priestley, Independent researcher Waste Not - A Re-examination of Neanderthal Hunting Strategies and their Relationships with Animals

Research increasingly supports the notion that humans and Neanderthals are more alike than originally believed. Features such as ideology and ritual, previously lauded as the defining hallmarks of humanity, are more likely shared, derived traits. Shipman (2010) proposed an additional hallmark, the animal connection, where the intensified interaction with fauna has influenced the evolution of Homo.

Zooarchaeology should therefore offer insight into Neanderthal ideologies, as hunting is rarely just a means to an end (Overton and Hamilkas 2013). However research continues to interpret evidence in terms of subsistence, perpetuating the Occidental bias that animals are passive players in an anthropogenic world. This has been criticised by Overton and Hamilakis (2013), who argue that other ontologies, not just Cartesian dualism, must be engaged in order to understand past reflexive relationships.

This author will argue that ethnography can be partnered with zooarchaeology in order to achieve this goal. The taphonomic and zooarchaeological evidence from a selection of Middle Palaeolithic open-air sites will first be presented. The hunting modi operandi at these sites have been presented solely in economic terms and, at a few, appear to have been superficially wasteful. This evidence will then be compared to the Khanty and the Yukaghir, who are two animistic societies who believe that human-animal boundaries are blurred and certain animals have personhood. In the latter society, the act of hunting itself encourages soul regeneration, thereby satisfying cosmological requirements. These analogies are thus useful for offering fresh insight into previously uncharted territory of Neanderthal ideology.

15:45 | Erin Crowley, University of Minnesota Commensal Feasts with Commensal Beasts

Archaeological remains from late Iron Age and Early Medieval Irish sites (dated to ~1-1000 AD) demonstrate a strong relationship between humans and household commensal animals. Not only do we have direct evidence for dogs and cats via their skeletal remains, but we also have significant indirect evidence of their presence from gnaw marks on remains from cattle, pig, sheep, and goats. Dogs, in particular, provided assistance in the protection of the settlement and control of livestock, playing a key role in the economic and social maintenance of the community. Early Medieval texts and law tracts highlight the role of dogs as a marker of power in human-human relationships, with special status given to individuals who owned guard dogs, or árchú (Kelly 1998). In return, we know that dogs had access to valuable food scraps, such as long bones. Using the evidence that we have available, what can we extrapolate about the role and status of commensal animals at settlement sites and, more broadly, in late Iron Age and Early Medieval society? This paper explores the roles of dogs in these spaces, their agency, and their resultant status in human-animal relationships.

16:05 | Andrew Reid, UCL Livestock, agency and the human career

In introductory undergraduate lectures archaeology typically celebrates the domestication of livestock as an early achievement of the human career and congratulates itself on having been able to reconstruct the major characteristics of the process, based largely on the analysis of animal bone remains. This construction of knowledge within archaeology tallies with more general assumptions about power and the diminished role and significance of livestock within human societies in the recent human past. By developing alternative approaches, focusing on the role of living animals and the spaces they occupy within and around humans, it can be shown that livestock continue to exercise agency in shaping broader human society, creating complex relationships between humans and dominating human relationships with their environment. Livestock can hence be seen to have had a considerable, active role in recent aspects of the human career such as urbanism and colonisation. More importantly this demonstrates that theoretically Archaeology has blinded itself to the continuing significance of domesticated animals. All Holocene archaeologists, not just animal bone specialists, need to develop a different and distinct approach to the past, one that enables consideration of the active roles of livestock.

16:25 | Joanna Lawrence, University of Cambridge; Andrew Reid, UCL; Claire Ratican, University of Cambridge; Laerke Recht, University of Cambridge

Discussion

TAG54 | What have we done for the Romans? | Room Clarke Hall (Level 3) Sponsored by City of London Corporation

Organisers: Kim Biddulph, Project Manager; City of London Corporation • Howard Benge, Public Programmes Manager; City of London Corporation • Jackie Kiely, Senior Curator Prehistory and Roman; Museum of London • Jane Sidell; Historic England

This session seeks to explore how two groups of people, archaeologists and the public, conceive of the Roman past. Conserving and interpreting the archaeological remains of Roman Londinium and Britain is a series of choices. What gets uncovered, kept, conserved, and published affects what stories we tell the public, and we also make choices about the content and intent of our stories. What influences the choices of the stories we tell? Even with the best intentions we may be influenced by current political events, social trends or technological drivers. But we are also interested in what and how the public knows about the Roman past. What motivates visitors to seek out sites, museums or information about the Roman past? What do they already know? What do they want to know? Should they get what they want or should we subvert and challenge their understanding? In this session we invite speakers to explore ontologies of the Roman past in London and Britain through presentation of archaeological sites, museum displays, publications, fiction and other media. We welcome speakers from the heritage, museum, and broadcasting worlds as well as from community, commercial and academic archaeology.

13:30 | Howard Benge, Public Programmes Manager, City of London Corporation; Kim Biddulph, Project Manager, City of London Corporation

What have we done for the Romans?

The City of London is a Roman creation. There are remains of buildings, museum collections and archival documents from 18th and 19th century antiquarian investigation. Excavation over recent decades has increased our knowledge and understanding of Londinium and the Roman Londoners.

The public interpretation of Londinium has also changed over the decades, reflecting our developing knowledge and the public's changing demographics and tastes. From the preservation of Billingsgate Roman House and Baths in the 1970s, to the presentation of London's Roman Amphitheatre at the end of the last millennium to the 21st century experience of London Mithraeum

Bloomberg Space, the interpretive turn is clearly charted.

What of the future? It is as important as ever to maintain the public fascination with Londinium. How do we plan for our present and future audiences, and represent it for the next 20 years?

13:50 | Caroline Lawrence, author, Independent Researcher Travelling Bones and Leather Bikinis: How Archaeology Inspires Fiction

Best-selling children's author Caroline Lawrence has written over thirty historical novels for kids including the Roman Mysteries, televised by the BBC in 2007/8. Now, inspired by an exhibition of four skeletons of Roman Londoners in the Museum of London and by the reopening of London's Mithraeum in the basement of Bloomberg's new European HQ, Caroline has written her first timeslip novel. The Time Travel Diaries is the story of a 12-year-old London schoolboy who is recruited to back in time to 3rd century Roman London. Find out how ancient bones, sites and artefacts inspired the plot, setting and characters of her latest book.

14:10 | Ruth Taylor, History Co-ordinator and Senior Teacher, University College School Junior Branch Archaeology, the Romans and the National Curriculum: an archaeologist-turned-teacher's perspective.

The Roman Empire and its impact on Britain has been part of the National Curriculum in England's schools since 1988. Indeed, this topic holds an enviable position in the Key Stage 2 history curriculum: England is rich in Roman archaeology; schools have had decades to gather resources and its ubiquity promotes familiarity, giving even non-specialist teachers greater confidence in their own subject knowledge.

The 2014 National Curriculum promotes a focus on invasion, military might, the Romanisation of Britain and the decline of the Empire. However, aside from Boudica, the marginalised in Romano-British society- e.g. women, slaves and children- are not specifically mentioned and although Hadrian's Wall does feature, archaeology is not referred to at all.

So it is unsurprising that the Historical Association found that archaeology is the resource least used by primary school teachers (The Historical Association 2017, p. 20).

Archaeology has the power to make the primary history curriculum more inclusive: to encourage the children of diverse, multicultural England to see themselves reflected in the Roman past and to allow them to explore

the lives of the illiterate, subjugated and disenfranchised; to help teachers communicate the modern British, spiritual, moral, social and cultural values all maintained schools are tasked by the state to promote.

Using my experiences as a specialist practitioner in London as I teach Roman Britain to boys aged 9-10; this paper examines the accessibility of online learning resources produced by the heritage sector and assesses the relevance of their content to educators in England.

14:30 | Andrew Roberts, Properties Historian, English Heritage My Roman Pantheon: Experiential Digital Interpretation at Chesters Roman Fort

Chesters Roman Fort Museum displays John Clayton's collection of Roman antiquities found during his extensive excavations of Hadrian's Wall. Created in 1896, the museum still relates closely to its original layout and approaches to display, including a large collection of inscribed altars and sculptures displayed en masse across several rows. Much of the stonework is fragmentary and often of little aesthetic virtue; many of the gods featured are rare making them difficult to identify. Audience research revealed that the stonework was a barrier to audience understanding and enjoyment of the museum. As part of a wider redisplay of the collection, English Heritage worked in partnership with an interaction design team at Sheffield Hallam University to develop a digital interpretation device to attempt to connect visitors with this esoteric object class.

The solution was to place the visitor as a new member of the fort garrison in need of the assistance of the Roman gods to help them with life on Hadrian's Wall. They are given a 'votive' lamp embedded with Internet of Things technology representing their offering to the gods and asked to select three Roman gods by using contactless 'tap' points corresponding to different sculptural representations around the museum. Upon returning the device, the visitor receives a personalised 'Roman Pantheon' on a postcard with information about each of the gods. This paper will outline the benefits of running a co-design process with an HEI, the extent to which this narrative and experiential approach returned the intended learning and behavioural outcomes (i.e. the polytheistic and contractual world of Roman religion), and reflect upon the digital interpretation of Roman archaeology, such as the advantages of this approach against the use of screen devices.

14:50 | Antony Lee (PhD student), Department of Archaeology, Durham University

"Experiencing the gods: Lived Ancient Religion and the interpretation of Romano-British religion in museums"

Religious belief can offer profound human experiences, reassuring and frightening in equal measure, bringing communities together but breaking families apart. Religious experiences in Roman Britain must have been no less emotional, exhilarating and controversial, but are British museums accurately reflecting the lived reality of ancient belief?

Post-colonial archaeologies offer an increasingly nuanced understanding of Roman Britain, and perceptions of religious identity and experience are developing through such approaches as materiality, phenomenology and embodiment. Despite this, there is little data on how either museums or the public have engaged with new theoretical paradigms regarding Roman Britain.

The Lived Ancient Religion (LAR) rubric, which stresses the importance of individual experience and perceives religion as a complex and dynamic social and political presence, has stimulated recent studies of ancient Mediterranean religion. However, it has barely begun to influence thinking about Romano-British religion and has never before been applied to museum interpretation.

This paper, based on the speaker's ongoing PhD research, will explore whether the principles of LAR could be of value to museums in engaging visitors with the myriad subtle and personal religious experiences of people in Roman Britain. Might new paradigms predicated on the lived experiences of individuals and communities reinvigorate traditional display approaches based on the primacy of aesthetics and typological groupings? What roles do curatorial agency and practices surrounding acquisition, cataloguing and the creation of displays and interpretation play in the public dissemination of modern conceptualisations of Romano-British religion?

15:10 | BREAK

15:40 | Jackie Keily, Senior Curator Prehistory and Roman, Museum of London

Curating Roman London

The Museum of London has played a key role in curating and presenting the story of Roman London since its foundation. Formed from the merging of the Guildhall Museum and the London Museum, its collections are particularly rich in the material culture of Roman London. In addition, it holds within its Archaeological Archive the archives of over 40 years of archaeological investigation in London. As the Museum plans for its move to a new site

at Smithfield, we look back at how it presented Roman London in the past and forward to what a new Museum might encompass. What has changed in our interpretation and knowledge of Roman London and how can new museological developments and display methods be harnessed to tell this story anew?

16:00 | Sophie Jackson, Museum of London Archaeology; Helen Chiles, London Mithraeum Bloomberg Space

Where archaeology meets technology

Join Helen Chiles (London Mithraeum Bloomberg SPACE) and Sophie Jackson (Museum of London Archaeology) as they discuss how London Mithraeum Bloomberg SPACE uses technology, innovation and art to showcase the Roman remains found on the site, creating a unique visitor experience. The award winning museum opened in 2017 and has now welcomed over 200,000 visitors.

16:20 | Jane Sidell, Historic England

Preservation and presentation of Roman archaeology in London.

This paper will examine choices and decision making when new discoveries come to light, and old sites are revisited in London. Is preservation a given? Is every site preserved suitable for presentation, and who should be deciding these issues?

16:40 | Hedley Swain, Area Director South East., Arts Council England
What have we done to the Romans?

TAG55 | Archaeology and Wellbeing – digging into your mind, body, and soul, and what it can mean for your project, class or business | Room 739

Organisers: Mark Evans, Chief Executive / Co-founder; Waterloo Uncovered

The world, workplace, and media are more interested in wellbeing than ever before. Little wonder when wellbeing is most simply defined as a state of being comfortable, healthy or happy. Which is something we should all agree belongs in a much-loved, people-friendly discipline like archaeology? But wellbeing is a term that is all too often met with caution and misunderstanding, that can be seen as an unfathomable and unrealistic ambition, when faced

with the realities of bottom lines, deadlines, and working with people.

This panel session will explore a range of ways wellbeing can support archaeology (its projects and its people), including ways it already does. It will also look at ways archaeology can support the delivery of wellbeing to the world at large. It will encourage the audience to think about what wellbeing means to them, and what is reasonably achievable within the realms of what they are already doing, and what they want to achieve. It will also consider what shouldn't be attempted, because even if we're going to provide improved wellbeing for all, it doesn't mean everyone needs to be doing everything to achieve this, especially in the face of clear archaeological aims.

13:30 | Session organisers

Introduction

13:40 | Lisa Dunthorne, Counsellor / Occupational therapist, previously DMRC Headley Court

What is wellbeing? How archaeology and other such activities can positively affect wellbeing and wider mental health.

What is wellbeing and how can we find it? It can be found in many different activities and projects, and I have been lucky enough to experience a number of these as Professional Lead Advisor for OT at DMRC Headley Court over the years; many have been inspiring and successful. It encompasses important areas of life, principally Tasks, Mood, Social inclusion, Relationships and Culture. In this paper I will look at these areas in more detail and explore how archaeology can have a significant, and positive effect on a people's wellbeing.

14:00 | Mark Evans, Chief Executive / Co-founder, Waterloo Uncovered
Waterloo Uncovered: An Archaeology project designed with wellbeing in mind.

Waterloo Uncovered is an archaeology project designed with wellbeing in mind. WU Chief Executive Mark Evans will discuss how wellbeing has been successfully worked into the project design, the benefits it has provided across the project, and the problems that have been overcome along the way.

Waterloo Uncovered has been excavating the Waterloo battlefield and supporting veterans and serving military personnel since 2015. Harnessing the unique power of archaeology to improve their wellbeing, education, employment opportunities, recovery from mental and physical injury, and transition into civilian life. As well as a willing and able source of diggers, the

inclusion of veterans and serving military personnel in the project provides valuable first-hand military experience that helps archaeologist interpret archaeological finds from the battle they uncover together.

The 2019 excavation involved over 130 people; over half of whom had served, and following the success and worldwide media coverage of the 2019 excavation, WU plans to continue to grow its interdisciplinary archaeological investigations at the Waterloo battlefield until at least 2025. In doing so, supporting more serving military personnel and veterans, by including them in all aspects of the project.

14:20 | Cornelius Barton, Partner and Commercial Archaeologist, L–P: Archaeology Wellbeing and commercial archaeology.

Wellbeing is a thing recognised almost universally as being important, easy to recognise but not always as easy to define, promote or measure. Starting with Plato and throughout history we have tried to define happiness and wellbeing, and since the industrial revolution the wellbeing of people in the workplace has been the subject of many studies.

In this paper I will give a very brief overview of the changing ideas of wellbeing at work, in individual lives and society, and examine how these ideas affect and are affected by commercial archaeology. The practice of archaeology itself is widely seen -at least by those of us involved in it-as a source of wellbeing, both for the people engaged in it and for society at large. Was this ever really the case, and is this perception still valid in an increasingly complex and competitive market? If not, how can we make it so? Are there any lessons we might teach the wider commercial world, or anything we could learn from it?

14:40 | Gaille Mackinnon, Lead Forensic Anthropologist and Archaeologist, Alecto Forensics

The impact of archaeology on mental health and wellbeing on people, and how to manage it.

As a Lead Forensic Anthropologist and Archaeologist with Alecto Forensics, Gaille Mackinnon has extensive experience in international investigations that encompass war crimes, crimes against humanity and genocide and, within the UK, is involved in investigations of murder, suspicious death, disaster victim identification, and clandestine grave search and location.

The search, location, excavation and recovery of human remains can be a

very emotive process in both forensic and archaeological contexts, particularly when violent death and traumatic injuries are evident upon the body(ies) of the deceased.

This paper will discuss how the identification and recovery of human remains may affect the archaeologist tasked with working on criminal investigations and archaeological projects, and consider how the risks to wellbeing and mental health of archaeologists in these contexts can be managed.

15:00 | BREAK

15:30 | Dr. Karina Croucher, Senior Lecturer in Archaeology, University of Bradford

Using funerary archaeology to support wellbeing and build resilience: Continuing Bonds; Dying to Talk and BReaTHe (Building Resilience Through Heritage)

In this session, three projects will be briefly introduced which seek to use archaeology and heritage to promote wellbeing. The Continuing Bonds and Dying to Talk projects each use funerary archaeology as a prompt to talking about death and bereavement, topics which can be difficult to broach and are subject to many societal 'taboos'. It is widely recognised (by the NHS and World Health Organisation, among others) that normalising talk about dying can aid those at the end of life and their families, encouraging discussions about intentions and advance planning. Funerary archaeology can be a safe way in to discussing death, intrigued by practices which are different from own, conversations are sparked which quickly lead to sharing of experiences, fears and wishes. The projects help to normalise talk of the dead, building resilience.

The BReaTHe project uses similar principles, with archaeology and heritage (tangible and intangible, along with digital heritage) used for social wellbeing and cohesion, particularly in host and refugee communities.

These projects highlight the role that archaeology and heritage can play for wellbeing, social cohesion and building resilience.

15:50 | Charlotte Frearson, Student Recruitment & Experience Officer/
Fieldwork & Placement Coordinator/Careers Tutor (with her therapy
dog Indy), UCL Institute of Archaeology
TAG's take on wellbeing. UCL Institute of Archaeology Student and
Staff wellbeing in the university environment.

Working in a University Archaeology Department for over 11 years has given me a great insight into the changes and challenges in Wellbeing for both students and staff (especially in London). The pressure on University departments to support both mental and physical wellbeing has never been greater. How have we in the UCL Institute of Archaeology (IoA) dealt with this pressure: A greater emphasis on student support from staff (both academic and support) and other students & on staff support from their colleagues and a (well meaning) therapy dog to add to the suite of support on offer both within the department and across UCL. A greater reliance on support from UCL (counselling / student mediation etc.). What can we in the IoA do better / change (wellbeing on fieldwork / work life balance for staff) with the changing student & staff cohorts (also: some student testimonials)?

We have brought some of the initiatives born in the IoA (Equality, Diversity & Inclusion forum) to TAG 2019 (Therapy Dog / Games Room etc.) and have built on these – but, to discuss, what more should be done at conferences, on fieldwork and in everyday University Life to enhance wellbeing for all humans?

16:10 | Session organisers
Discussion

Tuesday 17th December (9:30 – 13:00)

TAG09 | Archaeological Activists and the Untold Histories of Archaeology
| Room 739

Organisers: Hannah Cobb; University of Manchester • Duncan Brown; Historic England

Our text books tell the orthodox story of how archaeology, as a discipline and a profession, has unfolded. Mostly constructed from the perspectives of straight white men, we hear how they moved through the theoretical paradigms, developing theories and methods which have become standardised and enshrined in our contemporary practices and heritage organisations. In between those grand themes however, unrecorded movements, initiatives and individuals did their own things in an effort to make a difference. How representative, therefore, are the 'official' accounts of what has happened? For some time, the feminist critique has been particularly strong in illustrating women who have "trowelblazed" (Cf. <https://trowelblazers.com/>) their way through the profession, and feminism has made real impacts in challenging persisting standard narratives. In the 1980s Archaeologists for Peace, together with Archaeologists Communicate Transform, briefly emphasised the wider concerns of archaeologists, attempting to promote the social investment archaeology makes. Before them, RESCUE was formed as a pressure group which retains that focus today. What other such stories might there be, of people getting together, or acting on their own, to protest, pressurise, influence and change the progress of archaeology on its otherwise established, and establishment-led, course? How, through their actions, have relatively unknown figures tilted at the relationships of power and knowledge between the establishment and the rest of us? How many more untold stories can be rescued from the margins? In this session we invite papers that build upon this examination of the intertwining of theory and practice, to tell the radical untold histories of archaeology.

9:30 | Hannah Cobb, University of Manchester; Duncan Brown, Historic England
Session introduction

9:35 | Jude Plouviez, RESCUE; Robin Densem, RESCUE
Rescue - A Secret Society?

With the post-war housing boom and a growth in infrastructure, particularly the development of the motorway network it became apparent by the late 1960's that provision for archaeology was completely inadequate in the UK, particularly as it was realised just how many sites there were across the country. A group of active archaeologists joined forces and 1971 saw the establishment of RESCUE,

a charitable organisation campaigning for threatened sites to be excavated.

With the establishment of county and regional units it seemed that Rescue might have fulfilled its brief, but then it took the issues raised by urban sites in the 1980's – the Queen's Hotel in York, Huggin Hill in the City of London and the Rose in Southwark – before archaeology was fully recognised within the planning process in 1990. And so the story continues.

Today, the structures in place for the protection of the historic environment remain vulnerable. Rescue remains independent, mainly funded by our members, often saying the things that others then agree with later. In this presentation we will discuss why archaeology still needs Rescue amongst the many voices in the archaeological landscape.

9:55 | Kate Geary, ClfA; Rob Lennox, ClfA 'The Establishment' Strikes Back: What ClfA activists are doing and why you should care

In 1982, a band of rebels founded the Institute for Field Archaeologists. Their vision was to shape an archaeological profession – to raise standards and deliver new hope for the industry.

This act of activism was a success, enabling archaeologists to take charge of their own destiny through self-regulation, to develop their reputation, and begin to tackle endemic problems.

The IFA (now ClfA) is now a more mature organisation, recognised both within and beyond archaeology, and respected by government. But with maturity comes the tarnishing of an original vision, accusations that it is now part of 'the establishment'. A purveyor of the authorised world view, a blocker of change and a new wave of radical thinking.

This could not be further from the truth. In the face of increasing threats and challenges to the practice of archaeology, the need for ClfA activism is even stronger today. ClfA is run by an elected Board of Directors, advised by a Council of members and special interest groups, all volunteers - activists – who give their time and expertise to 'pressurise, influence and change the progress of archaeology'. And also, where necessary, to protest.

This paper will explore the role and tactics of ClfA activists in shaping the profession and engaging in advocacy, and consider why you should be one of them.

10:15 | Duncan Brown, Historic England Archaeologists Communicate Transform!

Everyone was angry in the 1980s and we mostly blamed the government, or more precisely its leader. We were young too, which meant we thought we could change things. ACT grew out of that feeling of invincible youth and a growing discontent with the archaeological 'establishment', which we thought was represented by the IFA (as it was then) and the newly created English Heritage, personified by its Chairman, Lord Montagu of Beaulieu and Geoff Wainwright, the irascible Chief Archaeologist. At the 1988 Young Archaeologists Conference in Southampton, hostile questioning of the flagship excavation at Maiden Castle led a small local group to discuss the formation of a pressure group to represent the interests of those towards the bottom of employment ladder. We felt we had no voice anywhere else and we wanted to be heard. There was a lot of interest nationally, from people in the same boat and ACT became a movement. A short-lived one perhaps, but the meetings were tremendous, the organisation chaotic and ultimately self-defeating and the ethos impeccable. Did we make a difference? We like to think so but come to the talk to find out.

10:35 | Kevin Wooldridge, Independent How a group of archaeologists, supported by their trade union, took on management and won the largest ever protective award made by a UK industrial tribunal...

In September 1990 the Museum of London informed staff of its intention to make redundant over 300 archaeologists working for the Departments of Urban and Greater London Archaeology. From the outset, Museum of London management insisted that this could largely be achieved by non-renewal of fixed term contracts despite trade unions arguing that 90 days notice was required for ALL staff, irrespective of the type of contract they were employed under. Following negotiations, the number of redundancies was reduced to 243, but redundancies were still made in November 1990. The case came to an industrial tribunal in the summer of 1991, won by the trade union, awarding affected staff a protective award equal to their wages for the disputed notice period. At the time this was the largest ever protective award made by an industrial tribunal, amounting to an average of £2,200 per person.

At the time of the redundancies, I was the Museum of London trade union branch secretary. This paper will briefly outline the details of the case and the actions that the archaeologists took to organise and present their case. I will also examine some of the consequences of the archaeological diaspora created by the redundancies.

10:55 | Session organisers Discussion

11:10 | BREAK

11:40 | Iia Shuteleva, UFA, Russia; Nikolai Shcherbakov, UFA, Russia; Tatiana Leonova, UFA, Russia The “power of non-violence” or “Gandhism” of Russian provincial archaeology.

Starting from the 18th century, a special intellectual life was formed in the border provinces of the Russian Empire. Initially the basis of it consisted of convicted, exiled and hiding from government persecution people. The non-resistance to the authorities' violence gave rise to active development of scientific research based on local history material, which determined the long-term trend of the Russian province up to the 20th century. A striking example was the archeology of the Southern Urals. Many of its representatives, who had previously received a brilliant education, were convicted of anti-Soviet activities. Once in the Southern Urals, in Ufa or in Orenburg, they got connected to it for the rest of their lives. These factors formed the unique intellectual environment of provincial Russia, as an artificial space devoid of estate, party, gender and other restrictions. The first women of Russian archeology V.V. Golmsten and A.V. Zbrueva carried out their research here. Separated from their environment, deprived of the possibility of direct communication, these researchers fully devoted themselves to science. The ban on leaving the territory of the Southern Urals forced a comprehensive study of the available source base. B.A. Koishevsky compiled a register of archeological monuments: “Card index of Koishevsky.” He also applied a new method for excavating medieval barrows of the Urals. Many researchers had no right to be published in the mass press, their manuscripts were distributed through self-printing, therefore, their works are available only in the collections of museums and archives. The imposed authority restrictions had the opposite effect on the formation in the mid-20th century of an advanced archaeological school of science in the Southern Urals.

12:00 | Andy Hoaen, Open University; Stephen Sherlock, Independent NO FUTURE: FROM MSC schemes to Master of Science Courses

The Manpower Services Commission (MSC) was set up by Ted Heath in 1973 and ran till 1990. During that time its role was to help reduce the unemployment figures. It did this through community projects, which could be in any area e.g. archaeology, environmental work etc., so long as lip service was paid to training. To participate you had to have been unemployed for a year, unless in

a management position in which case that was waived. On most archaeology projects there was a clear class divide between university educated mainly middle class archaeologists who supervised and managed the projects, and unemployed working and under class people who were there to labour.

The authors come from white working class backgrounds and both started work in archaeology via MSC schemes in the early 80's. Both have had long careers within different archaeological sectors. Sherlock now works as an advisor to Highways England on a variety of road projects currently the A14, Hoaen as an academic primarily in widening participation.

Both have run community archaeology projects such as the long running Street House project (Sherlock) and the Matterdale Archaeological project (Hoaen and Loney).

In this paper we want to reflect on the impact that MSC schemes had and continues to have on contemporary archaeology and our own histories as working class archaeologists. We will discuss our varying approaches to increasing access to the archaeological and heritage professions via our work as professional archaeologists, educators and community archaeologists. We will outline the major barriers to participation for working class and BAME groups and suggest ways to overcome them.

12:20 | Hannah Cobb, University of Manchester Reflecting on Reflexivity

In the 1990s, several major Anglo-American projects set out to challenge established norms in archaeological theory and practice. This ground-breaking shift questioned the fundamental tenets of archaeology; namely the objectivity of the archaeological record and the archaeologist, instead advocating reflexive, multi-vocal practices. The most notable of these projects are Çatalhöyük, Turkey (which continues today), Stone Worlds/Leskernick on Bodmin Moor, and Framework Archaeology on the site of the Heathrow's Terminal 5. But what impact have they had on contemporary practice? Have these innovative, radical methods been lost to the excesses of neoliberalism and austerity, or do their roots reach out into the way archaeology is practiced today? In this paper I will consider these questions and aim to trace some of the biographies of those who participated in these reflexive projects in order to examine the legacies of reflexive methods on contemporary Anglo-American and European archaeological practice.

12:40 | Session organisers Discussion

TAG11 | Mythical past, dangerous present: Challenging nationalism's relationships with archaeology and history | Room 802/4

Organisers: *Kenny Brophy; University of Glasgow • Mark Hobbs; University of East Anglia • Lorna Richardson; University of East Anglia*

With the reawakening of mainstream nationalism and reestablishment of right-wing political hegemony throughout Europe and the Americas, the past is once again weaponized. Archaeological and historical narratives are being adapted to support and coalesce national identities, ethno-religious-geographic boundaries, and anti-immigration policies. These mythical pasts are also being used to justify ethnic violence, Islamophobia, and anti-Semitism – including, most recently, on 15th March 2019, the murder of 50 worshippers at a mosque in Christchurch, New Zealand. This session will examine how, where and why these mythical pasts are (re)created. It will discuss the leaky pipelines of our disciplinary public engagement. It will ask how historians and archaeologists, and other humanities scholars, can work together to challenge the misuse of archaeological and historical evidence, ancient DNA, archives, texts and images, by those involved in populist politics, the digital right and mainstream media. Through this session discussion, it is hoped that we can establish ways forward with which to engage with, and challenge, these populist narratives.

9:30 | Session organisers Introduction

9:40 | Greg Judges, University of Leeds

Living pasts: emotions and heritage in the post-truth era

Using the past to influence public perceptions of contemporary social and political questions is not new. However, recent political events have suggested that the effectiveness of the past in altering political and social viewpoints has increased. This paper will demonstrate this is a result of post-truth discourse exploiting the emotionality heritage and the past can create. I will explore how heritage and nostalgia can be used emotionally by individuals to construct a personal living past which, in turn, helps them develop relationships with political and social constructs, ideas and 'realities' in the present. In and of itself, the emotionality that a personal living past brings to contemporary issues is theoretically benign. However, the growth of feel-good nostalgia and commercially inclined heritage sites which refuse to engage with uncomfortable elements of the past has resulted in these living pasts aligning with social and political constructs focused on nationalism, exceptionalism and conflict. Post-truth tactics, with its ability to manipulate 'realities' grounded in emotionally obtained 'facts', focusing on the past have the potential to help influence the personal living pasts of individuals in even more antagonistic directions. Utilising case study data from heritage

sites, surveys and a review of recent political interactions with heritage, I hope to demonstrate the emotional power the past has over us all and how it can be used to manipulate our contemporary political and social views. I will call on archaeologists and heritage professionals to challenge the popular heritage and nostalgia industry helping to create mythical, living pasts that fuel populist narratives.

9:50 | Sarah May, Swansea University

Coffwich Drweryn, heritage of conflict and grassroots nationalism

Graffiti has a long history of supporting, challenging and directing political action, particularly in response to conflict. Welsh Nationalists used graffiti in the 1960's to oppose particular events, and create a sense of resistance to English rule. One of the more famous of these events was the drowning of Capel Celyn in the Treweryn Valley to create a reservoir for Liverpool. The simple graffiti slogan 'Coffwich Drweryn' (in English, 'remember Treweryn') was painted on the gable end of building near the road nearby. It would have been all the more striking at the time as Welsh was not used on road signs, so the graffiti did double work for the nationalist cause. Since the time of its painting it has been repeatedly repainted – sometimes refreshing the slogan, sometime over painting. In the winter of 2018/2019 a dramatic over painting with the word 'Elvis' and a subsequent attempt to bring down the ruined gable wall led to rapid repainting but also calls for heritage designation. It also led to the mural being copied. First in Bridgend, and then throughout Wales by September 2019 there were over 150 examples. This paper will examine how the conflict, the graffiti and the perceptions of heritage support and challenge grassroots nationalism.

10:00 | Bethany Hardcastle, Independent Researcher

Music, nationalism... and Vikings?

The subject of nationalism and how it is rooted in modern day life is a huge one, this paper will focus on one aspect that plays a large part in many people's everyday lives: music.

Viking Age archaeology, history and mythology has been used to influence the lyrical content and composition long before now, for example with Wagner's 19th century 'Flight of the Valkyries'; however, from the 1980's to the present day Viking Age history and archaeology has had a darker usage in music and that is to promote nationalistic ideologies, namely anti-immigration and anti-islamic themes.

This paper will largely examine Metal and its various subgenres, (although other genres will be briefly touched upon) and highlight specific examples in which the past has been manipulated to promote racist ideas, and in turn aims to create a lively discussion for how this can be avoided and how we as archaeologists

can educate the general public against using the ‘mythical past’ in this manner.

10:10 | Jonathan Last, Historic England

Dwelling in the landscape: a challenge to nationalist archaeology

Much of the nationalist (mis)use of archaeological data is connected to claims of ancestry or descent, which often go unchallenged by the heritage sector, or are inadvertently bolstered by our well-intentioned efforts to define and promote ‘minority heritage’ and, it must be said, by our new-found obsession with ancient DNA. In this paper I will suggest we can counter the focus on genetic ancestry by moving away from a place-based ‘heritage of identity’ towards a landscape-oriented ‘dwelling perspective’, and try to explore what such a reorientation might mean for how heritage sites and archaeological narratives are presented.

10:20 | Megan Gooch, Historic Royal Palaces

Heritage, art and commemoration: a centenary without history

By 2013 museum and heritage professionals were concerned that the public may have ‘commemoration fatigue’ around the planned 2014-18 World War I centenary programme. But unlike with the war of 1914-18, the war weariness never materialised. Instead, hundreds of thousands flocked to events throughout the UK organised by the government’s WWI centenary arts programme 14-18 NOW and to events run by other organisations such as Historic Royal Palaces which runs the Tower of London.

In this paper, I will explore how a government plan to deliver the commemorations through art rather than history melded with growing expressions of populism and nationalism within the UK. In leaving historical specialists out of a major programme about the past, the commemorations functioned to obscure histories rather than elucidate them. The centenary programming served not to diversify narratives of Britain and Empire but reified a particular historical and mythical narrative which affirmed a British, and particularly English national identity. Using data from the recent AHRC-funded Lest We Forget research project, I will explore how Historic Royal Palaces tried (and largely failed) to disrupt the popular and enduring narrative of war as sacrifice and the First World War as an English victory, through the Tower of London’s two major commemorative art installations: Blood Swept Lands and Seas of Red in 2014 and Beyond the Deepening Shadows in 2018. I will show how heritage organisations such as the Tower create, commission and produce site-specific artworks and how the commemorative nature of the content defied the creative team’s attempts to widen the narrative as the works were received, interpreted and participated in by the public.

10:30 | Miles Russell, Bournemouth University

God’s Chosen People: dangerous narratives in Early Medieval ‘history’

Origin myths can shape cultural identity, sometimes by simply attempting to explain the world or outline a certain order to things, at others being used to stoke intolerance and an unjustified sense of political or religious supremacy. Despite recent advances in archaeological and biological science, foundation myths continue to exert a formidable hold on the popular imagination, being constantly recycled and reformed at times of political or economic stress. Multiple origin myths have been recorded from across the British Isles, but it is stories of the English, frequently depicted as heroic pioneers arriving in the chaos of post-Roman Britain, that appear most commonly in the Press, popular history books, TV, radio and across social media. The emotive and powerful tale of “God’s chosen people” finding “the promised land”, first established in the writings of Bede and the anonymously authored Anglo-Saxon Chronicle, has become an irrefutable part of England’s national story. The fact that it is largely untrue hardly seems to matter. Kings, queens, leaders and governments have constantly reshaped the distant past to suit their own needs, origin myths being a powerful weapon in the political canon, especially at this present time. Such stories are, it must always be remembered, nothing more than ancient works of fiction, and, as this paper will explain, should only really be understood within the context they were written and the audience for whom they were originally intended. If used today, without adult supervision, foundation myths can be not only dangerous, but also extremely hazardous to health.

10:40 | Lily Hawker-Yates, Canterbury Christ Church University

“A Part of England’s Story”

Visiting ancient monuments can help us feel connected to the past, often an imagined or mythical past. This can be positive, creating a sense of belonging and of a shared past. However, this sense of belonging in the landscape also allows for exploitation of the past, in which places such as Stonehenge become integral parts of national identity.

The role of organisations such as English Heritage is not only to preserve historic monuments for future generations, but also to interpret these monuments for visitors from hugely diverse backgrounds in an accessible manner. At times this has led to an over simplification of the narrative, with a tendency pass by earlier historical interactions with these sites. This paper suggests that in some cases this has allowed for a false perception of sites as monuments to English-ness or British-ness, fixed points in the landscape connected directly to a deep past and unchanged by subsequent conquests or immigrations. Recent reports of far right activities at Waylands Smithy and Avebury show how

easily these sites can be subsumed into a nationalist agenda. The aim of this paper is to explore options for countering this, within heritage interpretation, suggesting that by moving narratives away from an unknown or mysterious past, as well as by demonstrating how later societies interpreted and interacted with the monuments, we can create an open dialogue about the use of monuments in the creation of national identity and explore the diverse pasts of these ancient monuments and the landscape they sit within.

10:50 | Emily Hanscam, Durham University

The Romanian myths of origin and the postnational critique: challenging reactionary populism

Archaeologists have long recognized the deep connection between archaeology and nationalism, but it demands renewed attention as reactionary populism and far-right nationalism resurge globally. By exploring the history of Roman archaeology in Romania, this paper highlights how the three Romanian myths of origin—based on the classical past—are linked to wider trends in archaeological theory and politics. It argues that methodological nationalism continues to be highly influential on archaeological research, presenting the postnational critique as a way to understand how the study of the past intersects with national narratives and articulating new ways of acting against it. The postnational critique identifies and questions the use of material and textual evidence from the past in support of methodological nationalism, arguing against the perpetuation of exclusive categories of identity and dualities such as ‘civilisation versus barbarism’. It likewise recognises the need for narratives about the past, and reimagines the past of the region of modern Romania through the postnational lens. Romania is an ideal case-study for the potential of the postnational critique, as the landscape has a lengthy history of diversity and migration which is currently absent from the national narratives, based on the myths of origin which originated in the Enlightenment but remain powerful today. As historian Jill Lepore recently wrote, “When scholars stop trying to write a common history for a people, nationalism doesn’t die. Instead, it eats liberalism.” Archaeologists must be political actors, promoting critical narratives about the past and challenging those who would use it to support reactionary populism or far-right nationalism.

11:00 | Perry Stewart, Glasgow School of Art

Cheddar Man and the Daily Mail: Representing ‘controversial’ archaeology in the British Press and reading digital public discourse

Mass media coverage following the April 2018 announcement that the Mesolithic ‘Cheddar Man’ individual likely had dark skin, included complex discussions surrounding British identity, Ancient Nationhood and the role of race

in archaeology. This paper examines the representation of this discovery in the UK Press and analyses user-generated comment sections to understand the public response to a reassessment of long accepted assumptions about Ancient British racial identity. This study found surprisingly high levels of engagement with the material amongst commenters but also found unprompted connections being made with contemporary issues such as the Brexit vote, and suggests that archaeologists must be transparent and accessible in digital spaces as part of combating unwarranted political associations in prehistory.

11:10 | Mark Hobbs, University of East Anglia

The assault on Holocaust memory and history: Holocaust denial and the Leuchter Report

In the mid-1980s Fred Leuchter illegally excavated samples from the remains of the gas chambers of Auschwitz and Majdanek and compiled a report for the trial of known Holocaust denier Ernst Zündel. The report denied the possibility of gassing human beings in the structures and the historical reality of the Holocaust. The report was shown to be completely false and the academic credentials of Leuchter lacking. Still, the report has been used by a large number of Holocaust deniers to cast doubt on the reality of the Holocaust. A survey released in January 2019 suggested that one in twenty people in the United Kingdom did not believe the Holocaust had taken place. This paper will explore how historians, archaeologists and academics can intervene to prevent the mendacious narratives of deniers’ thorough public engagement. It will suggest that the answer lies not in countering the antisemitic narratives of deniers (as such a method meets deniers on their terms), but exposing how their methods of denial centre on public discourses and popular representations of the Holocaust rather than the more complex and detailed history of the academy. I will argue that this approach will not only expose the inherently genocidal nature of Holocaust denial but also help to expand public knowledge and understanding of the Holocaust.

11:20 | BREAK

11:50 | Tom Booth, Francis Crick Institute

I said it once before but it bears repeating: heritage is not just about our ancestors

Connections between deep ancestry, heritage and nationhood are central to ethnonationalist ideologies. Studies of DNA extracted from ancient skeletons are often of paramount importance to these ideologies, and are regularly manipulated to reify national origin myths by making spurious connections between modern populations and ancient civilisations. While it is important to challenge how archaeogenetics is used in service of nationalist ideologies, we

must not fall into the trap of accepting implicitly that ancestry in the distant past has much bearing on concepts of nationhood and heritage today. The primary way to battle the influence of the appropriation of archaeology and history in service of nationalist ideals is to reject biological determinist assertions that ancestral connections to ancient peoples are of particular importance in defining nationhood and heritage. However the way we engage the public with archaeological sites, particularly in invoking ‘our ancestors’, often directly promotes a biologically determinist way of thinking about heritage. Here I will discuss the ways in which political manipulation of archaeogenetics can be challenged, but stressing that an important aspect may be changing the way we talk about archaeology and heritage with the public.

12:00 | Kenny Brophy, University of Glasgow; Lorna Richardson, University of East Anglia
Discussion

TAG14 | Capacious Archaeologies | Room 784

Organisers: Ing-Marie Back Danielsson; Uppsala University, Sweden • Andrew Meirion Jones; University of Southampton • Ben Jervis; Cardiff University

The subject of affect has gained academic traction in the last decade or so (Massumi 2002, Stewart 2007, Thrift 2008, Manning 2016), with several collections now being devoted to the topic (Gregg and Seigworth 2010; Clough 2007) and an on-line journal (<http://capaciousjournal.com/past-issues/vol-1-no-1-2017/>). The study of affect is multitudinous, however archaeological responses to the topic have tended to narrowly conceive affect in terms of the emotions or senses (e.g. Brady and Bradley 2016, Hamilakis 2013, Harris and Sørensen 2010). While these discussions are important, we argue that the study of affect has much more to offer archaeology.

The session aims to explore the potentials of discussing affect in the study of the past. Affect has been discussed in relation to encounters with archaeological art (Back Danielsson et. al. 2012, Jones and Cochrane 2018), and has also been discussed as a component of relational assemblages (Jervis 2019). Each of these approaches open up the possibility for a much wider analysis of affect. But can we explore the topic of affect beyond the study of archaeological art; how are other things affective? If we consider affects to be components of complex assemblages of people, things and other entities then affect also offers a powerful tool for exploring power in a post-human or multi-species scenario. To consider the capacities of assemblages of things is to simultaneously consider

the power of things to affect.

In the exploratory spirit of affect studies, we are interested not only in applying affect theory to the study of archaeology, but also in exploring the capacity of archaeology to expand the dimensions and capabilities of affect theory.

9:30 | Rachel Crellin, University of Leicester

Affect and power – what difference does a word make?

In this paper I work from the premise that affect is a much better term for post-humanist archaeologists to use than agency because it allows us to move beyond the humanist limitations of the term ‘agency’ and stops our work being misinterpreted as examples of ‘object agency’. The term affect opens up a new space where we need not be anthropocentric and can effectively consider how both humans and non-humans are produced through and by their affective relationships. From this position I move forward to think about the relationship between power and affect. A repeated critique of post-humanist studies has been that they fail to engage with power and, as a result, social justice issues. In this paper I argue that this need not be the case at all, by exploring the radical feminist aspects of post-humanism we are called upon to directly address issues of power and social justice. Drawing on Foucault, Deleuze (2006: 60) tells us that power has no form but rather “...shows up as an affect...” and is both the ability to affect and to be affected. What then is the relationship between affect and power?

Deleuze, G. 2006 Foucault. London: Bloomsbury

9:45 | Elizabeth Arwill Nordbladh, Göteborg University, Sweden

Affective understandings, affective practices. A short discussion.

In this paper a few analytical concepts are discussed that might be useful when exploring affectivity in archaeology. They include for instance affective styles and affective communities (Arwill-Nordbladh 2018:496), concepts developed from Rosenwein (e.g. 2006) in order to further stress the intense relations between body (human and non-human), materiality and matters’ affective possibilities. As such, the paper also concurs with Chantal Mouffe’s insistence that affect, as a force, is often more present than we are aware of, and recognize, and further that the power of affect cannot be overestimated (Mouffe 2016: 22, 47, 83-4). The connection between corporal abilities, for example visual capacities, is equally touched upon, highlighting how affectual expressions are both contextually and bodily situated. Finally, attention is paid to one example from the Scandinavian/ British late Iron Age, where bodily practices may be related to affectivity.

Arwill-Nordbladh, E. 2018. Källby hallar. Om runstenars affektiva interventioner i en allvarlig tid. In: Sjöberg, M. (ed.). Allvarligt talat. Berättelser om livet. Göteborg: Makadam.

Mouffe, C. 2016. Agonistik. Texter om att tänka världen politiskt. Stockholm: Atlas/Fronesis. (Translation by Henrik Gundenäs of Mouffe's book from 2013: Agonistics. Thinking the World Politically. London: Verso.)

Rosenwein, B. H. 2006. Emotional Communities in the Early Middle Ages. Ithaca/London: Cornell University Press.

10:00 | Julie Lund, Oslo University, Norway Kerbing Relations. Affecting By Using Pasts

The use of the past in the past has traditionally been approached with a very narrow understanding of power relations. In this paper the ambition is to challenge that by exploring the effects and affects of constructing and referring to older grave monuments in a number of cemeteries with long continuity with a particular focus on kerbstones. The divergences in grave monuments and the relationships between the mounds across temporal borders are explored with a focus on the manners in which these attributes and material qualities were efficacious in creating relations. The use of kerbstones may have evoked emotions related to social memory, belonging and ownership, but more importantly they had the effect of crossing time as they created physical links between various temporalities. These more than referential relations actively used temporality and references to time during the Viking Age. Through this meeting between affect theory and the ostensibly insignificant kerbstones of Østfold, Norway perhaps even affect theory is affected.

10:15 | Oliver Harris, University of Leicester Affect and post-anthropocentric architecture

In this paper I explore the ways in which affect allows us to rethink architecture outside of the normal anthropocentric discourse of archaeology. Drawing on a reading of affect taken from Baruch Spinoza, Gilles Deleuze and Félix Guattari, I will argue that affect is a critical element of all relations in the world, not something restricted to human beings, animals or organic matter. Instead, affect reveals the capacities of all bodies to change, to press into one another, and to alter how other bodies can act in turn. The exploration of affect thus becomes the exploration of what it is that bodies, past and present, human and non-human, can do. To explore these issues I will look at the timber halls of Neolithic Britain, and argue we can approach their forms of architecture quite differently from this post-anthropocentric emphasis on affect. Furthermore, this in turn allows archaeology to make a wider contribution to thinking about the relationships between people and architecture, once the former are no longer

defined within the traditional domains of anthropocentrism.

10:30 | Andrew Meirion Jones, University of Southampton; Louisa Minkin, University of the Arts, London, UK 'Concepts have teeth': capacities and transfers in the digital modelling of Blackfoot material culture

Remarking on the way that colonial encounters produced complex entangled networks between indigenous communities and Euro-Americans, the Mohawk anthropologist Audra Simpson (2007, 69) writes that 'concepts have teeth and teeth that bite through time'. She is writing about the differential power of one account over another in establishing the terms of being seen or being present. This paper explores the way in which these kinds of concepts and encounters produce certain kinds of affective capacities.

This paper introduces an archaeology-art project concerned with digitally modelling Blackfoot material culture in UK museum collections, using photogrammetry and Reflectance Transformation Imaging (RTI). Blackfoot sacred artefacts, such as medicine bundles, are involved in a series of complex exchanges and transfers (Lokensgard 2010). In this paper we argue that the transfer and exchange of medicine bundles offers a paradigm for thinking about material encounters. What capacities are revealed by the various exchanges involved in the project?

The project is based on a series of exchanges: between academics and members of an indigenous community; between Canadian and UK institutions; between Universities and museums; and between academic disciplines and their associated practices and techniques. How do the series of encounters involved in these exchanges make a difference to the outcomes and trajectories of the project; how do capacities emerge and extend through the networks established and created by the project?

References

Lokensgard, K.H. 2010 Blackfoot religion and the consequences of cultural commoditization. London: Routledge.

Simpson, A. 2007 On Ethnographic Refusal: Indigeneity, 'Voice' and Colonial Citizenship, *Junctures* 9, 67-80.

10:45 | Session organisers Discussion

11:00 | BREAK

11:30 | Ing-Marie Back Danielsson, Uppsala University, Sweden
Affect as the last cry of objects and phenomena

This paper discusses objects and phenomena that change their affectual qualities, sometimes dramatically, before they finally disappear or go out of production or fashion. For instance, objects and phenomena may be significantly enlarged before their disappearance. Such enlargement does not necessarily mean that the feature is monumental, but rather that the phenomenon has changed its relation to its previous self or selves (cf. Bogost 2012), and of course its relations to other human and non-human entities. A few brooches, for example, used in the Scandinavian Late Iron Age (c. AD 500-1000), demonstrate this point. Other affectual changes may include a change of the matter or material itself, of which the objects or phenomena usually were made. Discussing objects and phenomena from both prehistory and modern times, I will shed some light on how a recognition of affect in our studies of material culture can be a useful tool to discuss changing power relations on a variety of levels, how affect is connected to memory work (e.g. Hamilakis 2013) and also how affect, as a force that pass between and adhere to bodies (Seigworth and Gregg 2010), can invite and stimulate playfulness (Hustak and Meyers 2012: 77-8; cf. Deleuze and Guattari 1988: 12) to the extent that the object or phenomenon has no alternative but to disappear.

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11:45 | Yvonne O'Dell, University of Leicester
Affect worlds and Immanence: A Spinozan Archaeology

Affect is gaining traction in archaeological discourse, but few pay attention to its philosophical roots. In this paper I wish to return to Spinoza, a seventeenth century Dutch philosopher who inspired Deleuze's own ruminations on the concept. In Spinozan terms, affect denotes the capacity to act and to be acted

upon, the alteration of a body's puissance as it moves through the world. In this sense, affect is present in all relations. Rather than rendering the term defunct, I argue that this ubiquity allows us to articulate why experiences of the shared material realm are empirically different. Spinozan affect encourages us to focus on the immanent nature of things; transcendent types and static forms have no place in a Spinozan archaeology. I propose that this fits well with recent feminist post-humanist works and can open up our understandings of difference in the archaeological record. To this end, I will explore affect worlds in the plantation period in the colonial Caribbean. I argue that affect allows us to communicate how different bodies are constructed through the maintenance of certain relationships of affect, and I will explore why the capacities of a machete can transform as it changes hands.

12:00 | Ben Jervis, Cardiff University
Ground Affect: Honestones and Emergent Capitalism in Medieval England

Stone is one of the most widely discussed materials by new materialists, its durability and malleability lend it to considerations of emergent form, temporality and persistence (e.g. Cohen 2015) and the concept of stratification is a key metaphor in the writing of Deleuze and Guattari (1987). Here I focus on portable stone artefacts, honestones used for sharpening metal blades, from medieval England. These are common, but understudied, finds which derive from local, regional and international sources. As such they provide a means to explore how emergent mercantile capitalism confronted local subsistence activities, as stone became entangled in what Anna Lowehaupt Tsing (2015) has termed the 'salvage economy'. The paper will explore how the material durability of honestones conceals their relational constitution and seeks to de-territorialise these stones to explore how their distribution is more than representative of an increasing globalising economy, but are a part of its constitution. I propose that shifting focus from studies of mercantile trade to everyday encounters with 'foreign' objects provides an opportunity to understand the role of the material in shaping the economic assemblage of the Middle Ages.

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12:15 | Joakim Kjellberg, Uppsala University, Sweden

Moral and objects of affect in the medieval world

It is well attested through archaeological and historical thinking that the medieval material world was littered with objects imbedded with meaning. The argument that medieval objects were fundamental for creating identities, life courses and ethnicity for the person using or wearing the object or artefact has received a great deal of scholarly attention. However, to a lesser extent objects' capability to invoke affect in others largely remain unexplored in material culture studies of the medieval period. Artefacts in museums, as well as depictions in medieval art, show that even the most mundane objects had the potential to evoke affect, especially if manipulated in certain contexts and space. The medieval carnivals, for instance, frequently invoked material culture for both humour and a sense of moral. Objects that include teachings of virtue and vice, such as the ornate bowls of hand washing, is another example. Further, from Scandinavian medieval law texts, regulating wear of superfluous and extravagant dress, it is also apparent that people could behave outside the norm and moral code. Finally, the "affect teachings", popular in 17th century Sweden, give some further insights to the subject. Summing up, this paper addresses questions of moral teaching and affect in the medieval object-world, and it explores what some objects do, and how they have may have both intended and unintended affects in others.

12:30 | Kristján Mímisson, University of Iceland, Iceland

The Affect of Relating. On thingly humans and humanly things

The fundamental truth about things is that in things we recognize ourselves. Things are defined by their humanness, and their partaking in humanity is what separates them from the brute materials of nature. The difference between a manuport stone and a pebble or a stone hammer and a boulder is their relations to humans, and thus their affect, as all relations are affective. Yet, from what perspective can things said to be human? Some would claim that it is based on the human cognition and intellect that is reflected in their conception, design, production and use, whereas other would emphasize their valuing and meaning, i.e. their symbolism. With the rise of New Materialism, the focus shifted towards the ontology of things and how they relate through their material qualities, endowing them not only with affect but agency as well.

In this paper I aim at addressing things and their different guises in order to understand the various ways in which things relate and how thingly relations affect. The focus of my talk centres upon different kinds of material culture archives, be that the archaeological record, museum exhibits or probate inventories, asking question like: In what way are things from the various archives the same or how are they different? And, does that sameness or difference affect their relationality?

12:45 | Andrew Meirion Jones, University of Southampton; Ing-Marie Back Danielsson, Uppsala University, Sweden; Ben Jervis, Cardiff University
Discussion

TAG15 | archaeological architectures - architectural archaeologies | Room Clarke Hall (Level 3)

Organisers: Lesley McFadyen; Department of History, Classics and Archaeology, Birkbeck • Alessandro Zambelli; School of Architecture, University of Portsmouth

For three decades archaeologists have been thinking and writing about architecture in diverse and challenging ways: as action, through risk-taking activity, as dependent, in time, as atmosphere, through material culture, as landscape, on sensory terms. Slow architecture, animal architecture, quick architecture, messy architecture, living architecture - all of these are critiques of the discipline of Architecture's knowledge of form. Architecture is now thinking and writing about archaeology on creative terms, but are archaeologists listening? This session is a celebration of the creative force of archaeological architectures and architectural archaeologies. Its focus is other ways of telling, writing, and drawing the built environment from the outside and through interdisciplinary practices.



9:30 | Lesley McFadyen, Department of History, Classics and Archaeology, Birkbeck; Alessandro Zambelli, School of Architecture, University of Portsmouth
Introduction

9:35 | Jonathan Hill, Bartlett School of Architecture, UCL
A Monument to a Ruin

The practices of the architect and the archaeologist have been interdependent for centuries. Archaeological investigations stimulated demand for accurate drawings as a means of comparative analysis within and between sites. The most substantial structures survived as ruins, while ephemeral materials, traces of use and environmental qualities were less likely to remain, giving later generations a somewhat distorted image of the original structure and the life within it, and thus an opportunity for the present to reinvent the past. In surveying

ancient ruins and conceiving archaeology as a stimulus to design, Andrea Palladio established and Giovanni Battista Piranesi expanded the practice of the archaeologist-architect that enabled architects such as Robert Adam, John Soane, Louis Kahn and Alison and Peter Smithson to appreciate ancient forms. According to Palladio, the ancient Roman ruins' purpose was to stimulate drawn and built reconstructions. But the ruin meant more in subsequent centuries due to the increasing attention to time, nature, subjectivity and the imagination. While Palladio reconstructed a ruin as a building, Piranesi constructed a building as a ruin.



Intensifying the relations between the unfinished and the ruined, and envisaging the past, present and future in a single architecture, this design practice conceives a monument and a ruin as creative, interdependent and simultaneous themes within a single building dialectic, addressing temporal and environmental questions in poetic, psychological and practical terms, and stimulating questions of personal and national identity, nature and culture, weather and climate, permanence and impermanence, and life and death.

9:55 | Marianne Hem Eriksen, Department of Archaeology, University of Oslo

House-dreams of the Viking Age: Undisciplined explorations of architecture, personhood, and dreaming in the past

I often dream about houses, buildings in which I have lived and worked, the spaces of my childhood. For a while I wondered whether this was an occupational hazard – having studied houses archaeologically for a decade now – but it turns out I am not alone in dreaming about the remembered houses of childhood, spaces where we learn about the world, go through rites of passage and are transformed (Hall 1983). Across philosophy, psychology, anthropology and architecture, it is widely acknowledged that the house can be deeply entwined with personhood (e.g. Bachelard 1964; Carsten 2018; Jung 1963; Marcus 1971), and dreaming about houses can equal dreaming about the self. And so the question presented itself: did the people whose built environments I study – the Scandinavian populations of the Iron and Viking Ages – dream of houses too? And if they did, were their dreams related to the self?



This exploration does not spring from any established approach in either architecture or archaeology. Rather, it is a truly undisciplined exploration, another way of telling the built environment. Drawing on the field of dream anthropology, and combining literature with archaeological evidence, this paper explores how the protagonists of the Norse sagas and poetry dreamed of longhouses and architectural spaces. By combining these narratives with the material evidence of lived space in the archaeological record, the text explores the intimate links among architecture, personhood, and dreams.

10:10 | Judit Ferencz, Bartlett School of Architecture, UCL
The Graphic Novel as an Interdisciplinary Conservation Method in Architectural Heritage: A Book of Hours for Robin Hood Gardens

The housing crisis in London calls for a re-thinking of the role that heritage listing plays in debates regarding the demolition or refurbishment of social housing. My PhD research aims to develop a new critical methodology for conservation and architectural heritage practices, through the medium of the graphic novel. My architectural case study is the East London housing estate Robin Hood Gardens (1972), which was refused heritage listing in 2009 and 2015 and is currently being demolished as part of a wider local regeneration scheme.

My work brings together archival historical research and ethnographic on-site practice. My methodology draws on my own practice as an illustrator in publishing, situating this in relation to the Hungarian conservation practice 'falkutatás' (Dávid: 1977) and Jane Rendell's critical spatial practice 'site-writing' (2010). Falkutatás applies archaeological stratigraphy to walls of historical buildings in order to access deeper histories of buildings. 'Site-writing' draws out the 'material, emotional, political and conceptual' sites of research. My thesis

re-evaluates falkutatás as a site-writing practice, specifically through a graphic novel that critically re-works the historic, material and temporal literary form of the Book of Hours, late medieval illuminated manuscripts.

Through techniques specific to the sites of research such as reportage drawing and montage technique, I rework the processes and temporality of conservation and heritage. Through engaging with specific audiences - government bodies, architects and residents - processes often disregarded such as the time of waiting for demolition and the entire life cycle of the estate are brought to life.

10:25 | Rose Ferraby, Faculty of Classics, University of Cambridge
Traces and Void: Architectural spaces and the archaeological imagination

Archaeologists work with fragments; the seedling suggestions of forms and materials from which re-imagined spaces and architectures can grow. It is this process, this in-between stage of thinking, which is of interest here. How do we animate and give life and space, light and resonance to architectural structures that have been reduced to negative or skeletal form? This paper will explore how creative practice and experimentation can bring new modes of thinking through the interplay of archaeology and architecture; how processes of making might draw out alternate perspectives and modes of communicating them more broadly. The focus will be one building: the Roman forum at Aldborough, North Yorkshire, and the creative practice carried out there with the project 'Soundmarks' (soundmarks.co.uk).



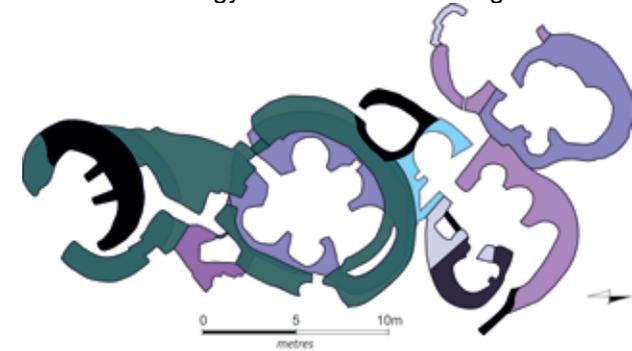
10:40 | Lesley McFadyen, Department of History, Classics and Archaeology, Birkbeck
Discussion

10:55 | BREAK

11:25 | Tanja Romankiewicz, School of History, Classics and Archaeology, University of Edinburgh
Metamorphosing Architecture

Form ever follows function – this is the law.

This paradigm has dominated not only modern architecture, but also influenced archaeological theory, especially the debates on “new materialism” and “anti-materialism”. While architecture can apply an interpretation of this paradigm in a tangible “built object”, archaeological debates often operate within intangible theoretical spheres. Yet it is the form (or typology) of buildings from which we infer their function. The architectural paradigm is therefore of imminent importance to archaeology. But how tangible can this be?



A recent architectural analysis of later prehistoric stone and timber houses in northwest Europe has reassessed the character and concepts of this architecture, and its role for later prehistoric communities. The results suggest that form indeed followed function, in a very direct, intra-active and tangible way: houses morphed and remorphed with the energies happening inside and around them, and are best described as form-shifters – metamorphosing architectures. With this realisation, our interpretations of prehistoric domestic architecture should also shift: away from functional-deterministic assumptions that prehistoric houses were built for one particular use and had only one “life” intricately fixed to the life cycle of its household; built, dwelt in, and abandoned in a linear trajectory. We need to metamorphose such assumptions of prehistoric architecture and as a conclusion also reconsider our concepts of the household that were intra-related with these formed, forming, and performing houses. New, dynamic, multi-perspective views on ancient architecture are needed, which in turn can help designing our own dynamic architectures today and for tomorrow.

11:40 | Kevin Kay, Department of Archaeology, University of Cambridge
How Buildings Learn, Depend, and Extend: Drawing out the politics of space-making

Archaeologists and architects have struggled in parallel against the gravity of the static edifice: architects against a disciplinary tradition focused more on

newly-finished forms than vitality through time, and archaeologists against data that is itself deceptively 'dead and buried' – but must once have lived. This paper follows three parallel currents of architectural and archaeological thought, and suggests that a common concern with drawing out politics (literally and figuratively) can twine these conversations together. Firstly, archaeologists and architects have developed understanding of tempo, temporality, maintenance and change, and highlighted the vibrant role of materials in shaping architecture over time: in Stewart Brand's phrase, we have begun asking how buildings learn. Although buildings' biographies are shaped by their material components, they form within a range of social contingencies: because buildings depend on the involvement of diverse communities in diverse ways space is always multiple. Finally, no building is a world unto itself; as relations and communities pulse in and out of a structure through time, spaces extend through one another: from the apartment to the grocery store, farmstead to the field or council estate to City Hall. Learning, depending, and extending architecture creates political sites, moments and durations, shifting our focus from form to formation, from the edifice of space to the transformative power of space-making. Drawing out the lives of Neolithic buildings, especially at Çatalhöyük, I tie archaeological and architectural discourses together and illustrate ways these adjacent disciplines can converge to enliven the study of space, past and present.



11:55 | Dominic Walker, Bartlett School of Architecture, UCL
The Orkney Island Re-Forestry Commission. A Monastic Building to Celebrate the Beginnings and Endings of Humanity

The primary theme of my research has been the influence of theories of origins in the production of architecture. I employed these themes of 'architectural origins' in the design of a building for the beginnings and endings of humanity, sited on the Orkney Islands.

The project began with the proposition that the greatest unrealized project of architecture is its own origins. Unrealized in the sense that there has been no truly indisputable theory of the beginnings of architecture. After a study of various theories of origins, I devised my own theory of origins that took inspiration from Neolithic structures on the Orkney Islands. My understanding of origins was structured around a cyclical as opposed to linear conception of time. For

me, the idea of origins was therefore inextricably linked to beginnings as well as endings.

To address the theme of beginnings I proposed a selective re-forestation of the Orkney West Mainland, in order to return it to its pre-human condition. Then to address the theme of endings I sited a building for the 2050 UN Climate Summit at the end of a pilgrimage route through this re-forestation program. This building will no longer be accessible by 2100, due to rising sea levels. At this point it will become a fossil – a key trace in the Anthropocene of a time when we questioned our own relative fragility within the vast cycles of nature. In this sense, the proposal is an architecture that is both timeful and timeless.



12:10 | Samantha Brummage, Department of History, Classics and Archaeology, Birkbeck
Architecture and Artefacts in the Colne Valley: Place attachment in prehistory

The Colne Valley is a landscape of prehistoric assemblages and sites, as well as smaller scatters and spot finds. The architectural legacy is not limited to the physical remains of mainly Neolithic monumental and domestic structures, generally found in the Lower Colne/Middle Thames area. Whilst Mesolithic sites are far more evident as artefactual scatters in the Upper Colne Valley, affective construction was part of both Mesolithic and Neolithic practice. Traces of daily life at varying scales, both arbitrary and structured, are discernible in the artefactual record. It is those traces of connections across time and space which shape and make sense of localities.



Places in the Colne Valley were built by the processes and attachments of daily life; through interactions between past (memories) and future (intentionality), between subjectivity and sociality (individual people and wider groups). Certain spots became affectively laden; they gained familiarity through the use of particular routes, knowledge of resources, contact with others, signs of human practice and

dwelling. But while daily practice was both ad hoc and accumulative, personal and communal, condensed and dispersed, the archaeology is often only visible where aggregations of accumulated material or collective labour are located. Archaeological records, however, do provide detail of smaller, non-durational events; single find spots or small collections of flint tools, for example. This paper intends to reposition those more isolated artefacts as constituent and connective elements in the wider architectural process and creation of place.

12:25 | Kate Franklin, Department of History, Classics and Archaeology, Birkbeck, University of London
Ambivalent Architectures: Infrastructure, hospitality and the power of care on the medieval Silk Road



This paper considers the agency of architecture in housing the conditions by which sovereignty and hospitality are mutually produced. Situated in the high medieval (AD 1200-1500) South Caucasus, the paper looks at the relationship between road infrastructures and the construction of shared cultural ecumenes across what we now think of as the 'Silk Road'. In particular, the paper examines medieval "monumental infrastructures", or built spaces and landscapes which situate both local politics and global mobilities. This discussion of the medieval past will engage with the future-oriented work of theorists like Maria Puig de la Bellacasa, who argues that a new politics hinges on the power defined in caring for others, selves, guests and fellow travellers. The paper centres on the contingency of care, and the ways that architecture frames transformations between service and sovereignty, comfort and constraint. The paper will also draw from discussions in science fiction, specifically the work of William Gibson, which imagines the ways that built infrastructures both outlast projects of power, and also contort and subvert those projects.

12:40 | Alessandro Zambelli, School of Architecture, University of Portsmouth
Discussion

TAG20 | Gender and power in developer-funded archaeology | Room 828

Organisers: Francesca Mazzilli; Cambridge Archaeological Unit • Leah Hewerdine; Royal Holloway

This session will be a panel debate exploring gendered experiences in developer-funded archaeology in and outside the UK; a much relied upon sector for paid archaeology work that plays an important role in keeping archaeologists employed and furthering research in our field. Previous TAG sessions and research on feminist archaeology, including H. L. Cobb's recent studies on gender and diversity in developer-funded archaeology (2012; 2015), have helped to shine a light on the issues surrounding gender in this industry. Gender is empowering but our experiences can still leave us feeling powerless. Women have enhanced and still enhance our understanding of the past, actively contributing as archaeologists in the field and in research for hundreds of years. Acknowledgment of women's role in excavating the past has thankfully been a popular topic in recent years and is receiving the attention it deserves, but more work can still be done. There are numerous gender related issues, within our current industry, that deserve even more attention. These range from, but are not limited to: sexual misconduct; maternity; gender stereotyping; gender roles; promotion opportunities; gender pay-gap; gendered physical and mental health issues; child-care and many more. These issues can result in many women leaving the field altogether (Clancy et al, 2014). This session seeks to provide a platform to share experiences of gender and power in developer-funded archaeology from around the world in a safe space. In doing so, we hope to raise awareness, provide a support network and demonstrate the need for change.

References:

Cobb, H. L. 2012. 'Digging diversity? A preliminary examination of disciplinary diversity in UK archaeology', *Journal of Archaeological Method and Theory*.
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9:30 | Session organisers Introduction

9:35 | Jenny Andrew, Prospect Union

A reformative, trade union approach to tackling sexual harassment

Prospect is a trade union with a strong and growing membership in commercial, public sector and charity sector archaeology. In the light of the Me Too movement, Prospect has been reforming its policy and guidance, based on the new understanding of sexual harassment. We present a holistic approach that aims to give collective agency to the workforce to tackle sexual harassment.

Archaeology exhibits major and minor antecedents of workplace sexual harassment:

- entrenched gender stratification through the hierarchy and occupational structures
- tolerance, or at least the appearance of tolerance of sexism
- fieldwork, multi-employer workspaces, and conferences, which constitute both flash-points for misconduct and grey-areas for its remedy

We present the findings of our 2018 Workplace Cultures Survey, which indicate how these risk factors manifest in the working culture of the sector. Comparing the responses of nearly 300 archaeologists to workers in other industries, we find high rates of bullying, harassment and discrimination, including sexual harassment. Our results allow us to diagnose such factors as the prevalence of specific behaviours, the demographics of both target-groups and harassers, and problems with workplace procedures.

Prospect's research is action-oriented; to inform trade union organising, bargaining, and campaigning. We frame sexual harassment as a cultural and structural phenomenon, requiring an overhaul of cultural and material factors to address it. We present the strategy and tactics we are using with our branches, and with some forward-thinking employers, to address both the causes and the actuality of sexual harassment.

9:50 | Danielle Bradford, University of Cambridge / RESPECT (Women in Archaeology & Heritage) Group

"A Culture of Shame and Silence": Redistributing power in the field.

Sexual misconduct occurs at high rates during fieldwork. My research focuses on determining why this is, in order to inform policies and protocols. I found that the most important predictors of sexual misconduct occurring during fieldwork were the length of the fieldwork and the policies and protocols regarding sexual

misconduct that were (or weren't) in place. Length of time as a risk factor is particularly important for developer-funded and commercial archaeology, for which the 'field' is the permanent workplace. Misconduct is often gendered: I found that women and non-binary individuals were significantly more likely to have experienced this. When thinking about gender and power, including sexual misconduct in the conversation is vital: misconduct is rarely about sex, and often about exerting power. Individuals part of traditionally marginalised identities (including based on gender) are common targets. It takes away power and autonomy from the victim-survivor, and a common consequence is the individual leaving their field site, department, discipline and/or workplace to ensure their own safety. We are losing a significant number of colleagues this way.

In recent years there has been an increase in awareness of this, but we are yet to see if this awareness has contributed to a safer workplace environment. It is important to continue this conversation in a safe space that allows for critical and nuanced discussions of the complex interplay between gender and power, and to continue to fight for safety for ourselves and our colleagues.

10:05 | Sadie Watson, MOLA

Personal, Political, Professional: Reflections on a gendered career in archaeology

After almost 25 years working in the developer-funded sector I can reflect upon how my gender has impacted upon my practice and career development. The recent #MeToo and Time's Up movements have brought issues surrounding sexual discrimination to the fore in many occupations and archaeology is slowly facing its own reckoning. My paper will focus on my own experiences in the profession, which have included extensive time spent on site, on post-excavation, and presenting archaeology to the wider public, none of which have been without their specific challenges in relation to discrimination. Two periods of maternity leave and the subsequent time spent as a working mother in field archaeology have further impacted upon my career. As a senior member of the field profession with years spent as a union rep and active member of CIfA, I will situate my own gendered experiences within the wider sector, with the full awareness that the personal is always political.

10:20 | Sara Simões, Cambridge Archaeological Unit / STARQ-Sindicato dos Trabalhadores de Arqueologia (Portuguese Union for Archaeologists); Sara Brito, STARQ-Sindicato dos Trabalhadores de Arqueologia (Portuguese Union for Archaeologists)

Is my gender an issue? An analysis on the Portuguese developer-funded archaeology

At the end of the 20th century women in Portugal have achieved numerical parity in archaeology. However, does this really mean equality? If nowadays women perform essential roles in Portuguese developer-funded archaeology, it is also true that they still have to fight against labour barriers that hinder the full exercise of the profession, barriers that are in themselves a reflection of strongly established social paradigms. Therefore, it is important to keep stressing situations of gender inequality and discrimination in the exercise of the profession.

Considering that the contemporary practice of archaeology is highly influenced by the contingencies resulting from patriarchal institutional structures and other social inequalities, in this paper, we will discuss the need to achieve gender equality in Portuguese developer-funded archaeology. How can we face the fact that Portugal is the third country in the European Union with the highest percentage of workers with precarious ties, most of whom are women? And that female workers represent 70% of all cases of occupational diseases while the synthetic fertility index of archaeologists is below the national average? What kind of policies should be taken into place to achieve fair wages and social benefits (including a balanced maternity leave)? What strategies should we consider to fight the misogynistic practices that still affect women in archaeology? These are some of the questions we aim to discuss in this session, reflecting on the current archaeological practice and searching for a new praxis.

10:35 | María Coto-Sarmiento, University of Barcelona; Maria Yubero-Gómez, Independent researcher; Ana Pastor, University of Barcelona; Apen Ruíz, Universitat Oberta de Catalunya; Lourdes López, Independent researcher; Lara Delgado, University of Granada; Jesús Martín, Independent researcher

Dusting off the sexual harassment in Spanish Archaeology

The number of women professionally involved in Archaeology is growing in Spain according to several studies. Despite the increasing number of women, the relations between gender and archaeology are still open for further research. However, there is a great silence about sexual harassment in archaeology due to the lack of initiatives in the Spanish archaeological community.

The aim of this project was to create a space where we could collect these stories in order to document the problem of sexual harassment and sexism in the Spanish archaeology. We conducted an internet-based survey about sexual harassment experiences of archaeologists in Spain. Our survey was focused on collecting data through different questions related to lived experiences of sexual harassment. The survey's goal was to detect cases of sexual harassment both in commercial archaeology and university-related activities. Additionally, we were interested in discussing the consequences of harassment both for perpetrators and survivors in terms of career development.

Results showed a high-level of sexual harassment reported by women archaeologists in universities compared to commercial archaeology. Our findings also showed different harassment dynamics linked to power and impunity based on the invisible violence in multiple ways: physically, verbally, symbolically, and in terms of identity. Finally the data brought to light by our survey indicated that 1 out of every 2 women had suffered some situation of harassment. To conclude, we discuss some suggestions to reduce the number of assaults and the need to create a "Code of conduct" in fieldwork and other contexts in Spain.

10:50 | Alessandro Garrisi, National Archaeologists Association, Italy; Oriana Cerbone, National Archaeologists Association, Italy; Marcella Giorgio, National Archaeologists Association, Italy; Cristiana La Serra, National Archaeologists Association, Italy

"Italian archaeology is female": issues and future of a female profession.

Professional archaeology in Italy is female. Thanks to the female pioneers of Italian archaeology, the profession, over the decades, has taken on an increasingly feminine face, to the point that in

recent years it has led to a prevalence of 70% of women employed in archaeology. Today in Italy, in the archaeological context, two work paths are possible: one, prevailing, as a freelancer, and a smaller one as a ministerial state employee. Comparing these two options, the gap between opportunities, social protection and welfare system is obvious, not only between the two paths but also in comparison to a not too distant past. The lack of social protection often makes female workers to abandon this activity around the 35/40 years, when family needs lead to greater economic and social stability. However, in the difficult context of Italian freelancers, there may sometimes be favourable situations coming from local environments and from care and activity of unions and associations fighting for the protection of workers' rights. A virtuous example is the case of the "Conciliando" Project carried out by Confprofessioni Sardegna to help women freelance. The Italian National Association of Archaeologists has made over the years constant commitments in this topics.

11:05 | BREAK

11:35 | Session organisers
Discussion

TAG34 | Playing with the past, practising for the future : A workshop for experimental community archaeology | Room 728

Organisers: Penelope Foreman; Clwyd Powys Archaeological Trust • Penelope Foreman; Enabled Archaeology • Hanna Marie Pageau; University of Cardiff • Lara Band; MOLA • William Rathouse; MOLA • Gavin MacGregor; University of Glasgow

Community archaeology isn't, and never should be, a box ticking exercise, a bolt-on to existing projects. It's about keeping archaeology in the public psyche, inspiring the next generation of curious minds, keeping heritage and history relevant whilst acknowledging its inherently political nature. It's about giving all of our fieldwork and research a relatable element, a touchstone to current community life that anchors it to ideas of belonging, identity, self, and cultural heritage. Community archaeology is as much about the future as it is the past – it ensures a future for heritage and for archaeological services. As budgets get tighter and funding gets scarcer, we need the public. The public, in turn need us – archaeology and heritage can provide opportunities for communities to form thriving hubs of culture, arts, and collaboration in the face of cuts to services and facilities. Beyond that, research is emerging into health and wellbeing outcomes of being involved in archaeology - tangible, quantifiable benefits that need strong further research and evaluation. We can provide a space for wellbeing to flourish, curiosity to be sparked, the incredible research and hard work of all archaeologists to be enjoyed and engaged with by a diverse audience. This session invites anyone working, volunteering, or researching community archaeology, public heritage, museums outreach and related fields. The format is of a workshop. We invite speakers to bring short activities - creative, playful, experimental - that the workshop participants can undertake and evaluate. We encourage submissions from individuals at any stage in their career.

9:30 | Penelope Foreman, Clwyd Powys Archaeological Trust; Penelope Foreman, Enabled Archaeology
What is Community Archaeology for?

9:40 | Poppy Hodkinson, Cardiff University STEM and Archaeology in UK Primary Schools

This activity was designed as part of a PhD project on Science, Technology, Engineering & Mathematics (STEM) engagement in UK Primary schools. My PhD was developed in response to concerns about the UK workforce's ability to meet growing demands from STEM industries. Recommendations for improving STEM participation in the UK highlight the importance of primary education, so this is where the research is focused. By utilising the links between STEM requirements in the national curriculum and archaeology, I developed a series of archaeological workshops.

The activity introduces pupils (Key Stage 2, age 7-9) to the concept of stable isotope analysis, and how it can be used to understand the diet and geographical history of people in the past. Children are each given a character, and are challenged to investigate their lives using carbon, nitrogen and strontium data, alongside grave goods.

Two methods were used to assess the impact of each workshop: questionnaires, and small-group interviews. The questionnaires gauged attitudes towards STEM using Likert-style statements (e.g. 'STEM is an important part of my life'), and asked pupils to reflect on skills used in each session (e.g. creativity, problem solving).

Small group interviews used activities, such as word sorts and mind mapping, to gain deeper insight into participants' perceptions of STEM. By delivering the series of workshops, alongside the data collection methods described above, it was possible to observe how pupils' thoughts and feelings towards STEM developed across an academic year.

10:00 | Aaron Clarke, LP Archaeology Playful People – Actual Artefacts

Children and families are key audiences for heritage experiences and building knowledges of the past - for the present and for the future. Curiosity, inspiration and stewardship is fired by playful encounters and there is much scope to extend possibilities for public learning about the work of archaeology and heritage, underpinned by theoretical principles of museum and experimental participation.

The centrepiece of this workshop is an innovative installation, a toy museum constructed from Playmobil figures and models, designed to enthuse and inspire family engagement with archaeological themes and artefacts. The 'displays'

raise questions of experiential learning (Falk and Dierking 2000), challenge contemporary stereotypes (Holtorf 2007) and consider artefact sensitivities (Williams 2018).

This workshop contribution will invite participants to interact with themed cameo set ups, from each room of the museum, as a mix of model layout, archaeological artefacts, experimental techniques and provocative discussion. Delegates will evaluate accessibility and relevance and fun!

Falk, J. H. and Dierking, L. D. 2000. Learning from Museums: Visitor Experiences and the Making of Meaning. Walnut Creek, CA: AltaMira Press.

Holtorf, C. 2007. Archaeology is a Brand! The Meaning of Archaeology in Contemporary Popular Culture. Oxford: Archaeopress.

Williams, H. 2018. Introduction: public archaeologies of death. AP: Online Journal in Public Archaeology Special Issue 3: 1–24.

10:20 | Session organisers

Open Play!

An hour long session for drop-in play; several activities will be on the table, from archaeologists working across the UK and Europe, and participants will be invited to “have a go” and rate the activities based on their experiences.

11:20 | BREAK

11:50 | Claire Walton, Butser Ancient Farm

Butser Ancient Farm and Wessex Archaeology: Engaging communities through experimental archaeology.

Butser Ancient Farm is an open-air archaeological laboratory founded in 1972. The ongoing construction of various full-scale buildings from archaeological evidence provides fertile ground for academic research, through relationships such as the newly formed collaboration with UCL and the Institute of Archaeology. However, it also provides wonderful opportunities for non-specialised audiences to engage with the past. The sensory experience that three dimensional spaces offer makes interpretations of the past more tangible and relatable. And when archaeology is relatable, it gains meaning and ultimately value for all, specialist and generalist alike.

While opportunities to connect with archaeology come in many guises, they rarely come in the form of a project to construct a Neolithic longhouse. Butser Ancient Farm and Wessex Archaeology have come together in a collaborative project designed to maximise the opportunities for academic, public and community engagement, including schools, marginalised groups and those with

special needs.

The aim of today’s workshop will be for the speakers to explain how the project to construct a Neolithic house began, the thinking behind the collaboration and the potential initiatives for creating a ‘web’ of engagement. The possibility for information, skills and ideas to trickle up as well as down is made possible where a wide range of audiences can come together and learn from each other. During the session, the audience will themselves try out a hands-on activity relating to the project.

12:10 | William Rathouse, MOLA

Archaeology for Mental Health and Well-Being: Two Models

This paper examines the pros and cons of two different approaches to supporting mental health and well-being by use of archaeological activities and how they might interact with each other. Many of the archaeological projects aimed to support mental health and wellbeing, to promote recovery and develop coping skills have been full-time immersive excavation projects lasting between one and four weeks. These have been designed and run as part of projects like The Past in Mind and Operation Nightingale. These have been successful and participants have found a new area of interest, peer support group, direction of study, and even area of employment. However it has been recognised that after a short-term project, participants may well find themselves back where they started. A long-term or open-ended, little-and-often model for mental health and well-being archaeology is exemplified by the Ceredigion war memorials survey and proposals for the Thames Discovery Programme. It allows an ongoing engagement with archaeological heritage as a hobby, study, to promote employability or for other reasons, which can be adapted to fit whatever time the participant wants to, or is able to, devote. This paper will champion a combined approach and suggest means by which evidence may be gathered on outcomes for participants.

12:30 | Penelope Foreman, Clwyd Powys Archaeological Trust; Penelope Foreman, Enabled Archaeology Discussion

TAG45 | The Decolonisation of Archaeology and Archaeological Collections within museums | Room 826

Organisers: *Benamina Dadzie; Independent Researcher • Laura Hampden; Museum Detox • Laura Hampden; Historic England, Museum Detox, ClfA Equality and Diversity Group*

The work we undertake as archaeologists and curators of archaeological collections has the potential to be of great social value. Archaeology can have a positive effect on individual and collective wellbeing, contributing to the construction of identity, social connectivity, a sense of belonging and collective empowerment. However, these wellbeing effects vary between demographic groups. Up until the mid-20th century, Archaeology played an important role in the justification of colonial conquest by state and religious actors, the enactment of violent control, and the appropriation of the past of other countries. Through discourse of civilization and origins, Archaeology was used in the construction of European identity and of superiority. Colonial ideas continue to persist within academia (content and pedagogy), within the wider profession, and in museum practices. They are used to justify archaeological projects abroad, and they influence research frameworks and project designs in the UK. Cobb's Digging Diversity research (2012; 2015) highlights the lack of diversity within academia and the profession. As such, diverse perspectives and interpretations of archaeological evidence are excluded, and there is a distinct lack of representation within the stories we tell publicly. This session will discuss and explore: how the histories of colonialism and empire are reflected in archaeology, academia, archaeological practice, and museum collections and archives; diverse perspectives and re/interpretations of archaeological evidence; new approaches and examples of good practice.

References:

- Cobb, H. L. 2012. 'Digging diversity? A preliminary examination of disciplinary diversity in UK archaeology', *Journal of Archaeological Method and Theory*.
 Cobb, H. L. 2015. 'A diverse profession? Challenging inequalities and diversifying involvement in British archaeology', in P. Everill and P. Irving (eds.) *Rescue Archaeology: Foundations for the Future*, 226-245. Hereford: RESCUE.

9:30 | *Laura Hampden, Museum Detox; Laura Hampden, Historic England, Museum Detox, ClfA Equality and Diversity Group*
Introduction

9:35 | *Louise Fowler, MOLA*
Where does archaeology take place?

A consideration of where (and when) actions, things and people take place

is fundamental to our practice as archaeologists. Place is embedded within our regional and national frameworks, in the management of heritage, and in the structure of the developer-funded archaeology sector. Place permeates our practice – from decisions about stratigraphic context to discussions about heritage-based place-making. The cultural theorist Stuart Hall eloquently problematised the idea of where we consider that history takes place, arguing that there cannot be a history of England without also considering the silences present within that history: 'I am the sugar at the bottom of the English cup of tea [...] There is no English history without that other history' (Hall 1991), and projects such as the Legacies of British Slave-ownership and Colonial Countryside are addressing these entangled histories. Similarly decolonising our archaeological practice will require us to reconsider how we make place in our work, and this paper will explore what this might look like in practice, drawing on work in progress with a group of contemporary objects collected by photographer Gideon Mendel at the site of the Calais 'Jungle' camp.

Hall, S. 1991 *Old and New Identities, Old and New Ethnicities*, in A. King (ed) *Culture, Globalization, and the World-System: Contemporary Conditions for the Representation of Identity*

9:55 | *Cathie Draycott, Durham University*
Investigating Intersections of Race and Public Perceptions of Archaeology: a pilot survey run in Bermuda, 2019

Survey figures for racial proportionality in archaeology in the US and UK are now out of date, but it is clear that despite a recent increase in visibility of both the issue and of black and ethnic minority archaeologists, the discipline continues to be predominantly white. Perceived problems of this are lack of variety in interpretations of evidence; continued concentration on traditional topics; and the perpetuation of a conservative status quo that keeps people in their social place. Reasons for lack of diversity often pointed to are disparities in financial cushioning needed to pursue a subject not known for its lucrative career potential, and persistent public perceptions of archaeology as by and for white people, if not white men (the Indy effect). This creates a loop. Research and engagement feedback exercises such as the UK's 2013 Barriers to Engagement report for English Heritage (Historic England) have identified action points designed to break or at least disrupt that loop. However, to the knowledge of the author there has not been an extensive survey that queries intersections of public perceptions of archaeology, social identities, and sources of information. To that end, a pilot survey was developed and run in Bermuda in September 2019. This presentation will report on the methods, content and outcomes of that survey, with the intention of gathering feedback from an engaged audience, toward potentially extending the project.

10:15 | Gert Huskens, Université libre de Bruxelles (ULB) and Ghent University

A 'Belgian compromise' of Science and Empire along the Nile

For decades, heroic tales of brave archaeologists, eulogies on champions of decipherment, and mind-blowing reports of mysterious discoveries dominated our view on the history of Egyptology. Only recently, the field has taken the first steps in a long expected process of critical self-reflection and initiated the writing of a multifaceted disciplinary history (Reid, 2003; Carruthers, 2014). Despite the widespread involvement of all sorts of Belgian actors in and around the making of Egyptology, most of the accounts only had an eye for the traditional major imperialist powers (Bavay et al., 2015; Warmenbol, 2012) This contribution makes the case for a profound analysis of the entanglements between Belgian diplomacy and the making of Egyptology before the First World War.

As I will argue, a better understanding of this intertwined web will result in a more profound insight in the cultural dimensions of imperial diplomacy and Belgian informal empire in Egypt in general. Moreover, it will explore the role played by the cultural sphere of Egyptology as a place of inter-imperial contention, a meeting ground for both national as well as transnational imperial elites, and the instrumentation of the discipline for imperialist purposes (Trümpler, 2008; Gady, 2005). I will argue why well-known diplomatic actors serving Belgian interests such as the Zizinia's, the Eids' and Mustapha Aga Ayat, but also actors which were neglected so far deserve to be investigated from their position within the web of archaeology, diplomacy and imperialism.

10:35 | Zena Kamash, Royal Holloway University; Cathie Draycott, Durham University; Niall Finneran, University of Winchester; Christina Welch, University of Winchester

Panel Discussion 1. How the Histories of Colonialism and Empire are Reflected in Archaeological Practice and Academia, and What is the Way Forward?

11:05 | Dan Hicks, University of Oxford

Seeing the Pace of Violence in Theoretical Archaeology

It was "his classification of the museum of weapons, etc," wrote Edward Burnett Tylor after seeing its public display in Bethnal Green, that led Augustus Pitt-Rivers "to form his theories". A century and a half later, as TAG 2019 is convened "in partnership with the British Museum", this paper uses new thinking from (post)colonial museums as a lens through which to interrogate archaeological theory as white infrastructure.

11:25 | BREAK

11:55 | Elizabeth Marlowe, Colgate University

How to Say Nothing: A Case Study of the Museum Labels on Some Looted Bronzes

This paper examines how museums talk about objects in their collections with unsavory pasts. In particular, it focuses on a group of life-sized bronze sculptures that were almost certainly looted in the 1960s from Bubon, a Roman site in southern Turkey, and dispersed on the American art market. Bubon statues now feature prominently in the galleries of institutions such as the Getty, the Cleveland Museum of Art, the Museum of Fine Arts Houston, and the Metropolitan Museum of Art. The Met's label is a particularly revealing case study of how museums use a variety of rhetorical strategies to obfuscate, mitigate, and deny uncomfortable recent history. Extrapolating from antiquities displays at other institutions, such as the Manchester Museum, that have been more willing to confront such histories head on, the talk will conclude with an attempt at a "decolonizing" rewrite of the Met's label.

12:10 | Danika Parikh, University of Cambridge

From accession to access: decolonising archaeological collections through critical tours and audience engagement

Since October 2018, Untold Histories Museum Tours have been delivering decolonial tours of the Museum of Archaeology and Anthropology, Cambridge. Founded by three South Asian women, the tours discuss the histories of museum collecting and how these are firmly situated within histories of colonialism and conflict. By highlighting the biographies of individual objects, we illustrate the impact of these histories and emphasise their pervasiveness. We dismantle the idea of collecting as a genteel activity by discussing individual collectors who donated objects looted during conflict. We show how museums were complicit in these systems of oppression, even fuelling the destruction of archaeological sites.

The tours are routinely attended by audiences unfamiliar with decolonial discourse and practice, and the uncomfortable histories that are our focus. This has led to emotional and fraught interactions. Conversely, BME audiences have confided that hearing these histories spoken out loud in a memory institution felt revolutionary. Balancing these twin goals of educating and empowering was our key aim. In this paper, I will discuss the practical lessons learned over the first year of this project, and reflect critically on the extent to which we achieved our goals. I will explore the impact of our choices in terms of publicity, content, and delivery. Finally, I will examine the benefits as well as the limitations of the direct

audience engagement approach to decolonisation.

12:25 | Subhadra Das, UCL & Museum Detox Member; Korantema Anyimadu, Arts Emergency Museum Detox Member; Jenny Williams, *Take the Space*; Ebony Francis, *Diary of a Black Tree*

Panel Discussion 2 Diverse perspectives and re/interpretations of archaeological evidence; New approaches and examples of good practice.

TAG46 | Archaeology and heritage studies in, of, and after the Anthropocene | Room 777/80

Organisers: Rodney Harrison; University College London

What does it mean to live in a self-proclaimed “age of humans”? And what is the role of archaeology and heritage studies in the current planetary “crisis” which this age is widely recognised as having heralded? Over the past decade, the “Anthropocene” has stimulated significant comment across archaeology and heritage studies, appearing in a number of different guises--as temporal marker, extinction crisis, human niche, climatological catastrophe, socio-cultural formation, economic and political critique, and posthumanist rallying cry to name but a few. But these debates and discussions have tended to happen in isolation from one another, limiting their usefulness and impeding broader discussion of the significance of the concept for archaeology and heritage studies more generally. The aim of this session is to facilitate interdisciplinary conversations across a broad range of scientific, artistic and humanistic approaches to the Anthropocene (and associated past, present and future environmental and climate related issues) to begin to explore the ways in which archaeology and heritage studies might reorganise themselves to address the new research agendas which such interdisciplinary approaches, and the broader recognition of these associated contemporary planetary crises, urgently demand.

(Please note: themes from this session are continued in the first part of the linked Session 47, *Persistent Pasts: Engaging with Conflict Legacies in the Present*, which contains a number of Anthropocene/Conflict related papers, and participants are encouraged to resume the discussions by joining that session following this one).

9:30 | Rodney Harrison, University College London
Session Introduction

9:35 | Elizabeth Graham, UCL; Lindsay Duncan, UCL; Dan Evans, Lancaster University

Is the Future just a load of Rubbish?

My team and I have been turning attention to what we think is the major environmental crisis to be faced: rates of soil degradation exceed those of soil formation by more than an order of magnitude. Are we doing enough to replenish lost soil? The answer is ‘no’.

To address the problem, we are studying the contributions to soil formation and to soil nutrient dynamics—of the decay products of ancient and historic human activity: domestic and industrial waste, human waste, abandoned structures, and not least, dead bodies. The decay of what humans have left behind has produced constituents--chemicals, minerals, organics-- that do not just ‘influence’ but produce what we call ‘earth’ or ‘soil’. What starts out as waste, in time becomes a growing medium for plants. This process, however, is not recognised in pedogenesis nor, before our project, has it been studied in archaeology. Yet archaeologists have the tools to trace past discard behaviours and, with soil scientists and environmental engineers, characterise their modern impact.

The implication is that society needs to pay greater attention to what we do with our waste and our dead. Dealing with rubbish and other waste products as landfill ‘sinks’ is the wrong strategy, as are methods of treating the dead such as cremation, embalming, and sealed coffins. Time tells us that waste has a heritage but its legacy has been misunderstood. Now we offer a new approach.

9:55 | Geneviève Godin, UiT the Arctic University of Norway
Monsters and the Anthropocene: Things in the Grey Zone

The image of the monster has often been harnessed in discussions around planetary crises and threats to the individual – the microplastic invasion, vampire capitalism, Frankenfoods, and so on. The disciplines I aim to bridge are those of the literary and cinematographic arts, and archaeology. How do we extract meaning from the world we live in, if not through our own categories? And how do we explain it to ourselves, if not through the stories we tell? I here wish to address the question of what it means to live in the ‘age of humans’ through a uniquely human construction: that of the monster, as it has been crafted in novels and films.

The Anthropocene may be said to have led to a reconfiguration of what nature is, of where it begins and ends, and of whether anything can ever be truly ‘natural’. Mary Shelley’s *Frankenstein*; or, *The Modern Prometheus* (1818) is the quintessential literary expression of the anxieties of the First Industrial

Revolution around the limits of nature and technology, humans and non-humans, and life and death. Victor Frankenstein's creature therefore offers a powerful metaphor for processing the increasingly blurry categories of what constitutes life and the order of things, and the monstrous qualities that can emerge from this grey zone.

By looking at the discarded objects of the Anthropocene as monsters, I hope to shed more light on the invisible barrier between humans and unruly things, and interrogate the distinction between valuable heritage and mere debris.

10:15 | Phil Stastney, MOLA

Scale-framing: an Anthropocene reading of peatland archaeological and palaeoenvironmental datasets

Peatlands across north-western Europe contain both rich archaeological records and sensitive palaeoenvironmental archives, and intuitively these would seem to be able to provide us with much-needed long-term perspectives on human-environment interactions in the recent past. In practice, however, it is still far from clear exactly how these archives should be interpreted, and so the contribution of the peatland 'archaeo-environmental' record to discourses around the Anthropocene remains limited. The interpretation of combined archaeological/palaeoenvironmental datasets is complicated by a number of methodological challenges, and as a result there is a profound difficulty defining appropriate spatial and chronological scales of analysis: broad scales risk conflating small-scale trends, whilst at smaller scales the incompleteness and inherent uncertainties of the data become foregrounded. Unsurprisingly, given the inherently interdisciplinary nature of peatland archaeo-environmental investigations, approaches from other disciplines, such as the field of ecocriticism, may offer a way forward. One approach explored in this paper is to attempt an 'unframed' reading of peatland archaeological records. Not only may 'unframing' circumvent some of the challenges that bedevil the comparison of archaeological and palaeoenvironmental records in general, but it may also provide a means of 'narrativizing' these types of datasets, and so contribute to our coming to terms with the Anthropocene.

10:35 | Gabriele Oropallo, New York University in London

Stray Materials as Information in Flux

The idea of a nature that can be harmed or rescued through human technology reflects a still deep-rooted notion of nature and culture as opposed polarities rather than a continuous macro environment of information. Raymond Williams argued the boundary between "nature" and human society is cultural; and most importantly, that the very creation of "nature" is the direct byproduct of two or

more human beings coming together to form a society (1980). People looking at each other form a circle with an inside and an outside: the civilized and the wild; the cosy indoors and the great outdoors; conservation and the tragedy of the commons; the plan and the act of God; the contract and the force majeure.

Based on one's perspective, the Anthropocene should be a time of collapsing walls or collapsing dams. This flux of materials is a two-way exchange: it involves rising waters and fast-travelling tornados as much as greenhouse gases and microplastics. The volume of the spills between the cultural domains of the human-made and the natural mounts up. Their magnitude calls into question the extent to which coordinated human intervention on their shifting surroundings (the environment) is legitimate and the ability of technology to control the forces of nature.

Leroi-Gourhan famously argued technology projects from culture. This paper will test the extent to which study of artefacts in the Anthropocene can benefit from investigations into the environments of information that shape materials, and their serial arrangement into scaled-up artefacts. Study of these environments of information enhances and extends the contextual study of the programme of artefacts, to the programme of the materials themselves.

10:55 | BREAK

11:25 | Helen Chittock, AOC Archaeology Group

Towards an Archaeology of Repair

Repair is a unique craft, constituting both a form of making and a form of maintenance. The field of 'repair studies' is currently emerging within the social sciences, drawing on the material and metaphorical aspects of mending (e.g. Graziano and Trogal 2019). As repair comes to the fore in light of the current geopolitical and environmental concerns of the Anthropocene, calls have been made for a revaluing of the practice (e.g. Dant 2010).

Although repair underpins everyday life in industrialised societies, it has never before been investigated archaeologically on a large scale. This paper considers the potential contributions that an archaeology of repair might make to the revaluing of the practice in the 21st century and to repair studies more broadly. It will argue that the values and functions of repair vary in time and space, presenting a series of short case studies on repair practices from diverse cultural contexts: Iron Age metalwork from Britain; ceramics from the Roman world; medieval manuscripts from northern Europe; ceramics from 15th-21st century Japan. These brief vignettes of differing repair traditions are used to demonstrate that repair itself is a broad and heterogeneous category and that it can reflect wider philosophies relating to the treatment of materials. Ultimately,

I ask the question: what might the shifting ontological character of repair in the past tell us about the value of repair in the present?

11:45 | Monika Stobiecka, University of Warsaw

The Anthropocene curiosities: prefiguring future archaeological artifacts

Recent debates on heritage in the age of Anthropocene deliver us two main scenarios for the future — the overwhelming technologization as a remedy for the apocalyptic disasters, or the happy Apocalypse, where “all the monsters are welcome”. While the first is based on techno-optimism (or even techno-fetishism), the second recalls the romantic tradition characterized by the appraisal for ruins, destruction, and decay.

In this talk, I will inspect the possibilities for another scenario in the contemporary art of the Anthropocene, namely by analysing Agnieszka Kuran's artwork entitled “The Aliens' Archaeology” (2019) exhibited during the “Human-Free Earth” display in the Ujazdowski Castle in Warsaw. Kuran's artwork is an artificial pyramid-shaped fossil made of bezoars. This nature-cultural artifact provokes multiple questions concerning human and inhuman timescales, materiality, and the planetary human impact. Being a modern curiosity, “The Aliens' Archaeology” may well refer to the recent scientific discoveries of “plastiglomerates”, found on the volcanic beaches of Madera and the Canary Islands.

My presentation's aim is to treat Kuran's artwork not as an aestheticized hybrid that enchants the Anthropocene, but rather as a specimen from the contemporary cabinet of curiosities. Referring to the tradition of 16th and 17th-century Wunderkammern will allow me to pose questions concerning the epistemic and ontological value of future (trans)heritage, its hybrid status and possible ethical impact on the discussions about the Anthropocene.

12:05 | Koji Mizoguchi, Kyushu University

Detecting the 'signs', or how we can conduct archaeologies in a responsible manner for contemporary society

This paper argues that one of the ways to conduct archaeological practices conducted in the epistemological-ontological condition, characterised with the concept/term of ‘Anthropocene’, in a responsible manner for contemporary society is to detect a type of signs that emerged in material culture prior to the rising of social crises/collapses.

This type of signs we recognise in material culture can be characterised often as the enhancement of the nature of what had already existed and the intensification of their use. In order for the sense of ontological security, so to

speak, to be sustained under an increasingly difficult circumstance, its media needs to be ‘reinforced’ in one way or the other. The consequences of such ‘enhancement’/‘intensification’ varies, but in many cases, they changed the way in which things are done to a significant extent, and such changes might lead to human harms.

Archaeology can create a repository of knowledge concerning what and how such cases of enhancement/intensification came about and what specific consequences they yielded. Such repository can be referred in order to react to future drastic social change events and to minimize human harms caused by them.

12:25 | Rodney Harrison, University College London
Discussion

Tuesday 17th December (14:00–17:30)**TAG10 | Archaeologia Hookland: the archaeology of a lost County in England | Room 826**

Organisers: Kenny Brophy; University of Glasgow • Dr. Katy Soar; University of Winchester

Have you ever been to Hookland? This lost county, located somewhere in England, has a fine collection of megaliths, standing stones and barrows, but their cataloguing has never been satisfactorily completed, and deeper physical investigations have generally ended badly. In other words, Hookland provides a rare opportunity and starting point to explore notions of archaeology in relation to places of the imagination. The county even has its own museum, The Hookland Museum of Curiosities, which contains (reputedly) only objects found in the County under all manner of circumstances; no comprehensive inventory exists. Yet archaeological interest in this County has increased in recent years, prompted by curious entries in the *The Phoenix Guide to England*, and the discovery of a complete run of the journal *Archaeologia Hookland* found in the Ashmolean by author and folklorist C.L. Nolan.

For those intimate with Hookland, we offer the opportunity to explore and celebrate its archaeology, both in terms of its ancient and more recent past (from the Toad Stone to the pylon's hum), but also the dark history of surveys, excavations, curses and wyrd discoveries that litter the pages of *Archaeologia Hookland*. For others, we encourage proposals for papers, talks and creative contributions on the themes of folk horror archaeology, the archaeology of lost and fictional places, and all things landscape punk.

14:00 | Session organisers**Introduction****14:05 | David Southwell, Hookland****The barrow is never empty – ghost soil excavations in Hookland**

An introduction to Hookland as the lost county of England and an exploration of the importance of archaeology to it and within it.

14:20 | Christopher Josiffe, Independent researcher**Hookland antiquary, Edgar Snell**

The noted Hookland antiquary, Edgar Snell (1821-1863), is renowned both for his thorough excavation work at various prehistoric and Dark Age sites in the

county, some of which were written up in *Curiosita Hooklandia* (the journal of the Hookland Antiquarian Society and Field Club), and for his unfortunate mental state towards the end of his career, which saw him confined at his family home in the care of a private nurse. Illustrations apparently depicting crude pictogram-like symbols, were found in Snell's journals after his death. He regularly spent Midsummer & Midwinter nights out on King Arthur's Court, Coreham's Neolithic henge earthwork; it was later said that these nocturnal visits had turned his head "queerer than a one-legged hare."

The journals contain numerous sketches made by Snell of random markings on church doors and dolmens, scratches on pews and sundials and the like, all of which he regarded as evidence for what he termed 'The Hook Letters', a supposedly ancient script pre-dating the Ogham or Runic alphabets; sadly, modern scholars now regard pareidolia & nervous exhaustion as causal factors for his forlorn and delusional state.

14:35 | James Mansfield, University of Reading**A fantasy of the lay-by**

What might we learn from inventive approaches to lesser-known areas of material culture? Artist James Mansfield has created a variety of possible worlds in which small details and mundane locations are celebrated as being as important as major archaeological attractions. Taking inspiration from a Scottish lay-by, he has written two texts which excavate the possibilities of the site and also begin to expose the concepts behind his own speculative practice. He will discuss his approach and how it might in fact be considered as a form of latter-day Romanticism.

14:50 | Lee Ravitz, Independent researcher**Lure of the past, Lordly Hole, Intertextuality and Imposture**

Lordly Hole in Barrowcross has played host to many unusual occurrences in the past millennium, and was the subject of Derrick Shales' 'Lure of the Past' pilot episode for Hookland Associated TeleVision (1971) that resulted in a hospitalization and electronic wiping of many tapes. It is featured in Vol. 9 of *Archaeologia Hookland* for a specific reason, however: in reference to the 1739 excavation of the remains of the barrow by Drs. Creevey and Willings, at the behest of Lord Montside, and the resulting controversy – initially concerning the alleged discovery of the remains termed the 'Barrowcross Dawn Man', and latterly, the apparent murder of Creevey by Willings.

In this paper, I aim to examine the way in which this concatenation of narratives has led to a doubly deceptive account; alongside the historical legacy of dispute

over the precise meaning of the original 18th century findings, Shales is known to have interpolated several purely conjectural elements into his reconstruction of the tale. Where does fiction end, and objective fact begin?

15:05 | BREAK

15:35 | Katy Whitaker, Historic England
The Toadstones of England



15:45 | Sophie Cathcart, University of Glasgow; Kenny Brophy, University of Glasgow

Spooky stone circles and sinister standing stones: megalith exploitation movies 1957-1990

A recurring trope of folk horror films (and TV shows) of the 1950s to the 1980s was the inclusion of megaliths, usually in the form of stone circles and standing stones. These monuments were a bizarre mash-up of the real and imaginary, from the actual Stonehenge in *Night of the Demon* (1957) and *Halloween 3* (1985) to the fake trilithon monuments of Hammer's *The Viking Queen* (1967). Presumably included to add a spooky, primal, rural, ancient dimension to the ongoing folk horror (and urban wyrd) proceedings, these megaliths rarely accorded to anything found in archaeological textbooks. In this paper, we will present results of the screen-archaeological analysis of over a dozen films and shows that feature such monuments, considering their materiality, form and location, and the rites carried out within them. Our dataset runs from *Night of the Demon* to *Troll 2* (1990). We will argue that a series of wyrd and spooky stereotypes were at play here (of course!) and suggest some reasons for the recurring folk horror exploitation of standing stones and stone circles.

16:00 | Martyn Barber, Historic England

“People of our own blood” – the archaeology of folk horror/the folk horror of archaeology

The past is ever-present in folk horror, although the nature of that presence varies considerably from one tale to the next, its meaning often vague, its origins elusive. This vagueness can be essential to establishing a growing sense of unease, but is also probably a sound tactical idea – after all, little dates faster than a detailed and authoritative-sounding archaeological interpretation. However, this vagueness cannot completely shake off all trace of the very modern foundations of the ostensibly pre-Christian knowledge, traditions and belief systems often presented as surviving into and acting on the present. In this paper, I'd like to explore some problems with the use of archaeology in folk horror by comparing and contrasting the prehistory and politics of two imaginary landscapes – Midsomer County and pre-Roman 'Wessex'.

16:15 | David Petts, Durham University

“Will you search through the loamy earth for me?": Towards a Psychogeography of Danebury (Essex)

Climb through the briar and bramble with me to the small town of Danebury, which may or may not stand in rolling countryside in north-west Essex. This paper explores the historic and social environment of this small patch of England, looking at what lies above, and below, the surface. Like any landscape it has a complex archaeological record: a standing stone, a Roman burial, Anglo-Saxon metalwork (including a spectacular 9th century aestel of typical Wessex workmanship), a picturesque round towered church and a WWII crash site – there are even stories of a missing early medieval ship burial somewhere in the area. It's not just the ancient embedded past that is of interest- it's also a landscape of transient encounters between people, things and animals. Mundane places, parish halls, gazebos, pub tables, trees and fields all assume an importance in mediating the present and the past. But most important are the people who explore and love this landscape: metal detector(ists), archaeologists, friends, enemies, partners, family, the living and the dead.

Seymour, T. 2017. *Common Buttons of NW Essex* Privately Published

16:30 | Ian Parker Heath, *Enrichment Through Archaeology*
Wicker's New World - sacrificing yourself for fun!

In 2018 Alton Towers theme park opened a new ride, *The Wicker Man*. This paper considers what factors informed the development of the ride, the imagery associated with it and how it might be experienced by the un/knowing victims.

16:40 | Dr. Katy Soar, University of Winchester

“The place of the treasure-house of them that dwell below”: barrows in folklore and folk horror

Archaeological monuments and landscapes have long loomed large in the popular imagination, creating as they do impressions of deep temporality, of lingering hint of things deeper and more ancient than ourselves, which often translates into a sense of unease, or eeriness, if not outright fear.

These impressions often manifest through storytelling: traditional folk stories that develop around monuments such as Neolithic stone circles, henges and long barrows talk of petrification, giants and devils. Alternatively, many horror writers of the 19th and early 20th century locate their tales of terrors directly in the archaeological.

What binds these stories together – those of folklore and those of folk horror – is an understanding of the past not as a static entity but as something real, lurking below the surface and waiting to be unleashed. Archaeological monuments act as survivals, physical manifestations of a remote, otherworldly past that is still connected with the present.

This paper will consider these narratives of fear which surround archaeological sites by focusing specifically on barrow monuments, and examining both traditional folkloric motifs and the folk horror elements of writers such as Grant Allen and Arthur Machen, as well as the tales surrounding the barrows of Hookland. This allows us to consider how these narratives reflect contemporary understandings of antiquarianism and archaeology as well as reflecting on anxieties regarding our place in the world.

16:55 | Rebecca Davies, University of Plymouth

Marshwood Vale Forest – a land apart. Oral history of a Hookland royal forest

Based on her many experiences of a Hookland childhood, Fortean scholar Rebecca Davies BSc will explore this poorly documented Royal forest, its archaeology, flora, and fauna.

Marshwood Vale Forest is situated in the wide valley of the Marshbone River, bordered by the chalk escarpment of Lark Hill and Whitebarrow, and the mixed sandstone/limestone ridge of the Coreham measures in the south.

A liminal place, it has always been a society apart, its inhabitants said by some imaginative Victorian Scholars to be descended from the prehistoric tribes who constructed Whitebarrow, these folk were famed Poachers, evidenced by the

Inn names of Hit or Miss, and Bird in Hand.

There is also a strong Romany element present, and today Marshwood Vale Forest is the home of the utopian community of Blackways, though there are archaeological remains from the prehistoric Devils Churchyard, to a Roman Villa and King Johns hunting lodge.

This paper will be illuminated by a psychogeographic map, drawn from memory by the author (The OS maps of the area were destroyed in a warehouse fire in 1978, and subsequently hard to obtain).

17:05 | Session organisers

Discussion

TAG16 | What counts as knowledge in the museum and heritage sector, and how can this influence the quality of decision-making using diverse sources of knowledge and evidence? | Room 828

Organisers: Theano Moussouri; UCL • Raffaella Cecilia; UCL • Ellen Pavey; UCL • Hana Morel; UCL

This session will examine different types of knowledge, how they are produced, exchanged, used, interact with each other, but also how they are used to inform policy and decision-making in the heritage and museum sector. The papers will examine everyday or vernacular knowledge as well as epistemic knowledge; how different types of knowledge are represented and given a voice in heritage and museum organisations; and the mechanisms through which we do that (e.g. Responsible Research and Innovation, co-creation and other participatory approaches to developing knowledge).

14:00 | Session organisers

Introduction

14:10 | Theano Moussouri, UCL; Hana Morel, UCL

What counts as knowledge: influencing decision-making through knowledge and research

14:30 | Alison Edwards, University of York

Communicating Complexity: How can we put the Theories of Heritage into Practice?

Examining critical heritage theory, this paper will question how and where its constructivist assertions regarding the subjective and political nature of heritage have made an impact. I will draw on a longitudinal analysis of the development of ideas within the UK heritage sector in the twenty-first century, which uses qualitative thematic data from five heritage journals in comparison with key national and international policy documents to highlight when and why certain themes in heritage have become widely discussed. This data will be used alongside a survey of current heritage sector workers to examine if and how complex theoretical discussions can put into practice, in particular the power imbalances created by the barriers which prevent wide access to academic discussions. Finally, I will ask whether the current communication routes within the heritage sector enable or prevent the sharing of ideas among those who work in or heritage, archaeology, policy, and other areas.

14:50 | Ellen Pavey, UCL
Making the Invisible Visible: Communicating Hidden Practices in the Contemporary Art Museum

Focusing on the context of the contemporary art museum, and using Tate as a case study, this paper will examine current initiatives to communicate the 'behind the scenes' work of Collection Care and Conservation. Conservation practices and decision-making processes related to the acquisition, treatment and display of works of contemporary art are conducted between networks of parties both within and exterior to the institution – and for the majority of museum audiences these processes are opaque. This paper emerges from research in-progress and will identify what knowledge pertaining to museum practices is currently communicated to audiences – and what form this takes – as well as what currently remains hidden. Drawing on elements of systems thinking, I will ask how we might facilitate greater transparency on the part of the museum, and what benefits might arise through developing a culture of mutual knowledge exchange between the museum and its audiences.

15:10 | Francesca Dolcetti, University of York; Dr. Rachel Opitz, University of Glasgow; Dr. Sara Perry, University of York
UX and Participatory Design in Archaeology and Heritage

Design is deeply embedded in archaeological practices and in the way archaeologists and heritage professionals produce and share knowledge. However, while digital resources for specialists and non-specialists alike are ubiquitous within the archaeological and heritage sectors, design theory and participatory design practices are seldom applied. By not engaging with core design epistemologies and audiences we are missing meaningful opportunities in terms of alignment of project goals with user outcomes and impactful forms

of knowledge exchange.

This paper presents the outcomes of two workshops, held at the Universities of Glasgow and York, and a roundtable session held at the last Computing Applications in Archaeology conference, aimed at bringing together a multidisciplinary group of researchers and practitioners working in the field of archaeological knowledge production and use. These events sought to explore key themes around UX design: the role of archaeologists and heritage practitioners in the creation of knowledge through participatory approaches; how to integrate critical thinking and value-led design, meaning design guided by specific ethical goals or by a concern to foster and support certain civic values, into archaeological practice; whether certain (or any) spaces in our workflows afford more experimentation with design.

Here we seek to discuss lessons learned from the events, with the ultimate intent of offering theoretical and practical grounding for the discipline on: flexible co-design methodologies for archaeology and heritage practitioners, including tailorable toolkits for actualising co-design work; promoting value-led design and co-design as conceptual models for publishers and authors working together to develop new design-led formats.

15:30 | BREAK

16:00 | Zenobie Garrett, University of Oklahoma
Remixing the Recipe: the role of libraries in the production of heritage

According to Indiana Jones (original recipe) "Seventy percent of archaeology is done in the library." Although libraries have always been involved in the knowledge production process, acting as places where knowledge is both stored and created, and increasingly as collaborators in the research process, their role is particularly important in the realm of heritage studies as they often serve as the curators of the information associated with objects, which provides invaluable contextual information. Their role is even more important with the increasing ubiquity of 3D data in the heritage sector and the need for standardized guidelines on how to curate it. Research libraries, as higher education institutions, are guided by the same demands of relevance and innovation as schools and departments, but have their own goals and missions in the realm of research which has important implications for how knowledge is defined, perceived, and understood. This paper will look at the role libraries can and do play in the knowledge production process, focusing on 3D data, and the contributions made to the heritage sector.

16:20 | Nathaniel Welsby, University of Lancashire; Scott Bound, University of Chester
 Did we Fall Down? A Discussion of Archaeology's Standing with the Public

This paper will discuss the success and failures in recent years on archaeology and its effect in public memory, discussing how things might not be what they seem and how we still have a long way to go to change things. Archaeology as a profession has had a long standing of interacting and educating the general public on the past. Britain is well versed on this premise with new initiatives appearing regularly in the heritage sector, with relationships between national bodies and the public being established, seeing an increase of public outreach over the last few years. Though increasingly problems appear to effect this relationship in the UK, be it media interpretation, heritage being utilised in populist discourse, and the exclusivity of both archaeology and heritage, so we must ask ourselves, what can we do to improve our practices? Do we see a difference in representation around the UK?

In this paper we will use current evidence such as the Cadbury heritage failure this year, the rise of heritage in populist rhetoric, and the exclusivity of archaeology and heritage whilst giving close study to the works of Laurajane Smith, Emma Waterton and Gary Campbell to determine if we are really setting the right precedent of public archaeology interaction.

16:40 | Theano Moussouri, UCL; Hana Morel, UCL
 Discussion

TAG27 | The treatment of the dead in current archaeological practice: exploring knowledge gain, value and the ethical treatment of remains from burial ground excavations for HS2 in a national and international context | Room 784

Organisers: Michael Court; HS2 • Andrea Bradley; HS2 Ltd. • John Halsted; HS2

The treatment of the dead in current archaeological practice: exploring knowledge gain, value and the ethical treatment of remains from current major burial ground excavations for HS2 in London and Birmingham, alongside comparative investigations in the UK, Europe and internationally. The current archaeological excavations at two large urban cemeteries at St James Gardens, Euston, and Park Street Gardens, Birmingham, as part of the HS2 Historic Environment Research and Delivery Strategy, are providing significant insights

into the treatment of the dead in the late eighteenth and nineteenth centuries. The identification of named individuals, including the recent discovery of Captain Matthew Flinders, has also raised the profile of historical human remains in the present and the potential political significance of such discoveries. The scale of the burial ground excavations at Park St and St James, with the latter containing tens of thousands of buried individuals, raises questions about contemporary attitudes to the mass excavation of human remains. Excavations of human remains at this scale place a focus upon ethical and social considerations regarding their treatment through the processes of excavation, study and reburial as well as the personal responses of those involved in the excavation process. Archaeological excavation may be considered an acceptable treatment of the remains of the dead, in return for scientific knowledge. It is, however, necessary to consider how archaeological excavation and scientific study of human remains contribute to our understanding of past societies, how research aims are determined and what the potential impact of that knowledge is to those in the present. The session will explore attitudes to the treatment of the dead in present and past societies, how burial ground excavations are perceived from a public and political perspective and question the processes of selection for study. Papers will discuss these themes with comparative burial ground studies in the UK, Europe and United States.

14:00 | Session organisers
 Introduction

14:10 | Mary Ruddy, WSP; Mike Kimber, MHI
 Doing the right thing? A can of ethical worms.

Excavations at Park Street Gardens are drawing to a close after two years of work. This has been the largest urban excavation Birmingham has seen, supported by a programme of engagement to a broad range of audiences. Questions of an ethical nature are always first on the agenda: what happens to the remains after study? Have any relatives come forward? How do you decide which are archaeologically excavated and retained? Queries demonstrate that concerns focus less on the treatment – viewed as careful, sensitive and thorough - and more the wider ethics of burial ground excavation. When is it acceptable to dig up the dead? Who makes decisions on treatment and reburial, and why are some individuals, like named burials or scientifically important skeletons, treated differently from others? Where contemporary attitudes have not been so tame, are they politically motivated? A broader historical and anthropological perspective contrasts present day legal and moral practice with earlier social uses of the deceased. Comparing our modern relationship with cadavers, burial and posthumous disturbance with what we know of the past reveals interesting differences. In prehistory, tombs were revisited and bones perhaps used in

ceremony, whereas in ancient Greece it was a crime to tamper with human remains. This paper aims to examine the way ethics vary depending on whether someone feels a familial, economic or spiritual responsibility for the remains in question, and concludes that an open and inclusive approach to excavation is beneficial in dispelling suspicion and concerns about the treatment of remains.

14:35 | Caroline Raynor, Costain-Skanska

The social impact and effects on wellbeing of working with human remains at St James's Gardens, Euston

Recent work at St James's Gardens near Euston Station in London has seen archaeological excavation take place on an unprecedented scale, in preparation for HS2 Phase 1. In a post-medieval burial ground believed to contain up to 40,000 burials, excavation work was carried out by a multi-disciplinary team unprecedented in its size and range of expertise – including but by no means limited to a large team of archaeologists. The scale and nature of the work has given rise to the question; “how does archaeology affect us?”. This paper analyses data generated through team surveys and face to face interviews to highlight how staff, including but not limited to professional archaeologists, experienced the archaeological processes on this site. The surveys were designed specifically to capture and assess potential mental health and wellbeing challenges, related to working with human remains and the cultural material associated with their burial.

15:00 | John Lawson, City of Edinburgh Council

Archaeology through the fence line: The excavation of medieval human remains in Leith

The Edinburgh Tram project continues to be one of Edinburgh's and Scotland's most controversial and high profile developments running through the centre of Edinburgh from its Airport and ultimately to its Port in Leith. As part of the advance works in 2008-9 the project unearthed the remains of two medieval-post-medieval graveyards, the largest of which was an unknown extension to Leith South Parish Church comprising c.400 burials underlying one of the port's main thoroughfares. Since then two further Council projects within primary schools have unearthed Human remains at Newhaven a 16th century murder and at St Mary's primary School part of the 1644/45 plague burial ground. This paper will look briefly at the results from these excavations and discuss the challenges presented by excavating within the public domain, and more importantly the opportunities they present in engaging with the public and promoting archaeology.

15:25 | BREAK

15:55 | Kae Neustadt, Atkins

The challenges of scientific research on human remains – a comparison with the work of colleagues in the USA

The unprecedented number of human remains anticipated to be recovered from HS2 excavations can be seen as an unlimited opportunity to take advantage of the latest technologies to test these remains for any number of traits, in the hopes of gaining a better understanding of the people and cultures represented by the bones. This paper presents a critical look at how and why destructive analysis on human bone is conducted and examines some of the ethical questions surrounding the reasons behind such analyses against the potential of the information gained to advance our understanding of the past. Drawing on experiences with the treatment of archaeological human remains in the USA in addition to experience in the assessment of archaeological sites from HS2, this presentation looks at how and why human remains are key to understanding both the archaeological past and the archaeological present. It further examines questions of ownership and archival responsibilities, as well as raising questions regarding the treatment of the prehistoric dead versus the historic dead and how our approach to these remains reflects modern identity politics.

16:20 | Louise Loe, Oxford Archaeology

Identifying the Missing: The excavation of First World War Mass Graves at Fromelles, Northern France

In 2009 Oxford Archaeology undertook the first project of its kind: the excavation of 250 soldiers who had fought and died in the battle of Fromelles, 1916. Unlike traditional excavations of post medieval burials, the aim of this project was to recover soldiers from unmarked mass graves, scientifically examine them and employ this evidence alongside DNA and historical sources in an attempt to identify the soldiers by name for their commemoration on headstones in a CWGC cemetery close to the recovery site. To date, 166 soldiers have been identified by name and efforts to identify further names continue. The Fromelles excavation took place over ten years ago now, but the project continues to have considerable impact on those in the present. This paper will describe the project, including the aims and the ethical and political considerations, and will illustrate the important perspective it provides on contemporary attitudes to the mass excavation of human remains from the past.

16:45 | Katie Dalmon, University of Alba Iulia, Romania
Improving scientific research outcomes from human remains excavated in Romania

This paper will discuss how the implementation of a systematic excavation framework would improve scientific research on human remains from Romania (particularly focusing on Dealul Furcilor) and how this would benefit approaches to human remains more widely.

Dealul Furcilor is one of three suggested necropolises excavated since the 1950s at Apulum, underneath modern-day Alba Iulia, Romania. So far 976 surviving in-situ articulated human remains have been recovered. These have yet to undergo any significant osteological analysis and are retained between several institutions. Archaeologists making these discoveries have traditionally focused on stratigraphy, grave goods, and architectural structures, while rarely discussing the human remains themselves, leading to an incomplete understanding of the site. Romanian archaeology does not have a coherent research plan for Roman necropolises. Over 50 necropolis areas in Roman Dacia have been investigated, but of these, only a few have been subject to scientific research. Material needs to be disseminated quickly from increasing numbers of rescue excavations, making it more and more unlikely that any systemic research framework will be implemented.

17:10 | Andrea Bradley, HS2 Ltd.
Discussion

TAG29 | Power over Practice in the Contracting Sector | Room 790
Organisers: Sadie Watson; MOLA

This session will examine how modern practice has been shaped by the environments within which archaeological work is undertaken. Papers are largely drawn from contributors at MOLA, a large archaeology and built heritage practice which has methodological development at its heart but has to function within the conservative construction sector. The professionalisation of archaeology has occurred in tandem with changes in planning guidance, construction sector legislation and on-site management. But have these been reflected in our fieldwork methodologies? Are we adapting to suit these new conditions, or are we merely working harder to fit with increased pressures? Do the new systems in use on infrastructure projects add to the value of our practice, or reduce it? Do we have examples of successful modifications of project designs to suit these new conditions or are we still trying to maintain

existing methodologies? Can we improve or adapt our input into development projects to enhance the experience for the practitioners themselves? What can archaeology offer developments and do we have the power to embed it into projects? This is a wide-ranging theme that should be considered from both theoretical and practical viewpoints so papers are sought from across the contracting sector and are particularly encouraged from those who wouldn't usually participate at TAG.

14:00 | Sadie Watson, MOLA
Introduction

Introduction to session, which will focus on participants from our corner of sector (and why us?); giving outline of structure : Issues, Challenges, Participation, Opportunities, Discussion

14:15 | Alison Telfer, MOLA
View from the trench edge: reflections on working conditions in commercial archaeology, borrowing the main objective categories used in the National Planning Policy Framework – economic, social and environmental

The principal aim of the National Planning Policy Framework is to achieve sustainable development across the country, meeting 'the needs of the present without compromising the ability of future generations to meet their own needs', through a series of economic, social and environmental objectives. How do those same categories shape up when considering the sustainable development of the professional field archaeologist affected directly by those planning regulations? This paper presents a number of elements from each category, covering aspects such as wages, project budgets, public interaction, camaraderie, shift-working and health and safety.

14:35 | Daniel Phillips, DRP Archaeology
The Rise and Rise of Viability in Planning: An Archaeological Perspective

Since the publication of the 2012 National Planning Policy Framework (NPPF), viability has taken an elevated role in the planning process, both at the plan making and planning decision stages. Essentially, development viability, in which the economic viability of a development became an important consideration in the planning system, both in terms of plan-making and when determining planning applications, can now be used to determine planning applications, and is now formalised and largely determined by profits and costs. The presentation explores questions of viability for whom and viable for which domain, addresses Viability Assessment (VA) as a relatively new assessment procedure, and

explores ways in which it may impact provisions in place to protect the historic environment. The presentation will also discuss the challenges faced by archaeologists drawing on personal experience, exploring existing power dynamics at play when consulting on projects amongst other development-led professions.

The paper will address existing legislation in place for the protection of the historic environment and viability through its explicit introduction within the 2012 National Planning Policy Framework, including 2019 revisions, set against the concept of sustainable development. It will then proceed to outline the Viability Assessment process and provide examples where this process has been used successfully to reduce planning obligations. It will conclude by suggesting that the use of Viability Assessment to mitigate planning obligations could potentially be used directly against archaeology and will call for further research to substantiate whether this is a realistic threat.

14:55 | Catherine Gibbs, MOLA

An archaeologist's view of consortiums

Archaeological consortiums, or joint ventures, are nothing new but in recent years with the increase in large infrastructure projects they seem to have become more common. The idea behind them is a good one – bringing together archaeological companies with complementary skill sets and expertise, to provide large teams with local knowledge able to fulfil project requirements. A big selling point of these consortiums is that they can deliver projects smoothly, on time and on budget. They use all the right buzz words like pragmatic and innovative solutions, sustainability and delivering excellence, setting the standard... But what does this actually mean for the field staff working on these projects? The Digger's Forum undertook a survey to ask just this question, which in turn led to many other questions, some of which will be addressed here.

The field staff working on these projects are employed by the different companies of which the consortium is made up, so how does this look with regard to pay/ conditions/contracts of people working side by side for a period of potentially many months if not years? Different companies have different excavation and recording methodologies, how has this been addressed on these projects? Are there differences in training and development between the companies? Are these consortiums looking at the issues encountered on these projects and learning from them going forward?

15:15 | Claudia Tommasino, MOLA

Training adults: is it a processual and post-processual endeavour?

Currently, the increased need for commercial archaeologists is calling for a greater number of training programmes that can provide non-archaeologists the tools to perform on site to high standards as field archaeologists. This approach, if not new to us, defies the academic vision of archaeology and calls for a new way of thinking how we teach, especially how theory is learnt and utilised as a tool during excavation.

As a result, the session will try to analyse the current relationship between archaeological theory and the fieldwork stage and how this rapport might change once andragogy (adult learning) is added to the mix. In order to do this we will explore questions such as how processual and post-processual archaeology connects to andragogy? How can we encourage andragogy by bridging the gap between theory and practice? And how we can, as trainers in the commercial world, promote a closer relationship between theory and practice while teaching adult trainees.

15:35 | BREAK

16:05 | Jessica Bryan, MOLA

Type III fun: archaeology and infrastructure

Whether you love it or loathe it, infrastructure work across the UK has had wide-ranging effects on the archaeological industry. This is true for larger units partaking in the large scale projects; smaller units mopping up the smaller non-infrastructure projects; or for the individual archaeologist who has managed a number of years continuous employment. For all of the positive outcomes of this work though, there have undoubtedly been some compromises made.

This paper will focus on the people involved in infrastructure projects, and how the day-to-day working of contract archaeology has changed. Drawing on examples from past and present infrastructure projects we will explore the challenges faced by those in the archaeological community who try to fit within the wider world of infrastructure projects; and how infrastructure work has adapted to the archaeological community. The aim will be to showcase how archaeologists, clients and contractors have all adopted new approaches to the work they undertake; how these new approaches have changed the knowledge gain, value and treatment of archaeology; and how this can all be taken forward in the future.

16:25 | Heather Knight, MOLA

'A Deep Sense of Voicefulness'

The sites of two of London's earliest Elizabethan playhouses are commercial developments that are currently under construction. About 200m apart from

each other, both sites are different in terms of the scale but both have clients that have truly embraced their archaeology and have designed buildings that encourage a social and community-based conversation between performance, art and history and building a community's sense of place.

In 1849, John Ruskin wrote “the greatest glory of a building is not in its stones, nor in its gold. Its glory is in its Age, and in that deep sense of voicefulness, of stern watching, of mysterious sympathy, nay, even of approval or condemnation, which we feel in walls that have long been washed by the passing waves of humanity.”

This final paper will look at the positives that archaeology can bring to commercial developments when those developments celebrate their “walls that have long been washed by the passing waves of humanity” and make those walls, and their authenticity, the development's USP.

16:45 | Sadie Watson, MOLA
Discussion

TAG32 | If wisdom *sits* in places, does that mean it has a body? Scalar links between mobility, embodiment, and archaeological knowledge | Room 822

Organisers: Alanna Warner-Smith (Doctoral Candidate); Department of Anthropology, Syracuse University • Kate Franklin; Department of History, Classics and Archaeology, Birkbeck, University of London

While movement is fundamental to processes that archaeologists study, it also poses some of the greatest challenges: material records—in their many manifestations—rely on stasis as well as movement. Approaching movement entails engaging with scalar problems, as archaeologists “move” between isotopes, populations, artifacts, skeletal remains, infrastructures, texts, subjects and authors, and landscapes. We propose an exploration of the body and embodiment as entry-points into such interpretive challenges. Might the body be a locus at which wildly disparate scales intersect and can be made commensurate? Archaeologists are increasingly theorizing movement and mobility in their analyses of people and things. While engagements with the “new materialism” invite an exploration of the ways in which materials and substances are in flux, studies of globalization and the Anthropocene attend to global flows of people and things. The embodied subject—one that moves, perceives, dreams, does—adds another interpretive challenge in archaeological

knowledge-making practices. Perceptions and experiences were not only situated in past bodies, but the reconstruction of those experiences is also situated in the embodied practices of archaeologists.

14:00 | Alanna Warner-Smith (Doctoral Candidate), Department of Anthropology, Syracuse University; Kate Franklin, Department of History, Classics and Archaeology, Birkbeck, University of London
Introduction

14:05 | Alanna Warner-Smith (Doctoral Candidate), Department of Anthropology, Syracuse University
Aching Joints, Global Frictions: Preliminary Thoughts on a Bioarchaeology of Pain and Labor

This paper is about movement at many scales and tempos: the bending of a joint; the rubbing of bone on bone; the wandering of a body across an urban landscape; the movement of bodies through mass immigration; the circulation of goods, services, and labor in a nineteenth-century market; and the collection and transfer of human remains following death. It is also about the literally embodied experiences of these movements in a particular individual.

This individual, whom I call Bridget*, was born in Ireland and died at the New York City Almshouse Hospital on Blackwell's Island in 1900 at the age of 70 years. After her death, she became part of an anatomical collection (1893-1921) curated by a New York City doctor.

I start from Bridget's knees to explore how the lived experiences of an individual are entangled in wider social and material movements. To do so, I consider pain. While it is true that bioarchaeologists primarily study the material remains of bodies—and thus tend to focus on health, activity, and trauma—the experience of pain itself is less visible in interpretations. Recognizing pain in archaeological bodies perhaps relies upon the archaeologists' own embodied knowledge and corporeal history of pain, making it a difficult phenomenon to quantify and to index. I consider the theoretical, methodological, and ethical contours of this absence and probe the possibilities for its inclusion in studies of labor, industrialization, and immigration.

*Pseudonym.

14:15 | Rachael Kiddey PhD, British Academy Postdoctoral Fellowship Researcher, School of Archaeology, Oxford University
 “It can go to Oxford, even if I can’t!”: the material culture of contemporary forced displacement in Europe

From Mesolithic footprint-tracks identified in the ancient mud of the Severn estuary to clothing snagged on barbed wire fences that surround the port of Calais, archaeology has always been about the study of movement as much as material culture. Unlike more deskbound social science colleagues - economists, sociologists, historians – archaeologists are required to go out and see what is there. As archaeologists, we move to and within field-sites and collections, we study how artefacts and assemblages are spatialised across multi-scalar distances (temporal and geographic). The study of relationships between objects, people, and places requires us to consider not just how things were made, but the movements involved in their making - how materials were transported, exchanged, adapted, discarded - and the mobility of the people/s involved.

My current research into the material culture of forced displacement in Europe is dominated by a cruel dichotomy - migrants (people socially and politically characterised by mobility) often make arduous journeys only to find themselves ‘stuck’ in states of permanent stasis, while objects which co-constitute their experiences – things, photos, images, narratives - easily cross the borders that restrain them. Expected to exist on the street, in squats, in camps, in the borderlands – many migrants to Europe must increasingly occupy what philosopher John Holloway calls ‘capitalism’s cracks.’ The tension between movement and stability is precisely the migrant experience and to study it archaeologically requires that we develop new, collaborative methods for studying objects in migration.

14:25 | Alexander Aston, School of Archaeology, University of Oxford
 Scale and Scalability: A Novel Perspective on the Emergence of Cycladic Bodies

Contemporary human societies are transforming thermodynamic and ecological relationships across the planet. Questions of sustainability and resilience are fundamentally questions about the organisation of bodies and their environment. Through the application of Material Engagement Theory (MET) this paper explores how bodily perception, social interaction and skill generate self-organising relationships which are mediated through material culture. Specifically, this presentation examines the relationships between Cycladic figurines and ritual behaviours on the island of Keros to understand the emergence of regional social organisation during the early Aegean Bronze Age. Scientific evidence on the perception of bodies and faces indicates that

Cycladic figurines were an effective technology for capturing joint and collective attention. By considering the development of intersubjectivity in relation to Cycladic marble sculpting, it is possible to demonstrate how social interaction is coordinated through the creation and circulation of materials. From this perspective, value can be understood as attentional structures which mediate activity in ways that ground narrative practices and generate meaning. A relational conception of value suggests that ritual can be understood as the organisation of bodies in ways that substantiate collective belief and intentions through performative actions. In this way, it is possible to understand how Cycladic figurines patterned cognitive development as form of kinshipping technology; a durable and distributed resource through which relational identities were conceptualised, enacted and sustained through value forms. By examining the relationship between materials, skill and the development of intersubjectivity, this paper demonstrates how social interactions are coordinated to organise human bodies at emergent scales.

14:35 | Lesley McFadyen, Department of History, Classics and Archaeology, Birkbeck

The orientation and direction of force: volatile bodies revisited

Understanding architecture as practice has been key to my work on Neolithic material worlds, and this has given my enquiry a scalar reach from material culture as architecture to architecture as landscape. I have written about practice in terms of the experience and participation in acts of building, its timing as quick and slow, and more recently about practice in time. I may never have explicitly said it, but the driving force to this work has been Elizabeth Grosz’ (1994) corporeal feminism and her emphasis on what bodies do, rather than what they supposedly are. But is this approach too restrictive, anchored to tightly on ontological terms? I am sure there have been mutterings. Two decades on, Grosz (2017) now asks if there is an incorporeal frame to things. Interestingly, this new work makes us consider the orientation of beings, and the direction of becomings, and in so doing articulates on stronger terms the trajectory of corporeal feminism. To me this is important, and I will argue, that in terms of the relationship between practice and form, form is more shaky and mutable than ever.

14:45 | Kate Franklin, Department of History, Classics and Archaeology, Birkbeck, University of London

Silk Road synesthesia: embodied imaginaries and scalar transforms

I will begin by framing the Silk Road as a scalar problem, and a provocation to archaeologies of movement. Imaginaries situated within bodies (plural) are the conditions of possibility for mobility/immobility, for consummations of

distance and difference. Mobility is overdetermined in archaeological/historical formulations of the Silk Road at various scales, whether of raw materials like silk, artifacts, populations, genes. Furthermore, mobility is unevenly distributed amongst Silk Road subjects; embodiment challenges us to situate mobility/immobility on the ground. What, then, is a 'landscape of mobility' in the Silk Road context, if such a 'signature landscape' exists? How do our dreams of the Silk Road presume certain embodied ways of moving, being, desiring, and exclude others? Building from feminist problematizations of the 'nomad' as a universalizing subject position and FTS/FSS emphases on situated, embodied knowledge making, I question how our ways of imagining, seeing, detecting phenomena like medieval politics or Silk Road economies are already embodied, gendered. I will present examples from medieval Aragatsotn and Vayots Dzor, Armenia: dreamed landscapes that were written as well as dwelt within, and sites of embodied technologies of world building, of silk road politics. As a point of departure, I posit embodiment as the scale of dwelling the Silk Road, as complicit within scalar makings of mobile worlds.

14:55 | Colleen Morgan PhD, Lecturer in Digital Archaeology and Heritage, Department of Archaeology, The University of York What and where is the digital body in archaeology?

With a few notable exceptions (Eve 2017, 2018; Morgan 2019), digital knowledge production in archaeology has neglected embodied interpretation. I have previously argued for the importance of avatars in grounding this interpretation, but have since come to understand the digital archaeological body as part of an interstitial space, a place of movement, where changes in scale and bioarchaeological and digital exchanges can occur between past and present. I draw from transhuman and feminist posthumanism to understand the creation of archaeological knowledge through media and digital surrogates and the immersive qualities of worlding that create a cyborg archaeology. In this presentation I will describe my ongoing research (and adventures!) in interstitial space through avatars, digital drawing and other perilous embodied encounters with archaeology.

Eve, S. (2017). The Embodied GIS. Using Mixed Reality to explore multi-sensory archaeological landscapes. *Internet Archaeology*, 44.

Eve, S. (2018). Losing our Senses, an Exploration of 3D Object Scanning. *Open Archaeology*, 4(1), 114–122.

Morgan, C. (2019). Avatars, Monsters, and Machines: A Cyborg Archaeology. *European Journal of Archaeology*, 22(3), 324–337.

15:05 | BREAK

15:35 | Session organisers Panel discussion

TAG33 | Reassessing the Archaeology of Religion | Room Clarke Hall (Level 3)

Organisers: Brooke Creager; University of Minnesota • Peter Kahlke Olesen; University of Copenhagen

Archaeologists generally discuss religion via two paths: the tangible material manifestations of religious practice and intangible theory based upon modern reconstructions. This session aims to unite material and theory to present a holistic view of religion. The focus will be on the theoretical and methodological problems at the foundation of archaeologies of religion, including definitions of religion in archaeology, the application of concepts and methods from the study of religion to archaeology, and the archaeological contribution to knowledge about religion(s). Historically, religious practices were integrated into all other practices within almost all culture groups, and our theoretical discussions need to begin to address the entanglements within the material culture we uncover and the cultures we reconstruct. Furthermore, the session will ask how archaeological knowledge of religion(s) is produced and involved in broader discourses in academia and beyond. This session aims to bring together a wide range of research, both geographically and temporally, to provide a rounded conversation that ultimately addresses how archaeologists can reconstruct religion.

14:00 | Session organisers Introduction

14:10 | Sophia Marques, University College London When is it useful to do an archaeology of religion?

It has long been argued that "religion" is not a useful descriptor except when consciously imposed as an academic construct. Going farther, this paper questions the utility of even this imposition. The goals of archaeologies of religion can be broadly divided between a desire to learn more about "religion" as a concept through cross-cultural comparisons, or about a particular culture by understanding its "religion". I argue that with rare exceptions, the category of "religion" is unlikely to benefit either goal. In the first section I assess various limitations that have left definitions of "religion" largely ineffective. Many of these limitations are common to all imposed categories, but others are unique to "religion" because of the important role it plays in modern identity politics.

Without a definition of “religion”, academic imposition and comparative studies are not viable and “religion” can only be studied in cultures that have a distinct emic conception of the category. However, if the material evidence studied in archaeologies of religion were reconceptualised along different boundaries, it could be incorporated into more theoretically sound methodologies and do more for our understanding than it currently does under “religion”. While this requires the complete deconstruction of the category, it would not constitute a discipline-ending conceptual shift. In the second section, through a review of current interpretive approaches to the material evidence, I conclude that many remain suitable. Thus, little in the way we study the topic would need to change if “religion” were in this way reconceptualised.

14:25 | Ross McIntire, University of York
In the Footsteps of the Saints: Buildings, Sacred Landscapes, and the Pilgrims’ Experience beyond the Shrine

A key facet of the development of sacred sites in the medieval period, particularly in the twelfth and thirteenth centuries, was the imposition of stone-built buildings into the landscape. While the vast majority of study of the materiality of saints’ cults and pilgrimage has focused on either the shrine settings or the souvenirs pilgrims took along with them, there is significant evidence that some of these buildings and sites they marked might have also been used to shape the pilgrims’ experience and achieve greater access to saints in both their life and afterlife. Some of these buildings and their immediate surroundings still exist, while other can be cautiously recovered through archaeological investigation. In addition, a number of the sites can be corroborated or identified through specific place-name references in contemporary hagiography and historical writing.

I will examine this phenomenon as it can be detected the landscapes surrounding St Davids Cathedral in Wales and the monastery of St Kevin at Glendalough in Co. Wicklow, Ireland. Both sites feature a network of chapels and other ecclesiastical monuments at a distance from their cathedrals, which can be identified as marking places of significance to their patron saints and their familia in both life and death. It is a distinct possibility that these sites were promoted through both hagiographical material and word of mouth to provide a richer pilgrimage experience, particularly on a saint’s feast day.

14:40 | Simon Kaner, Sainsbury Institute for the Study of Japanese Arts and Cultures; Andrew Hutcheson, Sainsbury Institute for the Study of Japanese Arts and Cultures

Nara to Norvic: the Arrival of Belief, religion and archaeology at the extremities of the Silk Roads AD 500-1000

This paper will discuss a wide-ranging comparative study of the material cultures and landscapes associated with the adoption of Buddhism in Japan and Korea and the conversion to Christianity around the North Sea. We are embarked on a comprehensive reassessment of the historical and archaeological evidence for the spread of these two religions into regions at either end of the Eurasian landmass. In both places there were existing beliefs with time-depth that can only be explored archaeologically. Shinto in Japan flourished alongside Buddhism throughout the long history of the Japanese state and was closely connected with the deification of the Imperial Family. We will examine the evidence from the sacred Island of Okinoshima, off the coast of Kyushu, and compare it with archaeological sites around the North Sea where pre-Christian religious activity is inferred to have taken place. Clearly religion around the North Sea and understanding the associated beliefs is elusive. Votive offerings and structured deposits in both situations offer insights into the materiality of belief. A comparative approach, used reflexively, we argue, has the potential to offer insights into belief and intention.

How the two religions affected state formation and gave rise to new forms of monumentality is also being explored in this work, with the abandonment of mounded tombs in favour of other types of burial practices and the development of temples, churches and urban forms. The role and impact of monasticism and the clergy will be examined through the nature and materiality of early monastic life, including the gendering of religious experience.

14:55 | Peter Kahlke Olesen, University of Copenhagen
Rock Art and Ritual Drama in Bronze Age Scandinavia: Image, Myth, and Ritual in Comparative Religion

There is a long tradition of interpreting the Bronze Age rock carvings of Scandinavia in terms of religion. In a broad sense, a discourse has persisted that groups the images into one of two categories, “mythological” and “ritual”. One ascribes the carvings to transempirical agents and narratives; another relates them to actions performed by human agents. Although it is widely acknowledged that both “mythological” and “ritual” elements are present in the images, the classification itself is rarely challenged.

I will argue that the dichotomy between “transempirical” and “real” elements in the rock carvings fundamentally misses the nature of ritual images, in particular

images connected with ritual drama. By drawing on examples from comparative religion, I will show how images mediate between the different levels of ritual drama. In this mode of action, the distinction between the mythical and the real is collapsed, and the image is uniquely suited for materializing this ontological fusion.

I will examine a number of rock carvings from southern Sweden in order to show that there is meaningful continuity between transempirical and empirical elements in the images. By analyzing them in the framework of visual ritual drama, I will argue that the rock carvings offer a prime insight into the semantic heart of Bronze Age ritual.

15:10 | BREAK

15:40 | Tõnno Jonuks, Estonian Literary Museum

The problem of analogies – East-European perspective to the archaeology of religion

When building up interpretations about religions in archaeology we often use analogies from other contexts – be these from contemporary culture, anthropological examples or other archaeological contexts. Depending on their historical and cultural background archaeologists tend to draw analogies from different sources. Differently from the Western European archaeology tradition and due to multiple historical reasons the folk tradition and oral histories are the preferred sources for interpreting past religions across the entire East Europe. In addition, the Estonian (and Finnish) archaeologies have traditionally favoured analogies from the (eastern) Finno-Ugric peoples. As a result, interpretations of past religions in Europe have often developed into so different directions and are thus difficult to combine.

On the basis of East-European archaeologies of religion in general and Estonian archaeology in particular, this paper seeks to summarize the usage of analogies in the archaeology of religion. The emphasis is set on how the choice of analogy shapes our understandings of past religions and how interpretations of similar archaeological contexts depend on analogies that may influence our understanding also unintentionally.

15:55 | Zenta Broka-Lāce, Institute of Latvian History, University of Latvia

Ancient Latvian Religion: Attempts to Reconstruct “Pagan” Religious Praxes in 20s and 30s of the 20th Century

As far as science can tell, we do not know what exactly the religion of ancient inhabitants of Latvia was like. There is no continuity of those traditions and there are no written religious texts. Few written sources that were made by Christians who tried to convert Latvian tribes to their beliefs lack trustworthy explanations, all

we know – from the western Christian view Latvian tribes were pagans with barbaric rituals when they met them around 12th to 13th century.

When Latvia gained its independence (18th of November, 1918) there appeared to be many people who wanted independence also from Christian Church (mainly Lutheran), which at some point was seen as a symbol of oppression, something foreign and incompatible with Latvianness. The ruling nationalist agenda was a fertile soil for new religious movement – Dievturība – to grow. In 1925 a Latvian intellectual who was also one of the most notable hillfort researchers in Latvia Ernests Brastiņš (1892-1942) with his followers created a religion that claimed to be the pre-Christian historical Latvian religion.

Despite historical collisions, Dievturi are still thriving and evolving their ritual praxis. It is noteworthy to investigate what role archaeology has played in this particular reconstructionist religion and how far it is possible to adjust archaeological facts to fit the narrative, furthermore, what influence it has left on modern Latvian state and the views/ beliefs people hold about their past. Even the Preamble of the Constitution of Latvia since 2014 emphasizes the special role of Latvian-like life-wisdom (Latviskā dzīvesziņa – a term widely used by Dievturi) that has been influential in shaping Latvian identity.

16:10 | John Soderberg, Department of Anthropology and Sociology, Denison University

Why does the archaeology of religion need a biology of religion?

The study of religion is bifurcated between humanistic and biological perspectives. Within archaeology, the recent surge of interest in religion has run primarily along humanistic channels, with attention focused on practice-based approaches to embodied experience, non-human agency, and entanglement with landscapes. But, for the most part, archaeologists have either explicitly rejected biological insights or simply found them of little relevance. While dismissals may be based on valid concerns with biological theories, the lack of engagement creates the curious circumstance that theories about religion as bodily doings ignore what bodies physically do.

Disengagement is due in part to the inability of biological perspectives to take on-board insights about the contingent nature of the self that are the centerpiece of contemporary humanistic approaches to religion. In the last few years, biological researchers have taken up that task. This paper explores the implications of that research for strengthening archaeologies of religion.

16:25 | Brooke Creager, University of Minnesota
Identifying Religious Meaning

Religious materials are identified based upon context, but what do we do when a material is associated with multiple religious practices during the same time period? This challenge is explored through a case study of crystals in the fifth and sixth centuries across Europe. Crystal balls are at different times in history associated with Christianity and pagan practices in Europe. During the fifth and sixth centuries, there are a series of burials with crystal balls that suggest they had an inter-religious appeal, or were valued for perceived ritualistic use and not associated with any one belief system. In Early Anglo-Saxon England, crystals are found in select female burials in Kent and East Anglia associated with other materials identified as amulets suggesting they were an important ritual item. At the same time they appear in Anglo-Saxon burials, they are used in the Christian contexts on the Continent. This paper explores the difficulty in identifying religious intent in grave goods when they are used in multiple burial types.

16:40 | Peter Kahlke Olesen, University of Copenhagen; Brooke Creager, University of Minnesota
Discussion

TAG35 | Sensory Archaeology across Space and Time | Room 731/6

Organisers: Nicky Garland; Newcastle University • Dr Giacomo Savani; University College Dublin • Adam Parker (PhD Candidate); Open University

The study of the past is currently experiencing a spatial and sensory turn, affecting the work of prehistorians, classical, medieval, and historical archaeologists alike. Across disciplines sensory archaeology allows us to engage with, and challenge, our knowledge of the past through experience and experimentation. Despite the benefits and a growing number of approaches developed by specialists in different fields, attempts to develop a diachronic conversation on the matter have been limited. The aim of this session is to bring together scholars from a variety of backgrounds to create a lively and challenging setting to discuss new theoretical and methodological approaches to sensory archaeology. By exploring an interdisciplinary and cross-period consensus, this session aims to advance the ongoing debate about the potential of this relatively new discipline to engage with specific themes across space and time. The session draws upon three themes across any period; Experiences of 'Body', 'Place' and 'Materials', as well as engaging with the conference's broader theme; Power, Knowledge and the Past. The session will adopt a mixed format consisting of traditional

presentations, followed by a 'hands-on' session with multiple participants demonstrating a sensory approach. Participants will be able to interact with different materials across several tables to allow for a sensory experience within the session.

14:00 | Nicky Garland, Newcastle University; Adam Parker (PhD Candidate), Open University; Dr Giacomo Savani, University College Dublin

Introduction

This paper will provide a short introduction to the session, outlining current theoretical and methodological approaches to sensory archaeology, as well as the aims of this session. The introduction will also outline the structure of the session including the standard paper and workshop elements.

14:05 | Dr Kelly Britt, Brooklyn College, CUNY
Somatic Mapping: Historic Landscapes Empowering Future Communities

Sensory experience of space in cities provides an experiential practice that illuminates an understanding of history not accessed through traditional archaeological narratives. This sensory knowledge is informative for community-based archaeological projects working directly with these communities or diaspora. A past directly tied to power relations grounded in confinement and freedom based on race, class and gender that continue into the present, provides a unique opportunity to trace these power dynamics through the somatic response to the materiality left behind. Additionally, as the past is embodied through first-hand or empathetic experiences in the present, space is created to actively shift those historic power relations in the future through harnessing the power of collective action. The historically African American community of Bed Stuy, Brooklyn, NY is home to the United Order of Tents (the Tents), Eastern District headquarters. The Tents is the oldest Black women's benevolent society in the US and was founded by two former enslaved African women at the end of the Civil War. As the Tents begin to preserve the materiality of their 19th century structure in a 21st century rapidly gentrifying neighbourhood, can somatic explorations of urban space be harnessed to not only better understand the history of the organization and the neighbourhood, but also impart activism to preserve the landscape and empower the community moving forward? Building on phenomenology and sensory discourse and an activist framework, this paper explores the use of somatic mapping of urban space to understand history and re-shape the future of this community.

14:30 | Dr Dan Stewart, School of Archaeology and Ancient History, University of Leicester
The Power of Place in Greek Archaeology: The Impact of Text on Sensory Experience

This paper examines the interplay between archaeological material, textual description and physical experience of place on the development of Classical Archaeology in Greece. Unlike elsewhere, archaeologies in Greece often started from textual representations of place, with text serving as an axle around which archaeological practice, interpretation, and experiences of place revolve (Stewart 2013). Far from being fixed, however, texts are often subject to repeated re-interpretation and re-reading, resulting in a complex mix of relationships/outputs akin to film that has seen multiple exposures. The result is a contemporary archaeology that is a curious superimposition of different experiences of place from different times, presented as a single image (cf. Lightfoot and Witmore 2019). These ideas will be explored through the case study of the Temple of Hephaistos, Athens.

The best-preserved temple in mainland Greece, it was long identified as the 'Theseum' or temple to Theseus, due to a (mis)reading of the 2nd-century AD author Pausanias'. Experiences of this place in the 19th century, by antiquarians (Leake and Dodwell), early archaeologists (Stuart & Revett, Frazer), and artists (Müller and Lear), were framed around a sense of place emanating from this textual reading. This reading changed in the 1950s, when the temple was re-interpreted as a Temple of Hephaistos, though this identification is not universally accepted (Wycherley 1959; Harrison 1979; Emerson 2007). By examining the shifting readings of text and monument through time, this paper will highlight the power of selective readings of text on determining the nature of the sensory experience in Greece.

14:55 | Andrew Watson (PhD Candidate), University of Glasgow
Archaeology of the past, present and future!

As a discipline we are focused on understanding the past. It is what we yearn to know more about. But can we truly understand people's engagement with prehistoric monuments at their point in time? This paper will present initial findings from phenomenological fieldwork carried out with three different focus groups over three days at one Neolithic long barrow. Although marred by the debates of the mid 1990's and early 2000's, I believe phenomenology has a place in our discipline. Through using phenomenology in a different manner to before, I believe we can begin to look forward, not back.

I will demonstrate that every person in our focus group had different experiences at the long barrow, but that some overarching themes emerged. Could this suggest that a visitor's experience may have similar components? How far can

we claim our unified experiences at a barrow could be the same as that of someone in the Neolithic? Phenomenology allows us to bodily and sensorially understand people's engagement at prehistoric sites. Documenting this now may not yield its fruits for centuries to come, but when archaeologists of the future look back at us in 2019, they will have recorded evidence of how we as archaeologists and members of the public engage with and interpret these monuments.

15:20 | Adam Parker (PhD Candidate), Open University; Dr Erica Rowan, Royal Holloway, University of London; Nicholas Groat (PhD Student), Department of Archaeology, University of Sheffield; Chloe Clark (PhD Candidate), Kings College London

Workshops: 1) Jet-Set: Sensory experiences of Whitby Jet in Britain 2) Eating Saturnalia: Authenticity and Seasonality 3) The essence of experience: exploring a sensory approach to early distillation practices 4) Colour of the dead

1) The shiny, black, coal-like substances found washed up on the shores of North and East Yorkshire has been present in the material culture of personal adornment in Britain from the Neolithic to the present day. Its colour afforded it a visual experience that was, for much of human history, contrasting, unusual, or even exotic when compared to other common materials. Its natural electrostatic properties have also, undoubtedly, led to a strong association with the rituals, magic, and religions of the people of these islands. The ability of Jet to take a static charge and thus attract cloth fibres or human hair provides a unique opportunity to explore sensory engagement with this material - evidence survives on some [Roman] objects that were clearly handled and rubbed extensively as part of their function.

Each historical period had its own nuances within its use of and engagement with Jet. Did the community in attendance at a bronze age cremation ceremony have a markedly different experience of the material than say, a 13th century monk in York touching rosaries during worship, or a Victorian widow wearing mourning clothing? It is the purpose of this poster and hands-on session to explore some of the commonalities and differences of experiences that may be explored through a diachronic approach.

2) The study of ancient dietary practices is one that lends itself particularly well to sensory archaeology. Unlike some materials, practices or technologies that have long since gone out of use and are no longer readily accessible in many forms, the consumption of food, due to obvious necessity, remains a universal sensory experience. Observing or experiencing consumption practices, food preparation, and cooking techniques are, for the most part, readily available to

scholars. In Graeco-Roman scholarship, the interest in the sensory experience of food and drink consumption has expanded exponentially in recent years. Yet despite this growing interest and the widespread accessibility of many ingredients, sensory archaeology and experiment archaeology have rarely united in the study of ancient diet. This workshop will explore the benefits and potential dangers of experimental archaeology, using the experience of seasonality and the problem of authenticity as its twin foci. How did seasonal dietary patterns in the Graeco-Roman world influence the way people created individual and collective memories? The problem of authenticity will be discussed both in the context of academic research and in the engagement of the public in archaeological experiences and discussions. Can an authentic taste, flavour or experience ever be achieved? If not, what questions can experimental archaeology help to answer? How do we tackle the problem of perceived authenticity when participating in educational or outreach events involving food?

*Food will be served at the workshop. All ingredients will be clearly labelled.

3) Sensory approaches to past social practices have garnered much attention throughout the archaeological community, notable in how such a theoretical standpoint is now central to exploring the agent-centric characteristics underpinning technology. However, whilst this is common in the dominant material groups (for example ceramics and metallurgy), other craft practices have not received such attention. As a process that enables the drastic transformation of many substances, distillation is an intrinsically a sensory process, but underrepresented and often treated in research as a purely empirically-led subject. Conversely, this workshop will demonstrate that distillation has consistently been a craft context developed and mastered through concepts of vapours, essences, bodily action, and sensory experience; seminal attributes combined to create a new understanding of material composition. Through direct tangible engagement with distillation processes, it is hoped that delegates will gain a greater awareness of how sensory experience and manipulation of seemingly invisible substances are aspects of sensory archaeology that deserve greater attention beyond our current recognition.

4) Chloe Clark will deliver in a paper in the session following the break but will also present her research in the workshop.

15:40 | BREAK

16:00 | Adam Parker (PhD Candidate), Open University; Dr Erica Rowan, Royal Holloway, University of London; Nicholas Groat (PhD Student), Department of Archaeology, University of Sheffield; Chloe Clark (PhD

Candidate), Kings College London
Workshops continued

16:25 | Prof. Sue Hamilton, Institute of Archaeology, UCL; Prof. Ruth Whitehouse, Institute of Archaeology, UCL

Revisiting Sacred and Profane: 'domain change' in south Italian prehistory

The paper addresses sensory aspects of domestic and ritual prehistoric sites in south Italian prehistory. We (and others) have looked at this subject before in terms of broad contrasts, including in sensory characteristics, between the two types of site and environment, but on this occasion we are considering movement from one to the other. In prehistory such movements would have taken place in the context of specific ritual activities, such as initiation rites, commemoration events and pilgrimages. We aim to reconstruct, or re-imagine, the journeys from settlements to ritual sites and the series of sensory transformations that would have taken place en route. Sensory aspects of the movement from profane to sacred are important because they would have played a major role in instilling in individuals the feeling of irrevocably changed personhood that is fundamental to rituals of the kind described.

16:50 | Chloe Clark, Kings College London
Colour of the dead

The word colour is mentioned by Pliny in his Natural Histories 123 times (this figure increases to 887 in English translations of the same text). Colour is a constant refrain and oft remarked upon characteristic used by Pliny to explain the world around him. To Pliny, the origin, quality or effectiveness of anything from precious stones to medicines is revealed in their colour and so forms an integral element of the ancient world he documents. However, colour within archaeology is easily overlooked. Often due to post-depositional processes that destroy, obscure or alter the colours of artefacts, colour is secondary to form and type, with little systematic space being given to the study in excavation reports. This is unfortunate, particularly when considering ornaments and dress, specifically the dress ornaments people chose to bury their loved ones with, because colour would have been a notable and noticeable feature of such items, possibly even before the shape of a brooch or bead was considered.

Complementing the session themes of Body, Place and Material, this paper will explore the role of colour in the dress of the dead within funeral ritual and burial in Roman Britain. Colour will be considered as both a signifier of material, but also as a symbolic trigger for elements in the socio-cultural and environmental worlds. It is hoped that this avenue of investigation will further develop our knowledge of the sensory experience of mourners during funerals, as well as

the role of colour symbolism in this space.

17:15 | Nicky Garland, Newcastle University; Adam Parker (PhD Candidate), Open University; Dr Giacomo Savani, University College Dublin

Final Discussion

TAG38 | The social production of money: archaeological perspectives | Room 728

Organisers: Murray Andrews; UCL • Olav Gundersen; Museum of Cultural History, University of Oslo

Money is a commonplace of complex societies, and evidence for its production and use appears in the archaeological record at multiple scales: from individual coins, dies, and weights, to mint buildings, metallurgical workshops, and mining complexes. The character, scope, and volume of this evidence means that archaeology can offer significant and unique contributions to wider anthropological and sociological debates concerning the socio-cultural processes by which money comes into being: how are objects transformed into money, how are different forms of money rendered legitimate or illegitimate, and how are the social conventions behind money maintained or challenged by its producers and (non)users? This session explores the social production of money and moneys in past societies, with a focus on five key themes:

- The assignation of value to monetary media
- Legitimation and validation of moneys
- Fungibility and commensuration of moneys
- Money and institutions
- Hierarchies of money

14:00 | Session organisers
Introduction

14:10 | Piotr Jacobsson, Scottish Universities Environmental Research Centre

Beyond earlier Holocene commodification in south-west Asia

Emergence of commodities, that is objects whose role is to be exchanged, is fundamental to the development of any monetary economy. However,

commodification is not inherent in human communities. Already Adam Smith and his contemporaries were aware, by extension from non-European communities known to them, that prehistoric people would have had very different economic lives with limited basis for the emergence of commodity-based economy.

This paper explores early commodification in the context of the earlier Holocene in south-west Asia. Although evidence of craft specialization only emerges in the late 9th and 8th millennia cal BC, and commodification per se has only been posited for the 8th millennium cal BC onwards, exchange networks were present throughout the region since the Final Pleistocene. Given the importance of these networks for the perpetuation of the earlier Holocene communities and the recurrence of some materials as markers of these exchanges, the material is suggestive of the importance of objects in forming lasting intra- and inter-community relationships. In other words, the evidence, as it stands, implies that the emergence of early forms of proto-commodification was essential to the maintenance of the interaction zone which, among other developments, formed the nexus for the original emergence of agriculture. This perspective highlights how, besides their economic role, commodities also construct and perpetuate relationships in complex societies, something that was already posited by Smith in the Wealth of Nations.

14:30 | Charlotte Mann, University of Warwick
Spent or Saved? The Circulation of Festival Coins Struck for the Eleusinian Mysteries

The bronze coins produced for visitors to the Eleusinian mysteries between 500-400 BCE constitute a small, but intriguing, subset of Athenian currency. Struck with Eleusinian ritual imagery and the ethnic 'of Eleusis,' these coins raise questions concerning deme administration, festival organisation and mint management in Classical Athens that are of interest to historians and numismatists alike.

This study explores the role of Eleusinian festival coins within the ancient Greek economy. What happened to these festival coins when the mysteries were complete? Did they maintain an economic role, entering general circulation, or were they demonetised and discarded upon the festival's conclusion? Or, alternatively, was the monetary character of festival coins superseded by their sacred associations, causing them to be withdrawn from circulation and saved as mementos or votive offerings to the gods?

This project uses excavation reports, hoard data and museum collections to gather and map the movement of Eleusinian festival coinages throughout the cities and sanctuaries of Greece. The data assembled presents an image of festival currency that contradicts the behaviour expected of low denomination

coins. Unlike civic bronze pieces, that are expected to remain within the city of issue, festival bronzes are found in cities far beyond Athens and its territories, proliferating commercial areas and small cash hoards, while being noticeably absent from burial sites, temple inventories and votive deposits. The resulting impression, that Eleusinian festival coins maintained an economic, rather than a sacred or commemorative character, offers new insights into the use of small denomination currency and the ‘tokenality’ of ancient coins.

14:50 | Tais Pagoto Bélo, Museum of Archaeology and Ethnology, University of São Paulo

Coins and Roman Women’s Power

This presentation will demonstrate the public image of Roman imperial women through coins, during the Julio-Claudian dynasty (63 BC – 68 AD). In this period, which involved women of five generations, it will be shown how these characters managed to improve their visibility in public life through tasks related to the imperial family, which led to Patronage and consequently to self-propaganda, encompassing their own images in coins, a way to demonstrate power. Roman imperial women of that time were restricted to a private and domestic life due to the existence of the patria potesta, which was significant and marked the father’s power relations within the Roman family, classifying women as unequal to men. The conquest that they had in having their names remembered, through statues, plaques, and coins was something recent at the end of the Republic and beginning of the Empire, and was established through Patronage. Coins with representations of imperial women make it possible not only to chronologically reconstruct their existence in history, but also to demonstrate that they were active in public life and had power to obtain the coinage of their images. In this context, by using coins as a material source, this presentation will have as its purpose the demonstration of the public force that these imperial women conquered, even though they were under the potesta of their fathers, husbands or brothers.

15:10 | Dagfinn Skre, Museum of Cultural History, University of Oslo
A social approach to money. Scandinavia in the 5th-10th centuries

This paper advocates a social rather than a precious-metal approach to monetisation. The social role of money is best explored by shifting the attention from the classic money media, gold and silver, to the dissemination of two social practices: valuing and paying. When these two monetary practices first became widespread in western Scandinavia during the gold-rich migration period (in the 5th to 6th centuries AD, they were not introduced in the sphere of trade, but instead were features of traditional or customary payments, such as weregeld (atonements for murder or offences against the person) or marriage dowries.

By the Viking Age, in the late 8th to 10th centuries AD, despite flourishing commodity production, precious metals were used as payment in trade solely in towns. Even in towns, this commercial use seems to have been adopted late, and was employed only occasionally. Such shifts in the uses of money media should not be understood as fluctuation in trade, but rather as a consequence of shifting preference and availability of various media of payment, precious-metal bullion or coinage being but one of them.

15:30 | Murray Andrews, UCL
Discussion

15:40 | BREAK

16:10 | Martin Allen, Fitzwilliam Museum, Cambridge
Rendlesham: the use of coins at a high status early medieval site

Since 2007 a team of metal detectorists has been systematically surveying land at Rendlesham in Suffolk that was the site of a royal residence of the early Anglo-Saxon kings of East Anglia, who were buried at Sutton Hoo nearby. In 2017 the fieldwork at Rendlesham became the basis of a 30-month research project by the Institute of Archaeology at UCL in partnership with the Fitzwilliam Museum and the University of East Anglia, Lordship and Landscape in East Anglia AD 400–800. The work at Rendlesham has recovered thousands of coins and artefacts of other kinds, from the Roman period onwards, and the site is particularly rich in early medieval gold and silver finds.

Key questions addressed by the project include: evidence for different types of early medieval coin use (as money, as bullion, and as personal adornment); changes in coin use at Rendlesham over time and the decline of its role as a high status site; and placing the coins in the context of other metal artefacts found.

16:30 | Svein H Gullbekk, Museum of Cultural History, University of Oslo
Legitimizing money

The social production of money involves negotiations of trust, acceptance and value, concepts that are closely related to questions about authority, culture and traditions. In this paper, I discuss the construction of trust, and legitimization of coinage and commodities as currency. Emphasis is placed on the relationship between religion and money using medieval Europe as laboratory: Was religious belief used for legitimizing trust in currencies? Medieval society was embedded in a Christian culture with perceptions of money that were paradoxical in their objectives and practice: On one side the Devil who used money as tools to turn

souls away from God, on the other the Church producing and using money on grand scale. In reality, was the church legitimizing secular monetary regimes? How would secular authorities utilize Christian belief systems for producing trust in currency? Everywhere social production of money involved a variety of means and processes. Religious justification, doctrine and practice was central to the acceptance of particular forms of money, with parallels to modern societies.

16:50 | Laura Burnett, University of Exeter
“For the benefit of the poor”?

If money is power then issuing money demonstrates and creates power. Normally states tightly control this power but private or semi-official monies are found in many societies and periods from Roman Limes Falsa to German Notgeld and the cryptocurrencies and community currencies of today. While private monies are collected and their issuers studied their actual functioning has seldom been explored to any great extent and is often poorly understood.

Issuers of such currencies often proclaim their public utility: inscriptions on 17th-century British trade tokens for example include ‘For Necessary change’ or ‘For the benefit of the poor’, while Facebook’s ‘Libra’ mission statement is about ‘empowering’ people; but it is clear the issuers can also benefit.

This paper will explore the motivations of 17th-century British token issuers, and the power dynamics played out in issuing, as a start for a broader discussion about the motivations of issuers of other private monies through time. I will discuss how these dynamics affected attempts to legitimise the money issued, and how issuing was challenged or controlled. Archaeological evidence of circulation and contexts of use can provide an alternative voice to the narrative given by issuers in accounts and on the pieces themselves.

17:10 | Olav Gundersen, Museum of Cultural History, University of Oslo
Discussion

TAG41 | Palaeolithic societies, sociality and social life: archaeological perspectives 20 years after Gamble (1999) | Room 739
Organisers: Jenni French; UCL • Fiona Coward; Bournemouth University

Twenty years ago, Gamble’s “Palaeolithic Societies of Europe” was published, representing a landmark moment in the study of the social lives of both archaic hominins and early members of our own species, *Homo sapiens*. For arguably

the first time, Palaeolithic populations, and the archaeological record which they generated, were analysed within an explicitly social framework interpreted in terms of the nested scales of social networks and the resultant interactions within and between individuals, groups, and regional populations. Two decades later, social approaches have become fundamental to Palaeolithic archaeology. However, the Palaeolithic archaeological record does look rather different. Not only does it now extend back in time to 3.3 million years ago, but it also incorporates at least three new hominin species (*Homo floresiensis*, *Homo naledi*, the Denisovans and possibly a fourth, *Homo luzonensis*), and falls increasingly under the purview of geneticists, whose research provides unique insights into hominin interactions and evolution. What has been the impact of these developments on how we conceive of Palaeolithic society, and what should be research priorities moving forward? Taking the 20th anniversary of Gamble (1999) as our impetus, we invite papers from researchers working on all aspects of Palaeolithic society, social life, and sociality, broadly defined. Papers are welcome from all Palaeolithic sub-periods, geographic regions, and theoretical perspectives. Possible topics include, but are not limited to: population connectivity and landscape use; group size, life history and demography; social organisation and economic strategies, including the role of individuals of different ages and sexes in Palaeolithic societies. Complementary perspectives from scholars working on primate archaeology or early farming societies are also welcome.

14:00 | Jenni French, UCL; Fiona Coward, Bournemouth University
Introduction

14:10 | Becky Wragg Sykes, Independent scholar / Trowelblazers
Neanderthal Revolutions: radical manifestos for Palaeolithic Societies

For more than 150 years our first-found, closest and best known hominin kindred have been the A-list celebrity of human origins research. Neanderthals have retained this scientific and cultural cachet not only because of dramatic changes in our understanding of them, but because of their deeper significance.

This talk discusses how the archaeological evidence has developed since their discovery and particularly in the past three decades, producing a renaissance in what we believe these ancient humans were like. It also considers shifting perceptions around our relationship from the Pleistocene to the 21st century. Finally, it explores where the future lies for these Palaeolithic societies of the past, and of the researchers who study them in the present.

14:25 | Gail Hitchens, University of York

Carrying on with Neanderthal mobility: a new approach to understanding group movement

The composition of a social group will undoubtedly influence everyday decisions, including how tasks are divided and how a group moves. We know that 40-60% of Palaeolithic societies consisted of children, yet we rarely consider their presence in our interpretations. Carrying infants is a universal task for humans and ethnographic accounts demonstrate how this behaviour is intricately intertwined with subsistence activities and division of labour, as well as key social behaviours such as cooperation and sharing. It is also a considerable investment and it is this energetic cost that provides a tangible route to looking at its impact in the past. This paper will discuss a GIS-based approach to understanding how group composition, specifically carrying infants, could impact mobility. This will be explored through a Middle Palaeolithic case study, using sites in Northern Spain.

14:40 | Annemieke Milks, UCL; Sheina Lew-Levy, Simon Fraser University; Noa Lavi, University of Haifa; Rachel Reckin, University of Cambridge; David Friesem, NA

Creative, influential, and daring! A review of the archaeological evidence for prehistoric hunter-gatherer children

In Palaeolithic Societies, Clive Gamble touched on the significance of children as active members of a group who were involved in the formation of the archaeological record through play, and whose learning takes place in the context of social life. Palaeolithic Societies critiqued models that suggested that children just learned to conform to a society, serving the 'will of the institution'. At the time of publication, a number of studies had already identified the presence of children as active and individual members of past societies, and subsequent research continues to build on this foundation. In this paper we present the results of a systematic review and analysis of over 60 papers with primary data of children in prehistoric modern human (*H. sapiens*) hunter-gatherer societies on six continents. Influenced in part by Gamble's vision of children as active contributors, researchers have progressed beyond a mere identification of the presence of children and have moved towards utilising data to provide insights about their contributions to societies. Much of the evidence demonstrates children learning the manufacture and use of material culture, not just by formal learning to acquire skills such as flint knapping, but also through play and imitation. Children were also mark makers, active producers of symbolism and art, and were potentially drivers of innovation. Grave goods associated with child and adolescent burials variably point to some societies treating children as undifferentiated 'full members', while in others they may have been assigned a special status on the basis of age, gender, or social stratification. There is a wide

range of evidence of how hunter-gatherer children in prehistoric societies made use of space in settlements, at social gatherings, or in daring forays into caves - sometimes accessing places that were unavailable to adults, thus confirming Gamble's assertion that their physical bodies structured behaviour. This review of *H. sapiens* prehistoric hunter-gatherer children provides a useful comparative dataset for evidence of children from societies of other species of *Homo*.

14:55 | April Nowell, University of Victoria

Reconsidering the personhood of Gravettian infants

There is a widely held belief among archaeologists that the paucity of infant burials in the European Gravettian (ca. 33,000-22,000 cal. BP) can be attributed to societal attitudes towards these young individuals. Specifically, it has been argued that infants were discriminated against by members of Gravettian society who did not consider infants as "people" until after weaning. Infants who died before this process was complete were not worthy of burial. This paper challenges this characterization of Gravettian infants by considering a wide range of taphonomic factors, drawing on newly discovered as well as existing but reinterpreted burial data, and contextualizing infant burials within the larger context of Gravettian burial practices. It concludes that at certain times and certain places, some Gravettian peoples buried their infants and when they did, it was with great care and likely with great emotion at their passing.

15:10 | Session organisers

Discussion

15:30 | BREAK

16:00 | Juana Maria Olives Pons, Max Planck Institute of Social Anthropology; Jordi Estévez Escalera, ARESOCARE-UAB

The social regulation of reproduction among hunter-gather-gatherers: an interdisciplinary and experimental approach

There is an incongruity between the demographic data observed among contemporary hunter-fisher-gatherers (e.g. existence of different growth rates, capability of achieving high growing rates, long-term demographic stability) and that of prehistoric hunter-fisher-gatherers (e.g. low population density, lack of demographic expansion). The low demographic density observed in the Palaeolithic has been often explained as a consequence of low technological capability, intrinsic biology, and ecological and climatic catastrophes. I argue that demographic stability is difficult to achieve through circumstantial and specific external events that affect mortality patterns. For long, it has been

neglected that population growth can also be regulated by controlling the social and reproductive relations between men and women. In the case of hunter-fisher-gatherers, the mode of production is not only defining the productive relationships of the components of the workforce, but it is clearly establishing the social relations between the same. The low and stable demographic density during the Palaeolithic requires a different perspective of analysis that takes into account the social organization of the populations, and the social regulation of their reproduction.

In this paper I present the results obtained in my doctoral research, in which I take into account the available socioeconomic and demographic data on modern hunter-fisher-gatherers, in order to organize and prepare several demographic exercises to incorporate in a multi-agent based simulation system. Assessing the effect and long-term impact of specific social regulations of reproduction, the results show that a social normative system alone is sufficiently influential to shape demographic growth in a hunting-fishing-gathering society.

16:15 | Matt Grove, University of Liverpool

**An unbounded social landscape: demography, complexity, and inter-
assemblage variability**

Gamble (1999) suggested that a series of expansions in the scale of social life were associated with key stages in hominin socio-cultural evolution. His work of the early 1980s also demonstrated that climatic and environmental pressures could lead to changes in the distances over which material culture was transmitted. This paper situates these ideas within the framework of recent research into the relationship between demography and cultural complexity and argues that in identifying networks of encounters as the primary focus Gamble highlighted a crucial facet of hominin adaptation that subsequent research has often overlooked. Low-productivity environments lead to lower population densities, and recent research suggests that this in turn would lead to reduced cultural complexity. Results of empirical analyses, however, are equivocal. Ethnographic analyses and case studies from Upper Palaeolithic Europe show that population density and cultural complexity do not covary, because network structures act to equalise encounter rates between individuals as population density fluctuates. Instead, the archaeological signature of low-productivity environments is greater spatial homogeneity in assemblage composition, as originally suggested by Gamble's work on Gravettian 'Venus' figurines.

16:30 | Natasha Reynolds, University of Bordeaux

**Scaling up, scaling down: how to describe a heterogeneous European
Upper Palaeolithic record**

We are accustomed to describing the European Upper Palaeolithic record in terms of a series of geographically and temporally restricted technocomplexes (or archaeological taxonomic units, etc.): Aurignacian, Gravettian, Solutrean, Epigravettian/Magdalenian, etc. These units shape our conceptualisations of the Upper Palaeolithic in Europe and our research questions.

However, as is widely acknowledged, there are numerous theoretical and empirical shortcomings to this current framework. My experience of studying the Mid Upper Palaeolithic record of European Russia has made some of these shortcomings starkly obvious, and as a result I have been looking for better ways of describing the Upper Palaeolithic record on a large scale. This is not straightforward: there are significant theoretical issues that need to be tackled, perhaps especially to do with population concepts and how they intersect with cultural taxonomy. Furthermore, we have to deal with the heterogeneity of the record itself and the existence of diverse research traditions that have been applied to the record across Europe. We also have to consider that any robust revision of the Upper Palaeolithic record almost certainly requires a return to studying the basic archaeological material itself at a huge scale.

Here I will discuss some of the theoretical and practical issues that I have encountered in my attempts to find better ways of describing the European Upper Palaeolithic record and how it may be possible to move forward.

16:45 | Taryn Bell, University of York

**Emotional baggage? Emotion, material culture and social life in the
Palaeolithic**

Emotion gets a rough ride in archaeology. We often think of it as too ephemeral to be accessible on a prehistoric timescale, and too variable to be of much interest. Yet, psychological and neuroscientific research clearly demonstrate the significant role of emotional experiences in the shaping of our social lives. Any attempt to understand social life in the past should therefore seriously consider the influence of emotion. Doing so is fraught with difficulty, yet there are ways forward. Material culture in particular has much potential for refining our understanding of emotional experiences in prehistory. Palaeolithic archaeologists are already aware of the role that objects play as 'symbolic storage' or as a 'release from social proximity', but we focus less often on its role as a socio-emotional conduit, connecting people together and having palpable effects on the way we think, feel, and act. This paper will focus on the socio-emotional significance of material culture as seen through the lens of attachment theory, an approach used widely in psychology to explain and interpret interpersonal relationships. It will consider how an understanding of 'attachment objects' may be able to inform our understanding of the evolution of our social and emotional capacities, as well as the evolution of material culture

itself. This approach, it is hoped, will demonstrate how archaeologists can study emotion in a theoretically and methodologically grounded manner, for even the most distant periods of the human past.

17:00 | Clive Gamble, University of Southampton Discussion

TAG43 | Women and Power? From Conversation to Action | Room 802/4
Organisers: Penny Coombe; University of Oxford • Cecilia Dal Zovo; CSIC • Beth Hodgett; Birkbeck College, University of London & Pitt Rivers Museum, Oxford.

2017 saw the publication of Mary Beard's bestseller *Women and Power*, and the explosion of the #MeToo movement across social media. Billed as a manifesto, Beard's book takes a historical approach rather than explicitly outlining inclusive and intersectional practical steps for supporting women's power in modern, multi-vocal archaeology. There is clearly a pressing need now to move beyond conversations about women's experiences of archaeology both in and outside of the academy and look for concrete action. This is most keenly needed at intersections of class, race, sexuality, dis/ability, and in the experience of people identifying as non-binary or trans.

There has now been more than a decade of studies including gender feminist theorisations of the past as well as surveys of the profession providing the data that show change is urgently required. This was pioneered by the British Women Archaeologists group, but today numerous other organisations are working toward positive change in the discipline. This includes CIfA's Equality and Diversity Group, Enabled Archaeology, BAJR RESPECT campaign, and Women's Classical Committee while TrowelBlazers have raised the profile of women in archaeology more widely. Some informal actions have taken place including the establishment of a Mentoring group on Facebook, but now is the time for institutions and employers to step up and effect real change.

This session is aimed at bringing together many voices to speak, and to listen. The panel will include representatives from a number of groups for an open discussion chaired by Trowelblazers examining the following questions:

- What is the historical context of women's success in archaeology?
- What are remaining barriers to inclusion?
- What current practices are working and can be built on, particularly those that

ensure work to promote women is itself inclusive?

Following this we will outline a draft best practice document containing actionable steps which organisations can use to make more radical and meaningful changes to attract, support and retain women in archaeological careers. As an inspiring case study we will open the session by screening a short documentary on the role of women within a conflict archaeology research collective.

We look forward to a challenging, open and productive session.

14:00 | Session organisers Introduction

14:10 | Rebeca Blanco-Rotea, G.I. Síncrisis, University of Santiago de Compostela; Sara Traba, Independent Researcher
Conflict Archaeology: an audiovisual project on the invisibility of women in certain archaeologies

Our proposal presents the documentary "(Conflict) Archaeology", made by Sara Traba, film director, and Rebeca Blanco-Rotea, archaeologist, from a somewhat "intimate" perspective that connects with the approach we take in the research collective, RomanArmy.eu, but also from the postdoctoral project "Frontier landscapes in Early Modern Age: from Archaeology to Society (FLandS)". In them we attach great importance to the relationship of archaeology with communities in the processes of knowledge production, especially female collectives, and to the search for formulas for the use of fortified landscapes as a sustainable cultural and socioeconomic resource. The work is based on the idea that there is a significant absence of women in the processes of knowledge production, in the construction of stories, and in the conversion of this type of heritage into a cultural and socio-economic resource. This is an issue that concerns us and something we are interested in rethinking from a multiple perspective. Based on this idea, within the framework of preparing a project in two sites located on the northern border between Spain and Portugal, one of which is possibly a Roman castellum (Outeiro de Arnás) and the other an early medieval enclosure (Alto do Circo), we decided to develop an audiovisual project that would influence this debate. The documentary is not intended to be a product that seeks to answer the questions we ask ourselves, but rather to dialogue, precisely, with these collectives, with local communities, with women and with other professional colleagues. Like many of the activities that we propose from RomanArmy.eu, we are interested in investigating how to investigate, face up to new challenges, question our own profession, and attempt to resolve other conflicts, from the scientific perspective shared by the collective: one that is democratic, dynamic, open, feminist and social

14:40 | Becky Wragg Sykes, Independent scholar / Trowelblazers; Brenna Hassett, UCL; Suzanne Pilaar Birch, Trowelblazers; Victoria Herridge, Trowelblazers; Anne Teather, British Women Archaeologists (BWA); Rachel Pope, British Women Archaeologists (BWA) and University of Liverpool; Laura Hampden, Museum Detox; Laura Hampden, Historic England, Museum Detox, ClfA Equality and Diversity Group; Hannah Cobb, University of Manchester; Penelope Foreman, Clwyd Powys Archaeological Trust; Penelope Foreman, Enabled Archaeology

Open workshop with representatives from British Women Archaeologists, Museum Detox, ClfA, and Enabled Archaeology led by Trowelblazers. The workshop will produce a draft best practice document containing actionable steps which organisations can use to make more radical and meaningful changes to attract, support and retain women in archaeological careers.

15:20 | BREAK

15:50 | Open workshop continued

TAG47 | Persistent Pasts: Engaging with Conflict Legacies in the Present
| Room 777/80

Organisers: Esther Breithoff; Birkbeck, University of London

Conflict both destroys and creates on a local and global scale, reconfiguring existing landscapes, power structures, beliefs and practices, and in the process forges - and often enforces - new and distinctive human-thing relationships. This session invites papers focussing on the reuse of material cultures and/or landscapes of conflict from prehistory to the present day. The session welcomes, but is not limited to, contributions covering themes such as transformation and (re)appropriation of landscapes and objects, material persistence, material/human resistance, destruction/creation of lifeworlds, human/non-human entanglements, conflicts over natural and cultural resources, conflicts in and over the Anthropocene, and practices of recycling within conflict or post-conflict settings. Papers proposing new theoretical and conceptual approaches to living with and transforming conflict legacies are particularly encouraged, as are contributions which draw on materials and case studies from a range of different contexts, including indigenous and non-Western perspectives. (Please note: the first half of this session picks up themes from the linked Session 46: Archaeology and Heritage Studies in, of and after the Anthropocene, and

participants are encouraged to attend both sessions to facilitate discussion between and across them).

14:00 | Esther Breithoff, Birkbeck, University of London
Session Introduction

14:05 | Emma Waterton, Western Sydney University; Hayley Saul, Western Sydney University

Ghosts of the Anthropocene: Spectral Accretions at the Port Arthur Historic Site

As a place of heritage, the Port Arthur Historic Site in Tasmania, Australia, provides a substantial representation of a colonial landscape composed of the material remains of many pasts and many lives. Principally associated with Australia's convict history, the vestiges that are found there today take the form of extant buildings, shorelines, cemeteries, walls, garden beds, exercise yards and punishment cells. Port Arthur is also thought to harbour less-tangible residues of its pasts in the form of ghostly apparitions and atmospheres. Indeed, it is often referred to as being one of the most haunted places in Australia. This sense of 'haunting' plays a powerful role when it comes to making connections between the physical spaces in which visitors stand and what is known to have happened there. Rather than focus on the supernatural traces of deviant criminals once imprisoned at Port Arthur, however, this paper will take a broader account of 'ghosts'. To do so, the paper will draw on work emerging from the environmental humanities, such as Deborah Bird Rose's (2013) notion of a 'dark Anthropocene' or 'Anthropocene noir', and the work of Anna Tsing et al. (2017) in their volume *The Arts of Living on a Damaged Planet: Ghosts and Monsters of the Anthropocene*. Using the framework of 'spectral accretions', we will illustrate the ecological interrelations between human and non-humans in the Anthropocene by describing our attempts at a multispecies ethnography at Port Arthur in 2017. In particular, we will look to the abiding presence of 'arboreal-others' in order to re-enliven our understanding of Port Arthur's pasts and re-imagine the role of these more-than-human protagonists in shaping its present and potential futures.

14:25 | Anatolijs Venovcevs, UiT The Arctic University of Norway
Repairing Towards... Living with Landscapes Scars

The second half of the twentieth century witnessed an acceleration of resource exploitation in the northern and remote regions of the world. These developments employed military-like organization, justified through patriarchal and militaristic jargon, while ostracizing the local Indigenous peoples from their land. Thus, this drive for resource exploitation can be seen as a form of conflict by the colonizing

southern national interests against northern environments and their people. However, the high hopes and ambitions for creating new, colonized norths fell short with the late twentieth-century collapse of the social and economic systems that conceived these developments. While many of the resource extractive communities remain in place, holding on to existence by perpetuating their single-industry purpose, they live in and amongst the landscape ruins of vestigial development.

This paper will present results from the recent fieldwork from two post-industrial landscapes – the abandoned quartzite quarry of Rizh-Guba (Риж-Губа) near Monchegorsk, Murmansk Oblast', Russia; and the former mining and quarrying pits in western Labrador, Canada. The discussion will focus on fusing Anna Storm's concept of post-industrial landscape scars with the recent theoretical work coming out of Canada regarding mine remediation and relations of care. By positioning life in and amongst industrially scarred landscapes, we can theorize about potential futures in these places; futures that go beyond remediation and technocratic fixes and toward a constant state of repair, redevelopment, and relationship building between humans, plants, animals, and things within landscapes scarred by resource extraction.

14:45 | Oladimeji Oluwadamilare Salami, Obafemi Awolowo University, Ile-Ife, Nigeria; Veronica Oluwatobi Afenkhen, Obafemi Awolowo University, Ile-Ife, Nigeria

Political power, migration and modernity: archaeological exploration into Nigeria's socio-politico-economic present

Nigeria's civil war of 1967 to 1970 is arguably the bloodiest catastrophe in the history of the nation. After a series of peaceful negotiations had failed, a particular section of the country had resorted to military action for its secession. However, the great significance of the event is not in the body count but the material contexts of its occurrence as well as its pre- and post- histories. Moreover, while the event can be securely consigned to history, its effects on the political system of the nation and migration are there for all to see. The current lack of trust among the constituent tribes, which leads to perennial constitutional breakdown, has taken its stem from the seemingly-forgotten 1967-1970 events. Ever since then, the seceding tribe has always complained of being marginalised in the sharing of political powers and in the distribution of economic dividends. This paper explores the archaeological facts of the present, documenting the transformation of some cities affected by the war. In this presentation, we propose that a critical historical archaeology can contribute substantially to a nuanced understanding of the ironic socio-politico-economic development of a nation. Contradiction, sovereignty, governmentality, states of exception, surplus enjoyment, cycles of creative destruction and reterritorialisation,

renewal, and subjectivation are explored by juxtaposing, grafting and merging archaeological evidence with social theory, textual evidence, ethnographic data and interdisciplinary scholarship to present an archaeological history greater than the sum of its parts.

15:05 | Israel Hinojosa Baliño, Durham University
Icxitoca: From conjectural paradigm to retrospective predictions

In this paper, I will talk about the retrospective predictions and the word icxitoca, and how we as archaeologists could use this term in an intrinsic relationship between society, conflict and academia.

I am proposing to use the Nahuatl word "icxitoca" (pr. ikʃitoka) to refer to "tracking something down" or "to obtain something by conducting research", which is what Carlo Ginzburg refers to as "making retrospective predictions". This is both a tribute to the high number of people looking for their missing relatives in Mexico that are using forensic and archaeological methods to find them in a context of political upheaval and crime, as well as a conceptual approach that can be used in archaeology. Using a Nahuatl word instead of a Latin, Greek or German one, is also an act of decolonization to encourage researchers to find among non-Western concepts a terminology that better encapsulates their scientific endeavour. In this case, I propose a Nahuatl word that encapsulates the concept of paradigma indiziario (in English translated as conjectural paradigm) proposed by Ginzburg.

Historian Miguel León Portilla once wrote, "When a tongue dies [...] humanity is impoverished"; by using terminology that is found in other languages different from those that are recurrent in science (e.g. Latin), not only we decolonise science but make it more human and universal.

15:25 | BREAK

15:55 | John Winterburn, University of Oxford
Shankill Poppies: defining an urban conflict landscape

Shankill Road is a major thoroughfare that runs west from Belfast city. It bisects what has been described as a working-class area that rapidly expanded during the growth of the Belfast linen industry in the 19th century.

It is an urban conflict landscape that maintains a collective memory of twentieth-century conflict. Its residents sent their sons to fight and die for the 36th Ulster Division on the Somme in 1916. Hundreds lost their lives during a devastating Luftwaffe raid during Easter 1941, and it was the epicentre of Loyalist paramilitarism and a focus for terrorist bombings and shootings during

The Troubles (1968-1998).

This paper theorises a visitors perspective of how conflict is remembered and memorialised along the Shankill Road and its hinterland, and it focusses on the poppy, the ‘universal symbol of remembrance and memory’. There are many representations of this flower along the Shankill Road; perhaps more than any other street, appearing in wreaths, cemeteries, roadside memorials, crosses and on murals. Like countless other places in the UK and Western Europe, it is used to remember people, places and events.

However, here, the representation of the poppy is evolving and is used in an urban landscape to legitimise combatants killed on ‘active service’ in sectarian conflict and to remember those slain by adversaries. It has been used to characterise an urban landscape that asserts the identity of Shankill as British, protestant and monarchist.

16:15 | marjolijn kok, Independent researcher/Bureau Archeologie en Toekomst

Single places harbouring multiple conflicts; hidden by design, remembered selectively

After the decolonisation of Indonesia, over 12.000 Moluccans were shipped to the Netherlands and put into about 90 camps (woonoorden). Most of the men were part of the colonial army (KNIL) and their families accompanied them. The plan was they would return to the Moluccan islands in a few months. But due to the aftermath of decolonisation and Dutch politics it turned out that they would stay in the camps for many years or even decades and most would never return.

In this paper I want to discuss how the camps were not placed in neutral places but in spaces with a history encompassing different conflict situations. When researching the Moluccan camps this history should not be left out. How and why most camps were originally built, their use during and directly after the Second World War is essential for understanding them now. The layered conflict histories of these camps are not remembered in the same manner. An hierarchy of suffering is put into place which privileges certain groups. This hierarchy of memorialisation is however not necessary. Different narratives that are remembered in different ways, may do more justice to all the groups involved. Recognition of suffering but also of joy as many called these camps their home is not an easy process. Balancing this scale might give a better insight into how the colonial period has influenced our present society.

16:35 | Jacques Aymeric Nsangou, University of Geneva Antagonistic evolution of two elements of an African fortification in Foumban, West Cameroon

At the beginning of the 20th century, the penetration of European colonizers into the African hinterland continued and resulted in a ban: Africans were no longer allowed to wage war against each other as in the past. Then, all the endogenous fortifications and defensive structures, which had been built in the context of the inter-African conflicts, were either destroyed completely or fell into disuse. This is the case of the fortifications of Foumban, a pre-colonial town in western Cameroon, whose defensive structures were never used again after the arrival of the Germans in this locality in April 1902. Consisting of a wall, innumerable pitfalls and two ditches; one of which surrounded the city, these defensive structures have undergone an entirely different evolution. Meanwhile ditches, pitfalls and the wall have been destroyed or abandoned in some areas whereas one of the main gates of the wall has undergone several renovations by the Bamun people.

Our paper, which is a case study, aims to briefly present the “life” of Foumban’s Bamun fortifications since 1902. We will insist on the choices of the collective memory of the Bamun community which, at the same time as it destroys some of the artifacts of its warfare past, chosen to value only one of these elements.

16:55 | Session organisers Discussion

Wednesday 18th December (9:30–13:00)**TAG06 | The Lives and Deaths of Historic Buildings: Biographical Approaches to Recording and Interpretation | Room 828***Organisers: Karen Fielder; Weald & Downland Living Museum • Michael Shapland; UCL*

Historic buildings have long been studied and recorded to further our understanding of past societies and social practices. Established methods of recording standing buildings seek to create objective architectural records of the type laid out by Historic England. These records belie a more personal and human storytelling of a place and its histories. This session will open up discussion of a range of alternative ways of articulating the 'spirit' of a building from embodied perspectives. Papers will draw on disciplinary methods ranging within and beyond archaeology and architecture, including forms of storytelling, image-making, artistic practices and creative writing. Inspired by Igor Kopytoff's (1986) biographical approach to material culture, the session advances a 'life-cycle' model for thinking about historic buildings, considering their entire lifespans from conception, cycles of use, to eventual decrepitude, abandonment and death. Buildings are understood to accumulate person-like histories through interactions with human and non-human agencies over time. Interactions and modifications are aggregated from momentary engagements across human lifespans and passing centuries. Many buildings will have lived far longer lives than we have, and deserve the respect that we give them when we seek the gently whispered stories that they have to tell.

**9:30 | Session organisers
Introduction****9:40 | Michael Shapland, UCL****Capturing the spirit of singular places: a biographical approach to historic building recording**

I spend my working life as a commercial archaeologist exploring many different types of buildings, from medieval manor houses to 20th century football stadia, as part of a development-led brief to record them for posterity. This provides the opportunity to visit places that few members of the public - other than squatters and urban explorers - will ever see. It also involves grim hours picking round cold, derelict hulks with the rain coursing down the walls. This work feeds into the undeniable research value that arises from the study of individual buildings and how they inform our understanding of past societies and social practices. Conversely, there is also the less classifiable output of our attempting to capture the 'spirit' of a building prior to its demolition or conversion. Whilst the former

is prioritised in guidance literature and methodologies, the latter arguably comprises the majority of what we do. This paper is an attempt to reconcile these two mindsets, with what can be termed a 'biographical' approach to historic building recording.

10:00 | Kate Giles, University of York**Ways of telling the story of the English parish church**

The concept of building biography has received critical attention from a number of recent writers and journals, with different theoretical traditions in the UK and US helpfully outlined many years ago by Gavin Lucas (2006). Lucas argued that in the UK, the explicitly stratigraphic approach to buildings archaeology and the time depth of many of the buildings recorded by archaeologists lends itself well to an approach to the life cycle of structures, whereas in the US, the idea of biography was more commonly applied to the inhabitants of buildings, and their personal biographical narratives. However, since Lucas' important article and the expansion of interest in biography across the discipline, it has become evident that the distinction between these approaches is often elided in practice, but also that traditional forms of buildings history linking the construction, alteration and restoration of buildings to key individuals continue to dominate how we tell the story of buildings, in commercial practice and within the academy.

This paper invites archaeologists to reflect on and explore the potential of particular forms of biography and narrative in the study - and writing - of building archaeologies and histories. Rather than seeking to lock down their interpretive possibilities, it seeks to open up and explore different ways of telling, using the case study of Pickering church, North Yorkshire, as an example of recent applications of theory to one of the best-established narratives within the field of historic buildings, namely the story of the English parish church.

**10:20 | Matthew Johnson, Northwestern University, USA
Bodiam Castle And Landscape: A Cultural Biography**

Bodiam is the most discussed castle and landscape in later medieval England, and arguably the world. However, debate has tended to take as common ground a view of Bodiam as a single-phase building, a creation of the 1380s. This common view is one reason why scholarship has been led into false oppositions of defence/status and utilitarian/symbolic.

This paper thinks about the building and the place in terms of its complex history over the very long term, from earlier prehistory to the present. Key elements of this history include: The long-term environmental history and political ecology of the Rother valley from the early Bronze Age onwards; the intersection of Roman

road, river crossing and harbour; the replacement of ford with bridge in the 13th century; traces of earlier buildings ‘below’ and around the later castle; changes of mind and irregularities in the 1380s building campaign itself; 15th century occupation by chatelaine Alice Bottiler; work around the Bodiam landscape in the 1830s by slaveowner “Mad Jack’ Fuller; restoration of the castle by Tory politician and former Viceroy of India, Lord Curzon; and continuing management of the site by the National Trust.

The theoretical lessons of such a history include an emphasis on the equal and linked concepts of lived experience and political ecology, and the importance of situating ideas of biography within a range of scales ranging from the local and intimate to the global and postcolonial.

10:40 | Ed Hollis, University of Edinburgh; Rita Alaoui, Independent Researcher

Minefields: Excavating Interiors

Buildings have long been imagined as (human) bodies: why, therefore, should they not possess biographies? The interiors they contain, however: endless rearrangements of objects, surfaces and atmospheres, evade obviously anthropomorphic lives.

But the interior has long been understood as the intimate biography of its occupants in a way that buildings, with their long lives, are not: in the writing of Mario Praz, for example, the home becomes an archeological site from which the author’s own life is excavated.

But what of the life of the interior itself? What traces does it leave: upon the buildings that contain it, the furniture and objects that compose it, or the lives lived within it? What might we excavate of the interior itself? This paper will consider a practical experiment in such an excavation.

In 2017 the artist Rita Alaoui and the writer Edward Hollis took up residence in one another’s worlds. Hollis travelled to the artist’s studio in Casablanca, and Alaoui to Edinburgh; and in those cities they sought to investigate and to record, the traces of the lives that they lived there.

This process was synthesized into a survey, drawn and written, of the artist’s studio which has now become, itself, a trace, since, partly as a result of that process of investigation, that interior no longer exists.

This paper will recount this process of discovery, documentation, and disappearance, reflecting on the problematics of telling stories about that most

evasive, yet most ubiquitous of artefacts – the interiors in which we live.

11:00 | Matthew Jenkins, University of York; Charlotte Newman, The University of York

London in Pieces: Building biographies in Georgian London

In the eighteenth century, London and particularly the West End is frequently regarded as the epitome of urban improvement and the process of Georgianisation. However, scholarship on these subjects has been largely formed without reference to the detailed architectural evidence. The same concerns apply to interiors and investigations of privacy and the use of domestic space.

This paper utilises a series of small-scale case studies combining standing buildings evidence, documentary archives and English Heritage’s Architectural Study Collection (ASC) held at Wrest Park. The ASC contains a huge number of the internal fixtures and fittings (cornices, fireplaces, wallpaper etc) of London houses that have now been demolished. By utilising the approach of building biographies, these displaced objects can be imaginatively reunited with their former houses and their social context can begin to be understood.

The case studies include a fashionable street in the West End and the home and office of a powerful political operative. Tilney Street is on the edge of the Grosvenor Estate and highlights the messiness of urban improvement and Georgian domestic living. While 43 Parliament Street explores the tensions between the personal, political and professional in the home of John Calcraft. These biographies serve to complicate national models and illuminate the communities and individuals who owned, occupied and visited these buildings at the dawn of the modern era.

11:20 | BREAK

11:50 | Belinda Mitchell, University of Portsmouth
Matter of the Manor: The life and death of a timber joist

Conservation practice, as in architecture, uses a particular set of representational conventions and language which pay attention to a building’s material properties. It uses dry descriptions which avoid any form of emotional engagement. This paper examines the ways in which subjective experiences, emotions and affect can be represented in historic and architectural records through the form of the artists’ book and how in particular the book acts as a means of investigating space through its materiality, gesture and performativity.

This paper draws on New Materialist thinking, through what things do rather

than what they are. Feminist writing practices, photographic documentation and LiDAR scans are used to create an archaeology of the present through the material mapping of a timber joist from a 16th-century manor house. The timber connects spatially and temporally to the house; it carries traces of its own making, its jointing and bringing forth into construction through its handling and makers' marks. Its material properties, its propensity to decay, the ongoing work of natural, biological processes, and its shaping by past and ongoing human activities and encounters, allow it to be conceptualised as an active agent in affective relations.

Through a short film the work explores the ruination of the house, its decaying presence, the gestures and actions of the community that care for it and beetle larvae that are transforming it to dust. It develops poeticized representations which reveal human and nonhuman actants performing uncertain, unstable trajectories for the future making and unmaking of the Manor.

12:10 | Karen Fielder, Weald & Downland Living Museum Afterlives and Spectral Buildings: Coleshill House

Coleshill House was an English country house, completed around 1662 and long considered to be the work of Inigo Jones until it was reattributed to Sir Roger Pratt in the 1920s. Identified as the first truly classical English country house, Coleshill was put on a pedestal by architectural historians, who characterised it as masculine, pure and disciplined and gave it a seminal position in the canon of English architectural history. In September 1952 the house was set ablaze by an errant ember from a blow torch whilst repairs were underway, and the ruined house was razed to the ground shortly after. Rather than viewing this as a moment of death, and the closing chapter of the biography of Coleshill, in this paper I will argue for an afterlife of the building. My contention is that a spectral house continues to reside at the site, and that its lingering and palpable presence shapes ongoing social and cultural engagement with it. A field of material and immaterial traces generates an afterlife that evades normative methods of empirical recording of artifactual remains. The forcefulness of the spectral building cannot be described through the mapping of material evidence alone. A case is made for what David McCormack (2010) refers to as the 'remote sensing' of its spectrality, 'the sensing of something without its direct presence, without touching' (p. 651).

McCormack, D.P. (2010) Remotely Sensing Affective Afterlives: The Spectral Geographies of Material Remains. *Annals of the Association of American Geographers*, 100:3, 640-654

12:30 | Session organisers Discussion

TAG07 | Powerful artefacts in time and space | Room 822 Organisers: Anne Teather; British Women Archaeologists (BWA) • Tess Machling; Independent Researcher • Peter Wells; University of Minnesota

Powerful artefacts, a category that often includes grave goods and monumental structures, take prime positions in archaeological research and literature. From popular films to museum displays, whether the Ark of the Covenant or the Sutton Hoo helmet, our views of artefacts influence both the primacy and direction of research, and interpretations for the public. Power in artefacts can be interpreted as having been economic, ritual or social in various ways. Through their component materials, their form, their places of origin and of deposition, and sometimes their curation in the case of demonstrably old objects, archaeologists build hierarchies of power relationships. Certain objects evoke a greater sense of importance than others. This session aims to be wide-ranging and to tease out these manifestations of power, and to challenge our interpretive frameworks. We invite papers from all periods that focus on artefacts and interpretations of power in the past. Power may relate to the individual artefact, to the person with whom it is associated, or to society as a whole; or more broadly as in social-religious and/or supernatural power. Papers may also focus on the extent of power in an artefact, and to what extent it is contagious or transferable.

9:30 | Liv Nilsson Stutz, Linnaeus University, Sweden The Power of the Illicit. The Memory and Identity Captured and Maintained in the Illicit Objects in the Ravensbrück Prison Camp

This paper explores the power embodied in small items produced and used within the Ravensbrück prison camp. The point of departure are objects collected art historian Zygmund Lacocinski from former prisoners when they arrived with the International Red Cross buses to Sweden after WWII, supplemented by interviews with the prisoners about the production, use and significance of the objects within the camp.

The paper will focus on the transformative power embodied in these illicitly produced and used small items, and will discuss how small illicit objects can be actively called upon to affect the daily lives of people, in this case incarcerated in an extremely controlled environment, to support a sense of self among people whose humanity depend on them.

Through the embodied engagement with the materiality of these things – through production, exchange and use - the prisoners made connections to a past that had been taken away, and therefore must be materialized over and over again to maintain reality. The paper will present how the physical engagement with them affected not only the mindset of the women who engaged with them, but also created emotional states that in turn would trigger further associations and experiences – transforming these traces into active agents in the creation and recreation of personhood and humanity in the prisoners, through acts of resistance and solidarity. The power encapsulated in these objects is thus one of subversion, and is enmeshed with informal and alternative hierarchies, and resistance under abject circumstances.

9:50 | David Bell, Queen's University; Caroline McGrath, Queen's University Belfast

Irish Bronze Age Cinerary Urns: A Reevaluation

Around 2500BC, settlers from continental Europe introduced the Beaker culture to Britain and Ireland. New burial traditions included crouched interment, often with rich assemblages of manufactured grave goods including gold ornaments, copper tools and weapons as well as distinctive ceramic vessels. Further advances in metalworking, particularly the development of more effective copper alloy implements, would herald the eponymous Bronze Age (c.2200BC). This early industrial revolution is generally believed to have produced more stratified and warlike societies.

There was also an increase in burials, particularly in Ireland and northern Britain, where large inverted urns were placed over cremated human remains. Possibly denoting Iberian and, ultimately, Near Eastern anthropomorphic influences, the motifs frequently used to decorate these artefacts might be reduced to a few core elements; vertical zig-zags or herringbones, horizontal bands and horizontal triangles. Respectively, these appear to represent human hair, pelvic girdles and pubic triangles which would relate to female deities responsible for reproduction and regeneration. Similar decoration appears on a wide variety of ceramic ware and metal goods.

Far from living in societies dominated by male warrior elites constantly engaged in conflict and violence, as is commonly supposed, the available evidence suggests that the people of the Bronze Age were much more concerned with the celebration of fertility and rebirth.

10:10 | Rachel Cartwright, University of Minnesota

Brooching Power in the Viking Age

Brooches, while serving a functional purpose, are often used and interpreted as a means of messaging. Often the messages being sent are about identity, whether that be about status, group affiliation, or another form. The oval brooches prevalent in Viking Age female dress have long been interpreted in such a way, with their presence in a burial indicating a Norse identity and a probable high status. While oval brooches are one of the most common types found in Viking Age graves, the variation in quality and quantity within burials indicates that they held significant meaning. In particular the brooches with attachments, such as keys, can be interpreted as power of the wearer within their family. This paper will examine the archaeological and literary evidence regarding oval brooches and their use as a signifier of power within a socially stratified society. Not only will their meaning in the past be theorized about, but also their interpretations in the present, gleaned both from archaeological literature and museum contexts.

10:30 | Matthew G. Knight, National Museums Scotland

The Destruction of Power and the Power of Destruction: Decommissioning Powerful Artefacts in Bronze Age Britain

Powerful objects indicate the wealth and status of the prehistoric individuals and communities to whom they belonged and the social situations in which they circulated. We might infer this from various object characteristics, including form, materiality, craftsmanship and presumed function, as well as the careful treatment of these objects during deposition. But what about when we encounter conventionally powerful objects that have been decommissioned prior to deposition? Does the removal of the functionality of an object remove its power? And more importantly what does this tell us about the people behind the destructive acts and their changing relationships with these objects over time? The paper will present conventionally 'powerful' Bronze Age artefacts from across Britain, including axes, swords, shields and gold objects, that have been manipulated and/or destroyed prior to deposition to explore these questions. It will be demonstrated that we can identify multiple occasions where the destruction of specific objects was intrinsically linked to social concepts of power.

10:50 | Tânia Casimiro, IHC-NOVA University of Lisbon; António Marques, Centro de Arqueologia de Lisboa

The Lisbon Devil: A Powerful Artefact in Portuguese Middle Ages

Archaeological excavations made in the Mouraria area discovered archaeological contexts dated between the late 12th and mid 15th centuries. Several domestic environments reveal the presence of Muslim and Christian communities

based on material culture and faunal remains. Among the many finds related to everyday household activities a ceramic mould was found. This object was used to cast metal figurines shaped as little devils. Its physical characteristics combining a human figure with animal legs, horns and a phallus clearly suggest this identification.

This paper aims to present that figurine as a representation of occult activities, such as the calling of demons, associated to an atmosphere of popular superstition. The existence of one mould destined to cast several figures leads to the conclusion that this was not an isolated act but a widespread practice. Several documents seem to confirm that the worship of demons and other pagan rituals were frequent.

11:10 | BREAK

11:40 | Misha Enayat, University of Southampton Hierarchies of Value? A Reassessment of Exotic and Indigenous Feasting Artefacts from Iron Age Britain

'Exotic' or 'luxury' items (typically imported or otherwise rare) are conventionally recognised for their important roles in feasting events: arenas where political and social power is negotiated. Within studies of Late Iron Age Britain, consideration of the roles of material culture implicated within feasting events extends to pottery and plant foods, but is largely limited to Roman and Belgic servingware, imported plants, and Roman amphorae and their contents.

This paper intends to expand upon current theories of feasting and power by considering the associated material culture, including indigenous artefacts, in order to reframe the role of luxury items in Iron Age feasting contexts and to consider possible roles of indigenous material. It has been argued that the limited quantities of recovered wine amphorae were probably insufficient to have supported indigenous leaders' political feasts, which likely relied more commonly upon indigenous beer instead. Could the same hold for pottery imports? How do we understand from where feasting-related artefacts derived their value? Was their supposed power inherent, did it exist only by association, through their inclusion in practices intended to negotiate or maintain power, or were they largely passive indicators of status and hierarchy?

It is hoped that the above explorations will result in an understanding of how the traditional focus in archaeological research upon 'unusual' items alters impressions of the extents of their usage, discussion of the potential power associated with more local or quotidian objects, and a reassessment of the appropriateness of current feasting frameworks to the British Iron Age.

12:00 | Ellen Finn, Trinity College Dublin Making Manuports: Unmanufactured Artefacts in Archaeological Interpretation

Defined as 'an artefact or natural object that is transported, but not necessarily modified, and deposited by humans' (Kipfer 2000, Encyclopedic Dictionary of Archaeology), manuports offer us an opportunity to reconsider the power of manufacture in archaeological interpretations of the material record. Manuports are 'made' through human action, yet not through the processes of manufacture or physical modification we usually associate with production. Rather, they are changed through their conscious movement from one place to another, a process which in turn enacts a conceptual transition between (our) ontological categories of 'natural' and 'artificial'.

Through reference to the pebbles excavated at the peak sanctuaries of Bronze Age Crete, it will be demonstrated that in many cases, manuports have not been interpreted as powerful artefacts, or, indeed, artefacts at all. Manuports' lack of manufacture may be seen to have contributed to their exclusion from both definitions of 'artefact' and archaeological excavation and interpretation. This marginalisation is compounded by the practical and interpretative complexities in recognising their unmodified forms within the material record, frequently overlooked in favour of crafted items which might conform more comfortably with traditional understandings of 'material culture'.

In recognising this particular archaeological hierarchisation, this paper will begin to illustrate the very many ways in which 'artefacts' are brought into being without physical modification or manufacture, highlighting the diversity in human perspectives and prompting a reconsideration of the implications of archaeological terminology, practice and interpretation.

12:20 | Pallavee Gokhale, Indian Institute of Science Education and Research, Pune Attribute OR Artefact OR Attribute of Intangible Artefacts – A Case of Indus (Harappan) Script

Attributes describe artefacts. Physical attributes help us explain the inherent properties of the object whereas contextual properties contribute in explaining its acquired meaning. However, certain attributes acquire more significance than the artefact itself. The entire analysis then revolves around explaining the attribute with its range of values seen on artefacts. Even if the artefact types vary, the perceived value of the attribute is so high that the studies undermine underlying variations in artefact types, other inherent attributes, their spatio-temporal context, and their possible diverse cultural values in contemporary

societies (overarching context). The attribute takes over becoming a virtual artefact itself and dominates the academic research in space and time.

The case of Indus/ Harappan (2600-1900 BCE - mature phase) signs is one such prominent example. The void of any bi-scriptural material or references from other contemporary cultures (except contentious reference of Meluhha) has awarded complete freedom for the analysis and its interpretations over decades. This has also showcased presentist views while comparing the iconographies to current religious ideologies, yoga practice, interpreting the signs as words/ meanings as those from existing group of languages and even commenting about the literacy of the Indus society. The statistical and linguistic studies of these signs have provided many observations till date but as mentioned earlier, these are devoid of overarching context in majority of the cases. In fact the extremes of academic opinions range from signs representing words from dravidian language (Rao, 2011) vis-a-vis signs 'not even evolving in linguistic directions after at least 600 years of use' (Farmer et al, 2004). The types of artefacts bearing these signs and their overarching context probably has much to contribute to our understanding of these signs and their usage pattern. The present paper analyses these various contexts and possibilities of interpretation by considering signs are powerful attribute rather than artefact in space and time.

12:40 | Natalia Moragas Segura, University of Barcelona; Manuel Jesús González, Autonomous University of the State of Hidalgo (Mexico)
This is not Prehispanic!!!! The Persistence of Archaeological Objects and Power Discourses in the Mass-Media

Undoubtedly Mesoamerican archeology has greatly contributed to the creation of narratives for novels, adventure movies and more recently, science fiction series and videogames. Mesoamerican archeology has some particular elements that make it a source of inspiration, more or less fortunate, for the massmedia. In the beginning, a large part of the archaeological excavations was carried out by researchers from Europe and the USA. Consequently, a mysterious, exotic and strange imagery of these cultures are developed very soon. On the one hand, for digging in distant lands very different from the European countries and the United States and secondly by the existence of pyramids (which excite popular imagery) and archaeological objects of great symbolic significance.

Despite the efforts made to offer a much more everyday image of these Mesoamerican peoples, the weight of the image and the object in politics, official communications and artistic-cultural representations constitute a challenge between Academy and society. Currently, the social media reinforce discourses closer to the perspective of the nineteenth century thought than to a critical

thinking of the twenty-first century. Always, the same images and objects are repeated and retweeted automatically. Before to suggest new proposals, we need to identify and understand the use and symbolism of these objects more related to contemporary social behaviors than historical knowledge.

TAG18 | Minds in situ: Material Approaches to Cognition in the Past | Room 739

Organisers: Dr Cory Stade; University of Southampton • Taryn Bell; University of York

Cognitive archaeology's aim - to study the minds of people in the past - has prompted scepticism since its beginnings. Nevertheless, the last few decades have seen a surge of interest in the archaeology of the mind. As a broad, interdisciplinary research area, a plethora of approaches have been used, leading to creative and varied research. Yet, cognitive archaeology as a whole lacks cohesion. Focusing on the fundamental role of material culture may offer a particularly useful approach for archaeologists wishing to tackle this area. Theoretical approaches like the 'extended mind' and Material Engagement Theory have advocated a certain materialist approach, where the mind does not consist solely of the brain. As a result, there is increasing recognition of the significant roles that our bodies and the environment, including material culture, play in our cognition.

This session will consider how archaeologists can study cognition through material culture. It encompasses a broad range of topics, including cultural transmission, craft, art, technology and evolution. While cognitive archaeology is traditionally seen as a prehistoric endeavour, it has great potential for use in any period, as seen by the papers in this session. Cognitive archaeology has been successful in helping to consider not only pathways of thought and learning in the past, but also understanding the mind in the context of behaviour, social relationships and material culture. The papers in this session reflect the potential of this area of study and demonstrate how a traditionally prehistoric endeavour can be of use more widely in archaeology.

9:30 | Dr Cory Stade, University of Southampton; Taryn Bell, University of York

Introduction

9:40 | Mike Groves, University of York, UK
Carving out an existence: understanding the chaîne opératoire from the inside out and making a name in woodcraft

How is cognition experienced in contemporary material culture? And how might artisanal skill be employed in order to maximise production from an inherently unpredictable material? This talk aims to cast light on how an internalised, bodily understanding of negotiation and material engagement can offer insights into archaeological processes as they unfold in the present. This discussion falls within a recent turn in material culture – the resurgence of heritage craft and a re-evaluation of the handmade. People relate to one another through different kinds of things produced, exchanged and consumed today as they were in the past. The key difference here, and the value of understanding this social process from within, is that archaeologists can study this phenomenon contemporaneously. Spoken from the mind of the maker, I will discuss and share my experiences of crafting wooden table wares, by commission, and hence what kinds of dialogues arise amid the locus between mind, tools and material. Having to stick to a design and mass-produce it, by hand, inspires challenges and situations of problem solving, cooperation and compromise in order to get the most out of raw materials. These situations respond to real, lived economic pressure. My own handicraft is supplemented with ethnographic fieldwork of my fellow woodworkers. As an active member of a resurrected community of practitioners, my work explains this change in material culture; critiquing the changing relationship between master and apprentice, identifying the role of social media in cultural transmission and ultimately creating new uses for the chaîne opératoire.

9:55 | Paul March, University of Oxford, UK
Do extended minds have material dreams?: a Materially Enacted Phenomenological response

Materially Enacted Phenomenology (MEP) is a methodology that uses Material Engagement Theory (MET) to inform and interrogate the process of modelling with clay. The aim of the approach is to reveal and describe the activities of an extended mind. Here I present a MEP case-study to show that sculptures come into existence through a series of step-wise articulations that have little to do with creative insight. Sculpting is determined instead by the morphogenic possibilities and constraints of matter and the historical patterning of repetitive gestures and sculptural habits. I show how the MET concepts of Creative Thinging and Enactive Signification share ontological ground with Latour's analysis of science. Latour demonstrates that science is not about uncovering objective facts but proceeds instead through a series of laboratory-based material transformations that create a material-linguistic hybrid where before existed only anonymous and undifferentiated matter. The case begins with the

birth of a novel, anonymous and undifferentiated material - a mixture of clay, hemp and paper. I describe how this composite material facilitates, defines and limits the development of a range of gestural possibilities which in turn extend and limit the range of behavioural possibilities of the clay-composite. I conclude that creative intention develops directly out of this iterative relationship rather than from free-floating artistic reverie or blue-sky thinking.

10:10 | Emanuele Prezioso, University of Oxford, UK
Style as memory: bridging past and present in the context of Minoan archaeology

The notion of style has been used in archaeology for typological and chronological sequences, pictorial attribution, as an indicator of economic movements, and as a tool to establish identities between groups. Also, a good deal of literature presented style as a choice to explain the relations among materials and people. New emerging approaches to material culture, above all Material Engagement Theory (MET), are casting a new light on the mutual interactions between people, things, and their environments. Rooted in MET and A. Gell's anthropology of art and time, this paper presents style as a memory process able to guide a potter's stylistic choices. Using Middle Minoan decorative polychrome pottery, style is explored as a process where each creation in the present (intentions) results from accumulated sequences of memories of past actions (retentions) that project actions in the future (protentions). Decorative styles result as memories of actions distributed in space and time in the material culture. Looking at the constant engagement between people and things allow seeing how memories pass through generations guiding actions and intentions. Style helps to bridge past and present and to understand how it acts in the social, cultural, and material worlds. This approach, although still under investigation, aims to question the transmission of stylistic traditions over long periods.

10:25 | Alexander Aston, School of Archaeology, University of Oxford
Metaplasticity and the boundaries of social cognition: exploring scalar transformations in social interaction and intersubjectivity

This presentation applies the principles of Material Engagement Theory (MET) to the study of social cognition. Specifically, the paper examines how material culture shapes the development of intersubjectivity and generates social interactions at emergent scales. The most influential models in the study of social cognition, the Social Intelligence Hypothesis and Theory of Mind promote a view of intersubjectivity that is rooted in methodological individualism and primarily understood as a capacity for observation and prediction. This approach leads to significant issues when confronted with the diversity and plasticity of human social organisation, particularly in regards to the computational burdens and

information processing bottlenecks implied by scalar transformations in social organisation. However, if material culture is understood to be an intrinsic feature of human cognitive processes, then it is possible to examine the archaeological record as a form of niche construction that has reshaped the evolution of the mind. Specifically, evidence from early childhood development and the cognitive science of body perception suggest an evolutionary feedback loop generated between hands, eyes and the bodies of others. In this light, social cognition is understood to develop from perception-action systems that evolved through pragmatic and cooperative social interactions with the material environment. To illustrate how material culture has transformed human intersubjectivity, the presentation offers a brief archaeology of how stone tools and figurines coordinate and mediate social interaction. Ultimately, a MET approach to social cognition provides insight to the developmentally plastic and emergent properties of hominin sociality.

10:40 | Laura Ahlqvist, Aarhus Universitet, Denmark; Christian Hoggard, University of Southampton, UK; Rune Iversen, University of Copenhagen, Denmark; Ditte Kofod, Bornholms Museum, Denmark; Poul Otto Nielsen, The National Museum of Denmark, Denmark; Finn Ole S. Nielsen, Bornholms Museum, Denmark; Niels N. Johannsen, Aarhus Universitet, Denmark
Mass consuming miniature meanings: analysing the carved stones of Neolithic Bornholm

A unique artefact assemblage recovered at the causewayed enclosure of Vasagård on the Baltic island of Bornholm may provide insights into ritual life and underlying patterns of cognition and transmission among the Neolithic population that used this site. Here, more than 400 so-called 'sun stones' have emerged – small tablets of shale, sandstone and water-rolled pebbles that have been engraved with a range of motifs. One prevalent motif consists of a circle with radiating lines very similar to what present-day humans would produce if asked to draw a sun, hence the archaeological name; however, a range of other motifs also appear on the stones. All of the engravings are based on a relatively small repertoire and yet, no two stones are identical as the repeated elements are combined in different constellations, creating substantial variability within the material. An explanation for the seeming dichotomy between the normativity that directs the choice of motif, on the one hand, and the relative freedom in its execution, on the other, may potentially be found in the ways that cultural transmission and cognitive processes structured the manufacturing and use of the stones. Drawing on a range of interdisciplinary approaches, we explore the roles of imitation, emulation and active teaching, and how these connect to reproducibility and memorability, in an attempt to understand the apparent combination of structuring and idiosyncrasy. This leads to a number

of observations as well as suggestions for further research on these enigmatic stones.

10:55 | Joana Valdez-Tullett, Historic Environment Scotland
Teaching and learning Atlantic rock art: exploring cultural transmission in the Neolithic

Cup-and-rings, cupmarks, penannulars and wavy grooves are some of the most iconic motifs, part of the prehistoric carving tradition known as Atlantic Rock Art (ARA). These are widespread across western Europe, created on open-air boulders and outcrops. Because of similar iconography, landscape location and other characteristics, researchers have long questioned the similarities between the rock art of these regions, and suggested a common origin for the symbols. Many proposed theories attempted to explain function and meaning, but were often extrapolated acritically to the different regions. Effectively, at a large-scale ARA is very similar. However, a detailed study of the tradition enabled a deep understanding of the rock art, its making process and role within Neolithic society, also identifying important local preferences. This was carried out across 5 study areas, based on empirical data assessed with a multiscale, interdisciplinary methodology. Considering the widespread adoption of ARA and the level of repetition of the motifs, it seems undeniable that this tradition held great importance. The emergence of very small details, some repeated across all study areas, suggested a strong network of connections between the regions. This paper will explore the cultural transmission of Atlantic Rock Art and the possibility that it may have been intentionally taught, inspired by Stadel's (2017) conclusions with experimental work with Palaeolithic handaxes. The degree of similarity and the replication of small details between widely separated regions, certainly suggests intentional teaching and learning of the craft, as otherwise the motifs' morphology would probably not be so uniform.

11:10 | BREAK

11:40 | Izzy Wisher, Durham University
Creating art, shaping the mind: a psychological approach to Upper Palaeolithic cave art in northern Spain

Upper Palaeolithic cave art is enthralling and, unsurprisingly, has been subject to extensive research since its discovery. Recently, inspired by cognitive archaeological approaches, research has taken a turn towards conceptually proposing psychological foundations behind the production of cave art. In particular, Hodgson (2006; 2008; 2012; Hodgson and Pettitt 2018), has proposed that specific psychological phenomena were triggered in the highly sensory environments of caves. It is suggested this dictated the form of the art and was intimately linked to the psychological state of Palaeolithic hunter-

gatherers. This reconceives Palaeolithic cave art as the direct product of specific psychological processes experienced by hunter-gatherers, that were influenced by their entangled, dependent relationship with the animals depicted. However, this has yet to be explored in a grounded, falsifiable way. Consequently, there is an overwhelming need to test conceptual ideas of the psychological foundations of Upper Palaeolithic cave art against the archaeological record itself. This talk will present a novel chaîne opératoire approach, that attempts to integrate the psychological phenomena triggered in caves into a cohesive framework for understanding the processes involved in cave art production. This takes an interdisciplinary approach between psychology and archaeology, through creating 3D models of cave art from northern Spain and creating virtual reality versions of the art to use in psychology experiments. Further, this talk will emphasise the importance of adopting fully-grounded, interdisciplinary approaches in cognitive archaeology, through demonstrating that this enables a shift towards fine-scale, nuanced understandings of the cognitive processes embedded in Upper Palaeolithic artistic behaviours.

Hodgson, D. (2006) 'Altered States of Consciousness and Palaeoart: an Alternative Neurovisual Explanation.' *Cambridge Archaeological Journal* 16 (1): 27 – 37.

Hodgson, D. (2008) 'The Visual Dynamics of Upper Palaeolithic Cave Art.' *Cambridge Archaeological Journal* 18 (3): 341 – 353.

Hodgson, D. (2012) 'Emanations of the Mind: Upper Paleolithic Art as a Visual Phenomenon.' *Time and Mind* 5 (2): 185 – 193.

Hodgson, D. and Pettitt, P. (2018) 'The Origins of Iconic Depictions: A Falsifiable Model Derived from the Visual Science of Palaeolithic Cave Art and World Rock Art.' *Cambridge Archaeological Journal* 28 (4): 591 – 612.

11:55 | Xuanqi Zhu, University of York, UK Tool-making and mind-making? Acheulean handaxes and the emergence of aesthetic sensibilities

In the pursuit of answering the classic question of how and why human aesthetic preferences change over time, it is important to ask why human beings have such preferences in the first place, i.e. what is the origin of our aesthetic sensibilities? Here I focus on one remarkable practice of our extinct hominin relatives, the practice of stone tool production, to suggest that it was the long-lasting history of the reliance on tools that gave birth to the earliest form of what we call aesthetic appreciations. Specifically, such aesthetic concerns could have emerged during the Acheulean when more advanced tool making techniques became widespread and delicately made handaxes were produced during the more than 1-million-year time span. By drawing on the theory of niche construction, this paper claims that the handaxe industry of Acheulean was a

major practice which intensely constructed the hominins' niches and therefore led to changes to the selective environments. These changes could have exerted non-random selective pressures on individuals' cognitive capacities that facilitated the practice of handaxe knapping. Finally, as such practice persisted for more than 1,000,000 years, these pressures seemed to have resulted in the presence of some proto-aesthetic sensibilities in hominins.

12:10 | Lana Ruck, Indiana University, US and Stone Age Institute, US; Shelby S J Putt, Illinois State University, US; Zara Anwarzai, Indiana University, US and Stone Age Institute, US; P. Thomas Schoenemann, Indiana University, US and Stone Age Institute, US; Kathy Schick, Indiana University, US and Stone Age Institute, US;; Nicholas Toth, Stone Age Institute

Evolutionary perspectives on human handedness and hemispheric specialization in the brain

Neuro-archaeological investigations into stone toolmaking have found multiple parallels between toolmaking, language, and other uniquely-expanded domains in the human brain. These studies fit into a wider discussion on the drivers of hominin cognitive evolution, but one largely unaddressed theme in these studies is the effects of handedness on toolmaking, language, and other lateralized brain activities. Population-level right handedness is also unique to humans, and its manifestation in modern populations suggests that tracking the evolution of right-hand preference may help us understand population-level changes in hemispheric specialization and the origins of language. The goal of this research is to investigate the effects of handedness on brain networks which underlie language and toolmaking. Pilot neuroimaging data were collected from 10 human participants (5 left-handed) who completed stone toolmaking, language, and visuospatial tasks while undergoing fMRI scanning. Initial results confirm significant areas of overlap for these tasks in the following brain regions: premotor cortex (BA 8), the inferior frontal gyrus (BA 44/45); superior and inferior parietal areas (BA 7); primary and premotor cortex (PMC, BA 4, 6); the posterior middle temporal gyrus; and visual cortex (BA 17, 18, and 19). Co-activation of functional networks for tool and language tasks is likely due to co-evolutionary histories, and co-lateralization of these tasks in left-handed and right-handed participants provides additional evidence of their evolutionary ties. Furthermore, it suggests that handedness is an important topic of study within the context of stone toolmaking, and potentially language evolution, throughout hominin evolution.

12:25 | Michal Paradysz, University of Liverpool, UK; Natalie Uomini, University of Liverpool, UK and Max Planck Institute for the Science of Human History, Germany; Larry Barham, University of Liverpool, UK; Ryan Horsfall, University of Liverpool, UK; Georg Meyer, University of Liverpool, UK

Tracing three million years of human cognitive evolution: a neuroarchaeology study

Lithic materials have been used by people for more than 3 million years, and they offer currently the oldest and lengthiest source of information about past minds. In particular, the potential co-evolution of brain areas involved in language and prehistoric stone knapping has been the focus of intense debate in recent years. We present a cognitive archaeology study that used neuroscience methods to explore the brain networks involved in learning to knap. With fMRI we scanned naive participants observing stone knapping hand actions, and spoken syllables, before and after flint knapping training. Through individual analyses, for the first time we found that participants show true overlap in their brain networks for speech and flint knapping observation. Using connectivity analyses we also found corresponding structural changes associated with the knapping training. We could not find separable activation patterns in individual brains for the two tasks, leading us to conclude that speech functions co-evolved with tool-making networks. The structural changes due to knapping training could explain why the earliest traces of brain reorganization in our ancestors began 3 million years ago.

12:40 | Dr Cory Stade, University of Southampton; Taryn Bell, University of York
Discussion

TAG19 | Pathways to post-conflict remembrance | Room 784

Organisers: Luisa Nienhaus; UCL Institute of Archaeology • Lisheng Zhang; UCL

We are currently living in a time where past conflicts are lavishly commemorated, contemporary ones being followed on the world stage, while future ones dreaded with fear. Across the world, past and present conflicts and their heritages are being instrumentalized for the formation of national identities, as well as patriotic and nationalistic sentiments, and therefore holding a crucial role in ongoing shifts and changes of contemporary politics. During this session we seek papers from different social and historical contexts, which offer theoretical

frameworks and/or case study approaches to various pathways of remembering and commemorating conflicts between 19th and 21st century, both in private and public domains.

Understanding memory as a contested process, we aim to examine the political, moral and ethical dynamics of post-conflict remembrance through institutional and individual efforts. The physicality/tangibility of remembrance through (for example) memorabilia, art, fashion, literature, memorials and monuments, private and public museum displays, often appears to have been the focus of various commemorative efforts and academic works. However, during this session we also invite papers exploring intangible aspects of remembrance through sound, music, oral histories and ethnographies. This will give us the opportunity to discuss and compare different disciplinary approaches and boundaries within the field of conflict memory. We are particularly interested in papers that explore one or more of the following topics:

- Commemorations and politics
- Ownership of the past
- Commemoration and identity
- Morality of remembrance
- Physicality of commemoration

9:30 | Luisa Nienhaus, UCL Institute of Archaeology; Lisheng Zhang, UCL

Introduction

9:45 | Ke Ye, UCL Institute of Archaeology

No monuments but a process: 70 years of retrieving looted artefacts

Post-conflict remembrance is normally communicated through monuments and ceremonies, but this case study deals with a process of restitution which perpetually acts as a vehicle for the articulation of memories and emotions.

From 1926, the Japanese archaeologists did a series of excavations in Japanese-occupied northeast China and moved the archaeological finds to Japan for research and preservation. Part of them was returned to the puppet state Manchukuo and displayed as the glory of the Japanese imperialism. After the Second World War, the Republic of China made painstaking attempts to recover its moved cultural artefacts through negotiations with the General Headquarters of Supreme Commander for the Allied Powers. Although SCAP failed to locate most of the looted artefacts, hundreds of boxes of archaeological finds were returned. Ironically, soon after these objects left Japan, they were moved to Taiwan as the Republic of China was defeated in the Civil War in 1949. Since

1952 when the Republic of China in Taiwan stopped claiming further restitution, these artefacts remained silent for decades until recently their whereabouts started to be reinvestigated.

This paper studies how the concept of the “looted national history”, originally the concern of a small group of scholars, was pushed to the front and incorporated in the collective memory of the Sino-Japanese War and the split of the country through the history. Also, how the recent investigations may serve as a reconciliation to the post-conflict memories?

10:00 | Hannah Wilson, Nottingham Trent University The Material Memory of Sobibór Death Camp: Archaeology, Artefacts and Commemoration

In recent years, archaeology has arguably become one of the most relevant aspects within contemporary Holocaust and memory studies. In this proposed paper, I examine the impact of the archaeological findings at the site of the former Nazi Death camp Sobibór in Eastern Poland. I aim to explore the international materialisation of Sobibór through the representation and contextualisation of the artefacts in museum collections, exhibitions and media publications (the new memorial museum at the site of Sobibór is currently under construction).

I refer to the term ‘materialisation’ in this study to define the material objects and visual adaptations associated with the site of Sobibór: a part of history that has been devoid of physical evidence since the destruction of the camp by the SS. In this paper, I reconsider the ways in which artefacts relating to Sobibór and the biographies of its victims have been featured in exhibitions, museum collections, and other instances of public engagement since the end of the war. Moreover, the continuous unearthing of objects at the site of Sobibór has also led to further instances of worldwide commemoration, for instance in 2017, Stolperstein were established Frankfurt for Karoline Cohn, a victim at Sobibór who’s pendant was uncovered in the archaeological excavations in the previous year. Thus, I also explore the debates and ethics surrounding ownership of memory concerning the personalised artefacts discovered at Sobibór, as they are presented to the remaining family members of the victim.

10:15 | Xavier Rubio-Campillo, University of Edinburgh, School of History, Classics and Archaeology / Murphy’s Toast Games Glorious and forgotten: the remembrance of air warfare in the Spanish Civil War

The Spanish Civil War (1936-1939) has become a symbol of the resistance against fascism. The internal conflict quickly involved foreign governments

(Germany, Italy and the Soviet Union) while thousands of volunteers across the globe joined the Second Republic and its fight against the far right. The victory of the “Nationalists” was followed by a period of intense repression as general Francisco Franco established a ruthless dictatorship that would continue until his death in 1975. Unlike other places the transition to a democratic government did not entail any new perspective on the war as it promoted a “pact of oblivion” to forget this traumatic past.

Francoism created an official discourse of the war that has not been contested until recent years: the conflict was necessary because the Republican government had succumbed to armed anarchist and communist militias. This narrative did not fit the evidence as the Republican army was comparable to Franco’s forces in terms of equipment and performance; for this reason the fascist regime made an active effort to erase the memory of the Republican army and particularly of its most modern component: the “Glorious” Air Force.

This work describes a long-term initiative aimed at rediscovering the Republican Air Force through archaeological heritage. The project integrated a diversity of research, outreach and memorialisation activities as a means to restore the memory of the people that formed this military corps. We discuss here how heritage-based approaches can provide new narratives to forgotten aspects of a conflicted recent past.

10:30 | Georgia Andreou, University of Southampton Archaeology? The materiality of post-1963 Cyprus

Post-1963 material evidence from Cyprus inevitably lies at the intersection of political history and recent memory. The 1963-1964 and 1967 periods of inter-communal violence, the military invasion of 1974, and the separate and largely isolated development of the northern (Turkish-Cypriot) and southern (Greek-Cypriot) parts of the island have produced an array of material evidence that is at the forefront of memory politics surrounding the “Cyprus dispute”. Although controversial museum collections and conflicting commemoration practices have been studied in the context of history, political science and urban studies, their examination from an archaeological perspective has been limited and remains peripheral. Emphasis has been placed primarily on the challenges of heritage preservation in occupied areas and the buffer zone and more recently on the recovery of the remains of missing people. At the same time, abandoned villages feature in case studies for experimental archaeology projects and provide samples for dendrochronological sequences.

With the opening of the “border” in 2003, the conceptualisation of materiality of the division of Cyprus has developed a new facet; Nicosia’s dividing wall has

become the centre of activist and artistic movements supporting reconciliation. In the context of these recent developments, this paper discusses the timing and potential for, as well as the ethical dimensions of a contemporary archaeology of the “Cyprus dispute”. Emphasis is placed on the role of archaeologists as active agents in the reconstruction of shared memory.

10:45 | Session organisers

Discussion

11:00 | BREAK

11:30 | Ryan Nolan, University College Dublin

Excluding the North? Marginalised memory and the legacies of conflict in the Centenary Commemorations of the 1916 Rising in Ireland

In this paper I will explore the state commemorative events to celebrate the hundred-year anniversary of the 1916 Rising in Ireland. This paper will highlight the focus throughout the commemorative campaign of constructing of inclusivity in the history of the Easter Rising. However, this paper argues that the 2016 commemorations were scarred by the past legacies of violence, explicitly The Troubles in Northern Ireland, which cast a long shadow on the commemorative programme. In this following paper I will explore discourse strategies employed by Irish political elites which systemically construct themes of inclusivity, diversity and equality in representing 1916 (particularly in relation to the role of women) whilst routinely excluding a movement and ideology that was central the Rising, armed Republicanism. This paper will explore the juxtaposition of the several attempts by elites to highlight the inclusive elements of the commemorations, whilst systematically excluding Northern Ireland and armed republicanism from the narrative of 1916.

This paper will detail the intricate role that the present has on the ‘retelling’ of the story of 1916, (or 2016 in 1916). It will show link the focus on diversity and inclusion in the commemorative narrative to recent develops in Ireland’s social and political sphere whilst also exploring the legacies of The Troubles of Northern Ireland on how 1916 is remembered. This paper attempts to illuminate the inherit contradictions in these commemorative speeches specifically in relation to what, (or more accurately who) is included in the narrative, and what is forgotten, excluded and marginalised.

11:45 | Susan Shay, University of Cambridge

Courtroom Narrative Construction as a Tool for Indigenous Empowerment:

Confronting the Authorized Past through Legal Land Claims

One of the places where the past is continually argued is in the courtroom. For Indigenous peoples undergoing processes of decolonization, the court provides an opportunity for them to challenge authorized versions of the past in efforts to achieve greater forms of Indigenous political recognition and sovereignty. The Indigenous sovereignty sought is often based on historic land and resource rights, rights held before the arrival of Western settlers. However, Indigenous legal challenges have inherent difficulties, for Native peoples have to overcome social, educational, communal and epistemological challenges to build, support and defend their legal narratives. Their efforts are also complicated by historic trauma, decades of subjugation and discrimination, and dislocation from their cultural, based in the relationship with lost ancestral lands and resources. Nonetheless, recent research examining three contemporary Native Hawaiian lawsuits demonstrates that not only are the legal outcomes of the court cases important for Indigenous empowerment, but so are the processes of court narrative investigation, construction, presentation and defence. This paper will discuss how the efforts needed to develop and support and Indigenous legal narrative in Hawai‘i, including leadership in decision-making, archival research on culture and heritage, court performance, and public displays of support, were part of a communal effort that served to provide a new public voice, took back the historical record, and restored pride in an indigenous identity.

12:00 | Iida Käyhkö, Royal Holloway, University of London

‘Don’t mourn, organise!’: remembrance and political activism

Political activists and movements frequently use engagement with specific practices of remembrance as a form of movement-building. My research with political activists in London focuses on unofficial commemorations of protest found in domestic environments and community spaces, and on the wider materialities of recent and contemporary political movements. I examine cultures of radical left-wing heritage as essential building blocks of politically contentious identities and communities — and as a way of managing individual and collective trauma in the face of violent conflict with the state. Commemorations of specific political movements are a way of reclaiming marginalised pasts, often with the aim of disrupting nationalistic historical narratives. Forms of left-wing remembrance — alternately of family histories, individual autobiographies or of spatially or temporally distant movements — create a slight inversion of Anderson’s ‘imagined communities’ (1983), united by shared heritages and ideological aims rather than national or geographic unity. I outline the ways in which these connections are narrated, materialised and how they engender resilience, hopefulness and a sense of responsibility in the individuals and communities in question. Further, I suggest that these forms of remembrance play a significant role in the management of traumatic

experiences such as state surveillance, arrests and tear gassing. Throughout, commemoration emerges simultaneously as a moral duty and as an affective need, and becomes materialised in a disparate archive of protest dotted across the city.

12:15 | Helia Marçal, Independent Researcher / Tate, London Remembering conflict: performance art, participation, and intergenerational transmission

Artists have always been interested in communicating complex cultural, political, and ethical issues. Performance art has been considered a privileged medium to engage in activist political actions. In which ways are memories of conflict, trauma, and activism embodied in performance?

This article draws on the project REACTING TO TIME: The Portuguese in Performance, created by the choreographer Vania Rovisco in 2015, to discuss some of the ways performance brings memories to the fore and, how memories of conflict are performed through bodies.

REACTING TO TIME re-enacts Portuguese performance artworks created before the emergence of new dance practices in the 1990s. Rovisco engages in a process of transmission, from living artist's bodies to her own, and then from her body to the body-archives of participants. Each transmission process ends with a public performance that initiates another process of transmission – from the bodies of participants to the bodies of publics that are part of the public.

The presentation will detail an in-depth study of the process and its results in transmitting memories of conflict through the analysis of the transmission process of the artwork *Identificación*, created by the artist Manoel Barbosa in 1975 in Barcelona, in the midst of the Portuguese revolutionary process. The artwork rehearses the ambivalence of resistance and violence through lengthened moments of silence and endurance followed by striking movements and strident sounds. Accounts from participants, Rovisco, Barbosa, and members of the public will lead this discussion, highlighting the positioning of the bodies in the creation of living archives.

12:30 | Session organisers Discussion

TAG22 | Archaeology of Inequality – Themes, Debates, Methodologies | Room 802/4

Organisers: Vesa Arponen; University of Kiel • Artur Ribeiro; University of Kiel

Inequality is a contemporary hot topic. Globalization and political populism have, on the one hand, drawn more attention to the analysis of inequality in economics. On the other hand, established concepts and methods have come under attack for perhaps not exposing important dimensions of inequality (e.g. Stiglitz, 2012; Michalovic, 2016). Where does archaeology and with it anthropological social theory more broadly stand with regard to the concept of inequality? In archaeology, we find both established theories and approaches as well as attempts at rethinking inequality and its conceptual neighborhood (Kohler & Smith, 2018; Price & Feinman, 2010). Inequality is intimately linked to concepts of social complexity, power, competition and co-operation, and with that broader questions concerning archaeological interpretation. In this session we wish to provide a venue for discussing archaeology of inequality, both, in terms of theoretical questions pertaining to our understanding of inequality as well as questions of in terms of identifying inequalities in archaeological practice. Topics covered in the session may include:

Inequality of what? Does social complexity equal inequality?
Hierarchy or heterarchy What is value?
Inequality as a driver of social change
Quantifying inequality
Household, settlement, and regional scales of inequality

References

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Michalovic, Branko, 2016. *Global Inequality: A New Approach for the Age of Globalization*. London: Harvard University Press.
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Stiglitz, Joseph E. 2012. *The Price of Inequality*. London: W.W. Norton & Company.

9:30 | V. P. J. Arponen, University of Kiel New Inequality: Concepts and Operationalization

In recent decades in philosophy and economic theory, research on questions of inequality and justice have witnessed stimulating and groundbreaking developments. In parallel, contemporary political events from populism to austerity and economic crises have stimulated critical thought on the concept

of inequality (Stiglitz, Sen, Milanovic). In this paper, we will look at how these debates are making an appearance in archaeology. Recently, concepts such as the quality of life (Smith), the human experience (Hegmon), the capability approach (Arponen), and more have been entering the archaeological debate. Longer standing concepts such as heterarchy (Crumley), exclusionary vs corporate power (Feinman), and collective action (Blanton) continue to play a formative role in these debates. All these concepts can be seen to challenge the traditional hierarchies and social complexity based paradigm in arguably parallel ways. However, the field contains some tensions and the question of operationalizing the new insights remains an open challenge.

9:45 | Penny Bickle, University of York Diversity vs. Inequality?

This paper will examine the relationship between models of social diversity and the narratives of inequality constructed for the European Neolithic. I will argue that the different identities that made up prehistoric societies, and how they operated, are often taken for granted in building larger models of social change, and, in particular, those pertaining to the mechanisms in which social inequality is thought to grow or decrease. For example, assumptions about inequality in the early Neolithic (e.g. big men models), rely on under-explored conceptions of gender, that often unthinkingly reproduce modern binary gender hierarchies. Therefore, I argue, a key first step in researching social inequality is to determine the forms and extent of diverse lifeways present within a society, asking what were varied possibilities? I define this concept of “social diversity” as the myriad differences, which set people apart from each other, and often arise in identity formation practices and the creation of social relatedness (e.g. kinship, political hierarchies, etc.).

Drawing on the emerging results from the Counter Culture Project diversity (2018–2020), I will explore how we can explore social diversity, and use this to build models of social inequality for the early and middle Neolithic in central Europe that challenge notions that the Neolithic saw an inevitable steady increase in inequality.

10:00 | John P. Walden, University of Pittsburgh; Michael Biggie, Los Angeles Maritime Institute; Julie A. Hoggarth, Baylor University, Texas Examining the Role of Intermediate Elites in Determining Changing Patterns of Inequality in Status, Wealth and Wellbeing during the Rise of the Late Classic Maya Polity of Lower Dover, Belize

The emergence of higher levels of socio-political complexity is often construed as going hand in hand with rising inequality in terms of wealth, status and

wellbeing at the household level. This presentation focuses on how the rise of the Late Classic (AD 600-900) Maya polity of Lower Dover affected status, wealth and wellbeing inequalities of surrounding commoners and intermediate elites. The study focuses on three autonomous villages which became integrated into the emergent polity as neighbourhoods. Several methods for quantifying inequalities at the household, neighbourhood and polity level are employed. The presentation outlines neighbourhood level variability in the different types of inequality following the rise of Lower Dover. These patterns suggest that the intermediate elite neighbourhood heads possessed sufficient agency to negotiate with the ascendant ruling family at Lower Dover, and to employ strategies of their own devising in their relationships with their subordinate commoners. Some intermediate elites chose to use their new relationships with Lower Dover to extract more resources from their increasingly impoverished commoner subordinates, while others chose to eschew the benefits of alliance with the ruling family in favor of safeguarding the interests of their commoner subordinates. Ultimately, the study reveals that there was no uniform relationship between the rise of an ancient polity and levels of inequality, and that instead variability in different forms of inequality was largely based on local, historically contingent relationships between commoners, intermediate elites and the ruling family.

10:15 | Dries Daems, University of Leuven Conceptual modelling of social complexity trajectories and inequality in urban networks.

The study of the emergence of social complexity in human communities is considered one of the “grand challenges” for archaeology in the 21st century (Kintigh 2014 Grand challenges for archaeology. PNAS). Some of the questions that are to be explored include the causes of social and economic differentiation and inequality, the emergence of social organisation, and the underlying drivers of complexity trajectories. Even though social complexity is a topical subject in current archaeological debate, (implicit) teleological and Eurocentric discourses of social evolutionary complexity remain prevalent (Pluciennik 2005 Social Evolution). In this paper, I wish to present an alternative approach by introducing a conceptual model of social complexity trajectories, focusing on the development of communities and cities as complex adaptive systems, centred on key concepts of feedback, emergence and self-organization. It particularly focuses on underlying dynamics and causal factors of social complexity trajectories by focusing on three core mechanisms: connectivity, diversification and intensification. This encompassing theoretical model is built on foundations of complex systems thinking, archaeological theory, social practice theory, and sustainability and resilience science. The model will be illustrated through a case-study of the emergence of central places and urban networks in Achaemenid

and Hellenistic Anatolia.

10:30 | Adam S. Green, Cambridge University; Thomas P. Leppard, Florida State University; Toby C. Wilkinson, Cambridge University; Darryl Wilkinson, Cambridge University
Capital in the 21st Century BC: The Bronze Age Dynamics of Economic Growth and Inequality

Traditional archaeological models hold that wealth inequality is the inevitable result of economic specialisation, production of goods for generalised use within a society or exchange across social boundaries. These models maintain that emergent elites establish exclusive control over economic surpluses, which they then use to provision specialists who make bespoke goods that in turn enhance elite control. However, wealth inequality also appeared in marginal contexts where we might suppose surplus margins to have been small or unpredictable (e.g., much of the insular and coastal Mediterranean), and, conversely, economic specialisation appeared in absence of appreciable wealth inequality, such as in the cities of the Indus Civilisation. Thomas Piketty argues that inequality increases in capitalist societies when returns on existing wealth (r) exceed the production of new wealth (g). We posit that this may be a universal dynamic of 'complex societies', with the potential to convincingly explain instances where inequality occurs in absence of surplus as well as instances where specialisation occurs in absence of inequality. This new perspective explains how a single regular dynamic, $r > g$, can produce radically different social and economic outcomes, disentangling discrete processes that are often conflated as part of the problematic neo-evolutionary 'trait list.' It also suggests that economic specialisation can indeed drive urbanisation and long-distance exchange, but does not in itself pre-suppose the dominance or even presence of economic elites who differentially control the specialist labour or the staple surpluses needed to provision such labour.

10:45 | Darryl Wilkinson, Cambridge University; Toby C. Wilkinson, Cambridge University; Adam S. Green, Cambridge University; Thomas P. Leppard, Florida State University
A Deep History of Oligarchy

Rapidly growing wealth inequality is one of the most pressing political and scholarly issues of our time. Anthropological research on this topic has generally focused on the origins of divine monarchies in the Bronze Age, while research across the other social sciences has mainly considered the problem from the perspective of rising wealth disparities under modern capitalism. In this article, we consider a relatively neglected part of the narrative: the origins of oligarchy during the Iron Age. Oligarchy is defined as private wealth so extreme that it

begins to rival the capacities of the state itself. We argue that oligarchy did not exist in the Bronze Age, but several innovative transformations in Eurasian cities made oligarchic political economies possible during the first millennium BC. In particular, it became increasingly common for cities to be populated by renters, who resided in apartments leased from elites. This led to considerable speculation on urban real estate by those elites, something which had not generally been possible before, and which contributed to the appearance of private wealth on an unprecedented scale in human history.

11:00 | BREAK

11:30 | Susanne Moraw, University of Leipzig
Iconography of Inequality: children and adolescents in the mosaics of a Late Antique Villa

The famous mosaic floors of the late antique villa at Piazza Armerina (Sicily, fourth century AD) present, inter alia, numerous depictions of children and adolescents: girls picking flowers in a beautiful garden and weaving them into wreaths, boys driving chariots drawn by birds in a play hippodrome, boys learning to hunt small animals or serving their masters during a picnic in the woods, youthful male and female slaves attending the lady of the house, and many more. The paper will use the visual depiction of non-adult persons on these mosaics as a case study. By means of iconography, it will analyse some of the axes of inequality that pervaded late antique society: age, gender, socio-economic status, legal status (i.e. slave or Roman citizen), ethnicity (>Roman< vs. African or Germanic). Which inequalities are discernible at first sight? And how are they staged? Which inequalities, on the other hand, are rather blurred? And why?

Taking sociology's concept of intersectionality as a basis, the paper aims at demonstrating how archaeology – in this case, iconographic analysis of representations of late antique life – can contribute to a better understanding of the multiple facets of inequality that pervaded, or even structured, a given society of the past. The paper will be part of a future project on childhood and youth in late antiquity.

11:45 | Manuel Fernández-Götz, University of Edinburgh
Debating social inequality in Iron Age research – where are we now?

Interpretations on social inequality have figured prominently in Iron Age research, although from very different perspectives. For a long time, the predominant narrative depicted hierarchical warrior societies with elites at the top of a social pyramid, following the stereotypical model applied of so-called 'Celtic' societies. However, more recent scholarship has emphasised the diversity of

social configurations in the Iron Age, with an increasing number of publications questioning, to a greater or lesser extent, the existence of elites and hierarchies and proposing alternative models around notions such as heterarchy and anarchy. The present paper will outline the main approaches and contextualise them in relation to major trends in archaeological theory. Moreover, I will use Early Iron Age southern Germany as a case study to propose an alternative model that integrates the notions of hierarchy and heterarchy not as opposing concepts, but as complementary mechanisms which regulated social interaction within a dynamic framework of power relations.

12:00 | Simon Kaner, Sainsbury Institute for the Study of Japanese Arts and Cultures; Andrew Hutcheson, Sainsbury Institute for the Study of Japanese Arts and Cultures

Yayoi vs Iron Age: a comparison of increasingly complex settlement structures and material cultures during later prehistory in Japan and Britain

By late prehistory both Japan and Britain had become complex in terms of their settlement structures and the range of material culture being routinely deposited in some locations. Often in both situations there has been an assumption that the monumentality and the defended nature of some settlements indicates increasing inequality and, in particular, concentration of power and resources in the hands of an elite. By the time that Chinese and Roman writers examined both places there is a clear notion that kingship was to some extent institutionalised. By that time in Japan the construction of some of the largest burial mounds in the world were underway. How do we schematise and write histories about these developments without falling into stale processualism?

We will examine some of the evidence and touch on possible analogies for these societies that do not necessarily always imply rampant inequality. For instance, how do these prehistoric situations in Japan and Britain compare with what we know of Coastal Salish society on the North West Coast of North America during the first millennium CE where inequality seems to have been actively resisted? We will also suggest that the idea of inequality, as examined archaeologically, should be subject to further theoretical work in the light of historically better understood examples.

12:15 | Artur Ribeiro, University of Kiel
Environment and inequality: understanding climate and social process through the impact of the 4.2k event in Southern Iberia

In very general terms, archaeology tends to follow the thought pattern in which environmental change is conceived as an external driver of societal change,

whereas agency is considered an internal driver of change. According to this thought pattern, inequality is assumed to be an internal process, that is, something that exists due to the internal choices and actions produced by agents. These agents can be conceived as having some form “entrepreneurial” spirit, leading them to chase power and prestige, and thus forming stratified societies, or they can also be conceived as oppressed subjects, who resist and retaliate, and on occasion, undermining the inequity within the system.

Basically, this thought pattern recognizes human behaviour in terms of either freedom or constraint, but never both at the same time. This mutual exclusivity makes it difficult to recognize how changes in the environment can affect social processes, such as those involved in the creation of inequality. The aim of this paper is to highlight these social processes from the perspective of environment, namely how the 4.2k climatic event led to the rise of unequal relations in southern Iberia. More specifically, the paper will demonstrate that when it comes to the rise of hierarchical societies in Southern Iberia, the most parsimonious hypothesis is that which recognizes climate as exacerbating, accelerating, and facilitating that rise.

12:30 | Session organisers
Discussion

TAG24 | FFS!!! - Keep Calm and Carry On??? Regaining Emotion in Archaeological Discourse | Room 731/6

Organisers: Cat Rees; RESPECT • Penelope Foreman; Clwyd Powys Archaeological Trust • Penelope Foreman; Enabled Archaeology • Kayt Hawkins; Archaeology South-East and UCL • Aisling Nash; Independent Researcher

This session’s genesis was a RESPECT forum conversation on the silencing of “emotional” women during debates, as often emotional reactions are perceived as irrational rather than calm and rational. Where there is power imbalance, the voices of marginalised groups can be dismissed for displaying emotional responses, but these responses are incredibly powerful, challenging to witness and can prompt real change. The Equality Act (2010) defines a series of Protected Characteristics - age, disability, gender reassignment, marriage/civil partnership, pregnancy & maternity, race, religion/belief, sex and sexual orientation, which it is illegal to discriminate against yet all of these characteristics to a greater or lesser extent remain marginalised within academic debate and within the archaeological/heritage professions. This matters when examining power, knowledge and the past. Individual emotive responses are all different

in the same scenario - a product of upbringing, societal pressures, gender etc. How can we reframe emotion within our own experience in order to reach a level of understanding if not empathy? How can we empower more open, frank and emotional discussions which allow more voices to be heard? How are we constrained by current accepted practice of debate? We invite papers on complex and emotive issues and emphasise that this is a space where emotive responses are welcome and part of the discussion. This session is an open forum for examining responses to issues that need emotion, human behaviour and human instinct to examine them critically and effectively.

9:30 | Kayt Hawkins, Archaeology South-East and UCL
Emotion in Archaeology

9:40 | Cat Rees, RESPECT

Passing the baton: enabled archaeology as the norm, not the exception
Sadly since our session order was determined one of our key speakers, Theresa O'Mahony passed away. She was an incredible woman and the driving force behind the UK Enabled Archaeology movement. In her memory we have included the session abstract she submitted, however instead of her paper there will be a short dedication to an inspirational speaker.

10:05 | Guillermo Diaz de Liano del Valle, University of Edinburgh;
Jorge Canosa Betés, Institute of Heritage Sciences, Spanish National
Research Council

**Disciplining the self: emotions as gatekeeping mechanisms in
Archaeology**

This paper aims to discuss how Archaeology's disciplinary culture shapes the way in which we display emotions, and how this emotional and behavioural disciplining effectively works as a gatekeeping mechanism at different stages of our professional careers.

Following Stephanie Moser, disciplinary practices include everything that a person 'needs' to know and do in order to be an archaeologist, encompassing both the required skills and knowledge, but also a wide range of behaviours and beliefs that are deemed to be 'professional', despite not being actually necessary nor benign. We will argue that emotions and their sanctioned display play a key role in terms of who becomes a researcher and how scientific discourses are constructed, and therefore need to be monitored if Archaeology aims to become a truly reflexive discipline.

We will illustrate our reasoning with two case studies from Spanish archaeology,

in which we will analyse how negative emotions, and suffering in particular, are dismissed and/or glorified, becoming a key element in the disciplining of our emotions to fit within a toxic disciplinary culture.

10:30 | Anouk E. Everts MPhil, University of Cologne
Lifting Isis' Skirt: Terracotta Figurines in their Sexual Context

Many ancient objects break the conventions of what modern audiences might consider 'the norm'. Over the first few centuries of archaeological research, countless objects have been labelled as 'grotesques', given other names to indicate their strangeness, or relegated to being of ritual significance simply because they were considered 'inappropriate' by those who excavated them. Hidden from view and discussed only in the context of their ritual aspects, many sexually charged objects have been robbed of part of their agency in order to de-claw, (over) simplify, and 'normalise' the past. In recent years, archaeologists have started to re-examine these objects, a task in which they are still often met with resistance and scepticism.

My research concerns specifically terracotta figurines of Isis-Aphrodite Anasyromene; a figure who lifts her skirts and exposes her genitals, and 'Baubo' figurines; nude, fat (often labelled 'pregnant') figures that are depicted with their legs spread and pointing to, or touching, their sex. Both are considered primarily of ritual significance, their nudity attributed to fertility purposes. But what does 'ritual fertility' mean, really? Why do these figurines engender such a strong, sometimes negative response? Why does it remain so hard to discuss (female) sexuality in the ancient world? While many theoretical frameworks and perspectives are being interwoven, sexuality remains an outsider, discussed (almost) only in isolation, rather than being related to wider themes in archaeological discourse. How can we break this cycle and normalise discussions of ancient sexuality so that we can consider them a normal aspect of understanding the past?

10:55 | BREAK

11:25 | D. Kalani Heinz, University of California, Los Angeles
**We are Mauna Kea: Emotionally-driven archaeology as a tool for
decolonization**

By virtue of being a k̄anaka 'ōiwi (Native Hawaiian) Hawaiian archaeologist, archaeology can never be unemotional for me because the decisions I make have real world consequences for my community. I carry this weight with me as well as a deep aloha (love) for my community every time I perform archaeology. Further, I am impacted by modern Hawaiian rights movements, like TMT (thirty meter telescope) and Mauna Kea. I cannot separate the emotions produced by

these movements from the emotions produced by archaeology because we are fighting for the same thing. Just as these movements fight for legitimization of Hawaiian worldviews in modernity, my research fights for the legitimization of Hawaiian worldviews within archaeology. While my emotions are multi-layered and complex, they are exactly what motivated me to become a Hawaiian archaeologist and what shapes the topics I focus on and how I conduct my research. Emotion in archaeology, however, should not just be limited to those of us studying our own cultures, but has the ability to produce positive outcomes for all archaeologists. Emotions, like empathy, I argue, transforms archaeology by encouraging the formation of community relationships, and, by extension, the sharing of different worldviews.

These relationships should inspire new ways of interpreting the past by challenging internal biases. In this way, emotion stops archaeology from becoming just another form of neocolonialism by helping prevent Western ideologies from being imposed on the past and by inspiring the production of archaeological projects that are relevant to the communities being studied.

11:50 | Session organisers Open Debate

The session will conclude with an open debate based upon the issues raised within the session and those written upon comment slips, or send anonymously to the organisers prior to the event. This short section will set the discussion points for after the break, and allow people to have time to think about the topics and discussion points.

Due to the nature of the topics to be discussed, the room will be arranged on one level (i.e. not a tiered lecture theatre) in circular or semi-circular rows with the option for speakers to present whilst seated. The aim is to create as equal a space as possible rather than to have the hierarchy of speaker and attendee. This is intended to make this a less intimidating space to present within and it is hoped that this will encourage papers from less experienced participants.

There will be the facility whereby people can drop in comments, questions, experiences or concerns before: <https://forms.gle/AP2fi2rdTu7fdG3o9> or during/after the session. These comments will be anonymous, but it is hoped this will provide additional material for follow up work and it is intended that the outcomes of this session will feed into a co-authored article from the Respect group with guidance on discussing, reporting, presenting issues in archaeology that take into account emotive responses, diverse triggers and reactions, and framing conversations inclusively and accessibly.

TAG37 | Curriculum Wars: Edutainment, Employability, Critical Thinking? New Archaeological Pedagogies of Power, Knowledge and Accessibility | Room 777/80

Organisers: Caradoc Peters; Truro College, University of Plymouth • Sally Herriett; Anthropology and Archaeology, University of Bristol / Truro College, University of Plymouth • Stuart Falconer; Open University / Truro College, University of Plymouth • Caitlin Kitchener; University of York

At a time when the heritage and education sectors are both firmly in the grip of financial cutbacks, a battle ensues. It is the battle between delivering interesting and engaging content, versus providing foundations for employability, whilst also offering suitable pastoral support. Meanwhile there is an alternative view of education that it is an improving activity without the need for instrumentalization (although critical thinking may make the individual more adaptable and resilient in the face of changing skills needs). This is a challenge with a complex and interdisciplinary subject such as archaeology. Is there a need to construct an archaeological pedagogy? Or do we need to be developing multiple pedagogies to deal with and accommodate the interdisciplinary nature of archaeology?

Such interdisciplinary pedagogies need to deal with the question as to how are we expected to manage these challenges of providing an accessible rounded education to an increasingly diverse audience? Does the drive for accessibility compete with the desire to create suitable confident graduates to take up the mantle in the seemingly growing demand for industry professionals? Empowering students with knowledge and confidence could be promoted with pedagogies that can cope with the uncertainties of the current education sector. This session encourages contributors to share insights into how we continue to entice students into the sector by emphasising the wide-reaching opportunities this sector offers before they consider or reach university, and how we keep them on track into higher education given the ever-rising costs of undergraduate and postgraduate study. In these times of austerity, current trends are towards more monetarily rewarding futures. We need to identify how we meet these challenges to ensure a resilient and robust heritage sector in the future.

As part of this, theories of knowledge and power are important for archaeological purposes, and also analyses of how power and knowledge operate, are performed, and maintained in the classroom space. Diversity issues include autism, depression, gender, age and ethnicity. Support for disabilities is under financial threat, and demographic diversity may become less of a priority with increasing institutional pressures.

9:30 | Session organisers

Introduction

9:35 | Don Henson, University of York

Prehistory in the curriculum: let's write a schools' resource for the Mesolithic site of Star Carr

Teaching prehistory in schools has long been a goal of archaeologists. Now we can do this, but how? For the Mesolithic, this is challenging. The period is largely unknown and misunderstood by the public having few iconic sites and lacking monumentality. For Star Carr the challenge was to create a teaching resource that could deliver a deep understanding based on the archaeological evidence. This talk will show the approach that was taken. Come and enter the world of Neska and Mutil and their family 11,000 years ago.

9:55 | Sally Herriett, Anthropology and Archaeology, University of Bristol / Truro College, University of Plymouth

It's Not Just About Digging Holes – Understanding The Wealth Of Opportunities An Archaeology Degree Can Present

Research has shown that the younger we engage with children the more familiar they become with a subject and the greater the chances are that they will continue with that engagement in later life. However, with the absence of any mention of archaeology in either the primary or secondary curriculum, and the removal of archaeology at A-level, how are schools supposed to appreciate and understand that studying archaeology is so much more than simply digging a hole. How can we encourage engagement that supports teaching across an increasing narrowing curriculum, whilst inspiring children and young people to see the potential of studying archaeology at university level?

This paper will draw on personal experience and practice of over 30 years hands-on interaction with children and adults and demonstrates the ease at which children can become enthralled, particularly those that do not generally do so well in a more sterile academic environment. By demonstrating how hands-on activities, such as handling boxes can be used within schools, Young Archaeology Clubs (YAC), and the growing home education community, this paper seeks to widen the understanding of the importance of such activities that can be easily introduced, to enrich education across seemingly unconnected subjects within the curriculum. This paper will discuss the impact that such scenarios have had on children and young people and consider the many ways in which embracing a hands-on approach encourages children and young people to think outside of the box and offers valuable opportunities to engage and open young minds to the potential diverse opportunities within archaeology

and the heritage industry.

10:15 | Stuart Falconer, Open University / Truro College, University of Plymouth

So, when do we learn how to dig? Employability and existing skill sets

Since the loss of A Level Archaeology, students who sign up to HE programmes often come with limited perceptions of what the subject entails. Any media will have informed them that an archaeologist's role is surveying or digging in a trench and as such, have no existing skills relevant to the field. With an ever competitive HE marketplace it is becoming increasingly important to challenge these student preconceptions by getting them to understand and accept that the wide range of skills and knowledge they possess before arriving on the course and the different things they learn whilst on programme, can have significant real-life applications in an archaeological workplace.

Therefore, the role of the institutions and archaeology programmes is two-fold. They must ensure students have a clear understanding of themselves and their existing skills and abilities, and they must also offer diverse and enriching pedagogical approaches which not only build on a student's knowledge and confidence but develops much wider skill sets, which see students in a position to undertake different roles in the heritage sector.

Whilst students will often perceive the term employability is often perceived with a sense of irrelevance when up against more traditional archaeological skills, its importance cannot be underestimated. By building in assignments and activities that enhance learner skills directly and indirectly we can create much stronger job candidates whose skills and knowledge stand them in good stead for the future in the heritage sector. The key is to get them to acknowledge this and understand just how ready to get involved they already are.

10:35 | Jennie Robinson, University of Leeds

The benefits of an employability teaching model

The sea change created by introducing high tuition fees, and turning students into consumers, has benefited some departments, whilst others, including archaeology, have been severely disadvantaged by falling student numbers and hence diminished income. This paper presents my observations on employability, pedagogy and student priorities, after moving from archaeology and anthropology into a Business School.

The fee-paying climate has not deterred those students who passionately wish to study, and work in archaeology come what may, but has deterred those who,

in the past, might have taken it as an interesting route to a degree without a clear career plan or passion. (This is even more so in anthropology.) These plan-less students are now converging on business departments, who are dealing with unprecedented admission numbers. Without a driving passion for topic, or much clue what the content of a business degree might be, what these students want – what they show up for - are the skills to secure a well paid job. Having worked in both departments, I will argue that archaeology is in fact just as able to provide students with a route to generic graduate jobs, but often does not market itself as such. I will share the model of employability teaching used in my current school and invite discussion about whether it would be beneficial for archaeology and other subjects to adopt a similar model.

10:55 | Session organisers
Discussion

11:10 | BREAK

11:40 | Caitlin Kitchener, University of York
In Small Things Forgotten: PhDs, pedagogy, and teaching historical archaeology

How do you teach according to your pedagogy in a module you did not design, have four two-hour seminars to transmit important archaeological themes, and as a PhD student? The power dynamics of the learning space are complex and layered: I am both a staff member and student, I have materials to work within, and I am not necessarily teaching every group. In this paper I will discuss my experiences teaching on a four-week module block Themes in Historical Archaeology: Modern and connect them to wider experiences of PhD students who teach. I attempted to include a queer pedagogy through introducing moments of discomfort and disrupting the rhythm of the seminars.

As well as making these connections, I will argue that historical archaeology (defined loosely as c.1500-c.1900) needs to develop its own pedagogy and teaching needs to incorporate and value historical methodologies. It is speculated that increasing the appreciation of history, text, and its methods in the classroom could be beneficial to future relationships between history and archaeology. Historical archaeology is in the position to guide students into history, heritage, archaeology or a combination. What small things about teaching, learning, and other disciplines can we remember to improve, enhance, and enthuse our archaeological pedagogies?

12:00 | Caradoc Peters, Truro College, University of Plymouth
Autism -Reality & Practice

The idea of an ethnography of student cohorts is useful in analysing their needs and therefore how to teach them. Hiving off students with different conditions (or just ignoring them and hoping for the best) does not help with employability or even integration with the rest of the group. Many lecturers have limited experience of autism, Asperger's or even prosopagnosia and other conditions that limit a student's ability to 'read' other people and their experiences. They may be concerned when common modes of assessment, and the teaching that leads up to them, prove difficult or even insurmountable in achieving successful outcomes. The recent reduction in funding for learning support such as note-takers and study-advisers places the lecturers and students in a direct interface without intervening interpretation or mediation.

Consider the nature of assignments that are traditionally set. They often require hypotheticals. Sometimes assignments can ask a student to imagine circumstances that whilst realistic are not real. Other times, they may include open-ended questions that do not necessarily have a specific answer, or answers, but rather attempt to test the students' critical abilities in putting together an argument. Furthermore, if an assignment relates to experiences that have already taken place, some students may not have the advantage of 'mind's eye' in their sensory recall.

It is possible to make allowances for over-literality, but actually there are benefits to increasing the realism of assignments for all students. This can involve using real workplace or research formats, and by selecting real sites and artefacts that have been investigated before, but not from the viewpoint required by the assignment. Reflective assignments or others that contain an element or elements of past sensory experience can be front-loaded. One can ensure that students collect and collate written, audio-visual and tabulated data collected in advance for the assignment. All these solutions are good practice for any student.

12:20 | Catriona Cooper, University of Cambridge / University of York
Multisensory pedagogy: listening and feeling as part of the learning process

Archaeology and museum studies are highly adaptive disciplines and quickly adopt methods, approaches and theories developed elsewhere. However, what is critical, is that the disciplines, however practical, take on a fundamentally visual focus (think viewsheds, Munsell charts and do not touch signs). However, we also know that we can experience and learn in a non-visual way. In this presentation I am going to touch on two non-visual ways of approaching

elements of archaeology; through 3d printing and touch as explored at the Fitzwilliam Museum, University of Cambridge, and through acoustic exploration developed as part of the MSc Digital Archaeology at the University of York. Through these two engagements, which I hope delegates will take part in, I will show how taking a visual approach to teaching a non-visual subject can limit our understanding and interpretation of the archaeological record. Further, that we need to develop appropriate and varied teaching strategies to impart knowledge that goes beyond the lecture, seminar or exhibition. Please be aware that this presentation will involve the popping of balloons and interactivity.

12:40 | Session organisers Discussion

TAG39 | Archaeology and the camera truelle: theorising archaeology through the moving image | Room Clarke Hall (Level 3)

Organisers: Kate Rogers; Department of Archaeology, University of Southampton • Angela Piccini; University of Bristol • Tanya Freke; SCAPE

By 2022, it is predicted that video will account for 82% of global internet provider traffic (CISCO 2019). In other words, the moving image is set to become humanity's dominant form of internet communication. Is archaeology ready for this? Archaeologists have embraced filmmaking as a form of recording, reporting, and promoting their work since at least the 1910s, and today, social media abounds in archaeologist-made videos that promote or report archaeological work and values. But can we use filmmaking practices (including videography and animation) to dig deeper than functioning merely as an illustration, record, or PR? Artists, documentary filmmakers, anthropologists, and journalists have long used the medium of filmmaking to ask and answer complex questions about the world in ways the still image and the written word cannot. Borrowing Piccini's concept of the camera truelle ('camera trowel', based on Astruc's concept of the camera-stylo, or 'camera-pen', Astruc 1948, in Piccini 2015: 2), we suggest that for archaeology to make the most of video communications in the 21st century, archaeologists must learn to 'write' with the moving image. This session invites archaeologists and aligned heritage and media practitioners to discuss, screen, and share film, video, or animation works (completed or in-production) that actively use the medium of the moving image to generate and construct archaeological knowledge and theories. Speakers are also invited to develop their presentations into articles as part of a planned edited volume on the subject.

Keywords: film, video, animation, recording, drones, underwater filming, ethnographic film, CGI, 3D modelling, film archives, online platforms, databases, social media, live streaming, research design, film theory, media theory, archaeology theory.

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Piccini, A. (2015) 'Forum: Media Archaeologies: An invitation', *Journal of Contemporary Archaeology*, 2 (1), pp. 1-8.

9:30 | Session organisers Introduction

9:35 | Tessa Poller, University of Glasgow Re-living Time Past – Capturing Moments of Creation

I naively took up the camera during an excavation I was directing in 2014. It was already seven years into an established archaeological project. As I reflected on my work, the more I wanted – needed - to explore what influenced my interpretations and, specifically, I wanted to delve into the unacknowledged ambiguity that seemed to surround me (Gero 2007). I attempted this from two directions. One was through a collaboration with digital artists to produce an app to engage others in the process of archaeological interpretation (Poller et al 2016). The other direction was a personal journey with the camera. This was an opportunity for me to look from another angle at the unconscious actions and unremembered events which are vital to the creation of interpretation. Although I was inspired by reflexive post-processual approaches, I did not employ a strict methodology. I felt free to be experimental. The standard recording practices I had constantly used and taught to students were no longer engaging me and the camera provided a source of creativity. Archaeological interpretation is creative, but the means in which we acknowledge and engage with this creative process is constrained by our standardised methods of practice (Perry 2018). This paper reflects my journey through the camera lens; employing different techniques, confronting challenges in expressing ambiguity, questioning standard practices in archaeological recording, and becoming increasingly inspired to extend my experiments with motion and different media to express the messiness of archaeological interpretation.

Gero, J. 2007 'Honoring Ambiguity/Problematizing Certitude', *Journal of Archaeological Method and Theory* 14(3):311-327.

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blog, 10 September 2018, Cambridge Core blog, viewed October 2018. <http://blog.journals.cambridge.org/2018/09/10/what-does-it-mean-to-do-good-archaeological-interpretation/>).

Poller, T, Watterson, A, Baxter, K, Anderson, J, and Duncan, K. 2016. 'Designing Digital Engagements: The SERF Hillforts Project'. <http://www.seriousanimation.com/hillforts/>

9:53 | Jennifer Beamer, University of Leicester Reconnecting Archaeological Textiles: Integrating Visual Media

Visualizing the doing of archaeology can have an astounding impact on society, if the success of Time Team is to serve as an indication. The episodic nature of the show and its presence on a viewing platform like YouTube has increased its binge-worthiness to countless demographics across the globe. The filmography of the show and accessibility that YouTube offers creates a powerful tool that generates interest, awareness, and passion, years after the final episode aired.

Ancient textiles and the prehistoric societies that produced them have been researched by a small group of niche specialists. Academic paywalls often deter hobbyists from accessing the scholarship of those experts. YouTube, owned by Google, is the largest search engine for videos in the world (Wagner, 2017). The case study presented in this paper reflects on the break-up between the study of textiles and production, and craft tradition and hobbyists through the lens of a content creator. Archaeologists are well aware of the impact changing technologies had on past societies, even with the partial picture of the archaeological record. Content creators are influencers and have a potent ability to drive social interests. Interesting educational videos that adapt to the ways people engage with the world in 2019 is one way to reconnect academics and crafters, and one which re-solidifies this long, disassociated relationship.

Wagner, A. (2017) 'Are you maximizing the use of video in your content marketing strategy?' Forbes 15 May. Available at: <https://www.forbes.com/sites/forbesagencycouncil/2017/05/15/are-you-maximizing-the-use-of-video-in-your-content-marketing-strategy/#432572b73584> (Accessed: 2 September 2019).

10:11 | Dr Chloe N. Duckworth, Newcastle University Is the lens mightier than the pen?

Looking through the lens at experimental archaeology is forcing me to think in a different way to note-taking. Perhaps it is more emic. Perhaps it is simply the benefit of tackling the problem from a different angle.

Recently, my research team has been reconstructing medieval craft 'recipes'

for glassmaking. This is tricky, because we know that the written word is a poor medium through which to report craft practice, and yet, having finally unpicked what a recipe may be trying to tell us, we will carefully reassemble these results into a 'REFable' text. The next researcher will be faced with not one, but two inaccessible sets of words and diagrams to decode into an idea of craft practice.

Recently, I have begun to film the work we do, capturing the experiential sides of experimental archaeology, from the practiced movements of a craftsman's hands, to one student's surprise at how his recreation of medieval glassmaking struck him as an alchemical, transformative act.

Academics are dismissive of film's brevity and omissions, and yet we allow all sorts of omissions from text. A text simply cannot convey the busy-ness of a reconstruction Roman glass workshop, for example, but plonking yourself in the middle of one with a camera and capturing the legs running past you certainly does so. We miss a trick by failing to harness this medium more effectively within the formal, academic discipline (with the possible exception of ethnographic films). I'd like to consider what might happen if we shift focus.

10:29 | Annika Larsson (in collaboration with Mohammed Haji Younes), Uppsala University and Research Lab at University of Arts, Crafts and Design in Stockholm

Art (e) Facts: Objects as Subjects in Archaeological Research and Presentation

Humanistic/social science is traditionally based on mainly theoretical contexts for both analysis and reporting of results. However, text presentations rarely reach out for further dialogue - neither to researchers nor to a general public - not even to basic education. Art practicing researchers have the privilege of seeing alternative research methods and supplementary problem solutions. Documentary film-making is an alternative form for both research and presentation - an art form that can question, explain and influence. Documentary film is based on realistic events, in the present project by letting objects occupy the subject's room and story. Norm-analytic research and presentation methods involve scientifically based approaches that deconstruct and analyse norms as social construction in time and space.

On the basis of a norm-analytical model archaeological objects are not only judged on the basis of manifest descriptions, but are also activated as subjects that can tell about intangible values beyond our own cultural understanding. Our preliminary results show that manifest expressions can be dynamic and allow changes while latent content should be static, if a story will last over time and space. In a comparative study of two film animations about Ronja

Rövardotter (Astrid Lindgren) we can as an example show that the social status of the robbers, reflected through the attire, is shifted from an original social underclass to a Viking Age elite environment. In a fairy tale this may happen, but when norm shifting takes place within cultural-historical research the entire knowledge society is affected (Larsson & Lind 2019).

10:47 | BREAK

11:07 | Colin Seymour, University College London

Reading between the lines: Interpreting ancient murals at Belsay Castle using video and a semiotically informed analysis of heraldry

Belsay Castle, thought to date from the late 14th century, is a peel tower located in Northumberland. Adjoining the Castle are the ruins of an extension built by Thomas Middleton and his wife in 1614. The estate also features a 19th century hall and other buildings. After passing through a large quarry garden, visitors can access the castle. Situated on the walls of the great chamber, are the remains of 'ancient mural paintings' from the 15th century. The 'frescos' are in two parts and form upper and lower schemes. The upper scheme features 'a rare naval scene', which has been researched by the Conservation Studio, in conjunction with the Courtauld Institute. The lower scheme details tree trunks, with branches and visible roots. Shields with coats of arms hang from the branches of certain trees. This article suggests that semiotics and video can assist in deciphering the hidden codes behind the murals. As such, it sheds light on those who lived at Belsay and who were also intimately connected with the place.

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11:25 | Kate Rogers, Department of Archaeology, University of Southampton

The truth about truth in filming archaeology

The documentary modes of 'direct cinema' and 'cinema verite' offer radical approaches for using film to capture a "higher truth" that arguably provides a closer index to reality than text or photography – a truth documentary practitioners and theorists allege can surpass scientific reporting, social-media publicity, or procedural instruction. But do archaeologists actually want this kind of filmmaking applied to archaeology? Can we handle the truths such documentation might tell us about our discipline, our practices, and ourselves? In this paper I share my 10-year journey thus far through non-fiction filmmaking in archaeology, and reflect upon how the more I film archaeology, the harder I find it is to capture "truth" on film within archaeological contexts. My filmmaking experiences range from creating corporate videography about Australian Aboriginal sites in an commercial archaeology setting, to making short multi-modal documentaries about Aboriginal sites with a social-justice lens, to making promotional social media videos promoting UK academic archaeological research, to more recent attempts to create feature-length verite-style documentaries during my PhD. Throughout experimenting with all these formats and approaches I have found filmmaking to be a technical, creative, emotional, and theoretical rollercoaster – but ultimately, I find I am still yet to capture the "higher truth" that the documentary mission champions. In this paper I interrogate the merits and limitations of documentary filmmaking in an archaeological context, as well as my own growth and limitations as a filmmaker – all of which I could only discover through practice – and I consider the implications of this for filmmaking in archaeology going forward.

11:43 | Colleen Morgan PhD, Lecturer in Digital Archaeology and Heritage, Department of Archaeology, The University of York

The disastrous fun of immersive archaeological storytelling through 360° video

As an archaeologist who plays with digital media, I have been particularly interested in emerging visualisation technologies and their ability to re-frame our understanding of the archaeological subject. In the case of 360° video the visualisation has radically altered this frame, stretching the usual array of filmic affordances to full surround. For example, even relatively mundane use of 360° video in fieldwork requires a complete staging of the archaeological *Mise-en-scène* for an "authentic" immersive experience. The performance of archaeological work must be completely realized and the media maker, previously hidden behind the lens, now must hide from the camera entirely if they do not wish to be in the scene. This highlights ongoing issues regarding the panopticon and surveillance in archaeology but also what Aitamurto (2019) has identified

as “normative paradoxes” within the use of the medium in journalism regarding the perception of accuracy and increased emotional impact compromising the “authentic capture.” Finally, for every slick, successful product, there are the failures and mistakes, our digital monsters, the astonishing wreckage of our experimentation that I often find more revealing and compelling. In this paper I explore the practicalities, eccentricities, critical potential and the disastrous fun of 360° video as an emerging technology within archaeology and invite other participants to help forge a more meaningful practice of immersive storytelling in our discipline.

Aitamurto, T. (2019). Normative paradoxes in 360° journalism: Contested accuracy and objectivity. *New Media & Society*, 21(1), 3–19.

12:01 | Tanya Venture, The SCAPE Trust / University of Exeter That's a Wrap; film as an intrinsic part of project evaluation

Since 2012, SCAPE has worked with citizen scientists and local community volunteers on the Scotland's Coastal Heritage at Risk Project (SCHARP), a four-year project designed to record and interpret archaeological sites around Scotland's dynamic coastline. The project ended in 2016 and as part of the evaluation process SCAPE decided to compliment the written report with a set of three evaluation films. Throughout the project film was used as a key as component and it seemed a natural progression that it too would play an intrinsic part in the final report. In September 2015 I was hired to lead on creating these films. The SCAPE Trust have used film extensively as a method of investigation, recording and communication which created a great atmosphere to compliment my own background as both an archaeologist and filmmaker.

This paper will look at the many different ways that film was utilised within the project itself and how it became a critical element to the evaluation process and final reporting product. It will discuss the practical aspects involved in creating these films, with a vast array of professional and non-professional stakeholders, and just how it was used to help tell the story of such a vast project. The paper will end with a critical discussion of how well the techniques worked and the potential for the future use of film within archaeological project evaluation.

12:19 | Konstanza Kapsali, Filmmaker; Katerina Markoulaki, Filmmaker Nostalgia for lost Futures: the case of Athens. A video experimentation with the palimpsest of material remains in the Greek capital.

In his 1993 book *Spectres of Marx*, Jacques Derrida introduces the concept of Hauntology, to refer to the way in which nothing enjoys a purely positive existence. He claims that everything that exists is possible only on the basis

of a whole series of absences. In ‘Ghosts of my Life. Writings on Depression, Hauntology and Lost Futures’, Mark Fisher seeks to redefine the concept by diving into the connections between pop culture, politics and personal life, questioning if his struggle with depression was an individual or a cultural problem, a collective symptom resulting from the “closed horizons of capitalist realism”.

The video work “Nostalgia for lost Futures: the case of Athens” (in progress) uses Hauntology as an inspiration and a critical lens to approach material remains or representations of the past (mainly the Classical past) in the present of Athenian cityscapes. It creates a hypothetical landscape, and thus, a new cityscape based on the archaeology of absence, in order to tackle the established approach to monumentality and collective memory in the Greek capital. Which material remains are prioritized over others? Which cultural period is officially showcased and why?

The video work will be presented in incomplete form, as part of an ongoing theoretical, but primarily visual, research project on the palimpsest of the Athenian cityscape.

12:37 | Jaime Almansa-Sánchez, JAS Arqueología, Madrid / Incipit-CSIC; Jesús Alonso, Independent Researcher; Felipe Muñoz, Independent Researcher; Guillermo Palomero, Complutense University of Madrid Four views on a dildo, and other stories of #fakearchaeology

#fakearchaeology is about contemporary representations of the past, excavated from abandoned leisure sites. A form of contemporary archaeology that talks about the use of the past in the present. During the last days of May 2019, a group of four archaeologists started to approach some sites in order to develop methodologies for the interventions... and decided to record it.

This ‘paper’ is a screening of four views of fieldwork. Archaeology and daily life in the birth of a new project. An amalgam of clips that try to tell the story of these days, ourselves and the sites. Can these images tell more than a thousand words? We will try to disentangle what we recorded, what we edited and what we actually did.

12:55 | Session organisers Closing statements

TAG40 | Excavating Archaeology: The Power of Process | Room 728

Organisers: Abbey Ellis; University of Leicester and Ashmolean Museum, Oxford • Beth Hodgett; Birkbeck College, University of London & Pitt Rivers Museum, Oxford.

When working on an excavation, we move down the stratigraphic profile of a site, stripping away layers as we define new contexts. In moving down through the soil, we build up an understanding of the site, adjusting our approach accordingly (Hodder 1999). But the work of archaeology does not end when objects are lifted from the ground. Processes such as conservation, restorations, and subsequent de-restorations add physical layers to the surface of objects as we attempt to organise and interpret them. We also build up by adding metaphorical layers of meaning. Finds become enmeshed with other objects through the generation of archival records, practices of storage and display, and through the making of reproductions. With the recent archival turn in archaeology (Baird 2011; Baird and McFadyen 2014) the excavation of these accumulated layers of meaning has become part of archaeologist's work. This opens up the idea of the field site, demonstrating an urgent need to examine these processes of meaning making across a variety of settings. We invite commentators to discuss the fundamental methodological questions of where and how we construct archaeological knowledge and the power that these processes hold over our understanding and interpretation. Papers could consider, but are not limited to:

The production of knowledge in the archaeological record and excavations in the archive

The use of reproduction-making in learning about the past

Restoration and de-restoration as shaping perceptions of ancient objects and societies

Conservation as interpretation

Ethnography as a tool for excavating archaeological knowledge.

References:

Baird, J.A. 2011. Photographing the Dura Europa's 1928-1937: An Archaeology of the Archive. *American Journal of Archaeology* 115(3), 427-446.

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Hodder, I. 1999. *The Archaeological Process: An Introduction*. Blackwell Publishers: Oxford.

9:30 | Session organisers**Introduction****9:40 | Abbey Ellis, University of Leicester and Ashmolean Museum, Oxford****Cast in the Past: Histories Ancient and Modern**

Where do we construct archaeological knowledge? During my time as a classical archaeology undergraduate, my answer would have been simple: "in the lecture hall." I was taught about antiquity using plaster casts: exact replicas of ancient Greek and Roman sculptures made from Plaster of Paris. These casts are primarily used as archaeological teaching tools: one does not look at them but through them to understand the ancient world. But during my PhD, I began to look at casts as objects in their own right. By talking to visitors in the Ashmolean Museum, Oxford's Cast Gallery, I learned that casts too were valued due to their status as historic objects, as well as the fact that they had ancient precedents. The evident visitor interest in ancient casts led me to question just how prevalent this plaster sculpture really was in antiquity. My research argues that plaster statuary was more visible in antiquity than previously thought: the existing archaeological evidence for plaster statuary in the ancient world, including the famous Baiae casts and the Begram plaster medallions exhibited by the British Museum in 2011, might be reinterpreted. In this paper I will demonstrate that looking more closely at the tools used to teach archaeology can (a) provide a better understanding of how our experiences of archaeology have been shaped and (b) help us to better understand the past.

10:00 | Annelies Van de Ven, Université Catholique de Louvain**Questioning the Copy: Squeezes as Subjective Interpretations in the Archaeological Record**

Squeezes were once the preferred medium for documenting inscriptions in the field. Though they have recently been replaced by digital techniques, collections of paper squeezes continue to be used as sources for both teaching and research on ancient texts. The physical interaction with an inscription that is required to make a squeeze gives it an air of being an accurate copy, a direct imprint in paper of the engraved text. However, squeezes are far more complex than they let on.

The squeeze itself can be cropped, divided or retouched, while the inscription itself is continuously transformed both physically and conceptually through its publication, display and restoration. This divergence in the two artefacts' biographies calls our understanding of original and copy into question. Instead of treating squeezes as immediate likenesses of the originals, we should consider them as traces of the research process, indicative of archaeological responses to material and textual heritage.

This paper will use examples from Musée L's collection of early Christian

squeezes made at the turn of the 20th century in Rome by Belgian archaeology and theology professor René Maere. By comparing the squeezes with their related inscriptions across Rome, and placing these comparisons within the context of archaeological developments at this time through the use of Maere's archives, I will highlight the tension inherent in collections of epigraphic squeezes as both scientific records and subjective interpretations.

10:20 | Chloë Ward, UCL

Counting cards – Archiving the Excavation and Excavating the Archive

In Flinders Petrie's 1925 publication of the Tombs of the Courtiers excavation at Abydos (1921–1922), 121 burials are listed in the appendices. The information provided for each of the burials is primarily based on a specific archival document known as a tomb-card. Exploring archival material in the Petrie Museum has indicated that there are in fact 682 surviving tomb-cards from this excavation. This type of material is typically used by archaeologists to extract unpublished data about the remains and their context. However, exploring the way that each card was filled out or even numbered reveals just as much about the methods used and the production of archaeological knowledge. Subtle differences in the way that burials were recorded in the Archive also begin to emerge. What can the basic information, numbers, page indications and annotations on archaeological archives reveal about practices of constructing archaeological knowledge? This paper will consider examples of historical archaeological archives and how they fit together, as well as within the wider contexts of archaeological sites themselves, their publications, and objects in museums. Can we piece together the archival and recording processes of this information over time, and what can be established by exploring the life cycle of this information? Rather than considering the archaeological archive as another tool in archaeological research, archive production in archaeology and the role of archival processes in knowledge production will be considered.

10:40 | Dr. Heather Keeble, Independent researcher

Many Hands in the Pot: the production of archaeological knowledge in nineteenth-century Britain

Today we assume that archaeological knowledge is produced by professional archaeologists and academics, excavating in the field, and then diluting the results for a wider audience. This 'top-down' model of information transfer, from expert to public, is not appropriate for archaeology in the nineteenth century. The majority of finds were made accidentally by labourers, whose decisions affected the survival of artefacts and had a huge impact on the dissemination of archaeological knowledge. This paper uses two case studies, starting at the point of discovery and following the chain of information from the local to the

national scene, through the press, personal networks and journals. It looks at the ways in which archaeological knowledge is selected and exchanged, with each stage being filtered for a variety of motives. Only close examination of the whole process can lead to an understanding of the factors influencing the information that is later taken as 'fact'.

11:00 | BREAK

11:30 | Beth Hodgett, Birkbeck College, University of London & Pitt Rivers Museum, Oxford.

"Our footprints in these sands of time": Time, travel and legacy in O.G.S. Crawford's photographs of Sudan

In 1952 O.G.S. Crawford scrambled up the side of a sand dune, leaving behind him a trail of footprints as he began to plan the extent of a ruined fort on the banks of the Nile. Later that day he mused in his diary "Our footsteps in these sands of time will be obliterated by a few strong winds".

For the past seven years Crawford had been working fervently on a project that was to become *The Fung Kingdom of Sennar*; a weighty and ambitious volume of historical research which strayed far from the more practical manuals on aerial photography and field-archaeology which he is most well-known for in the present. Yet, in his final years Crawford predicted that it was *The Fung Kingdom* that would be his most enduring legacy. In this paper I explore Crawford's process of crafting his own legacy; from the deliberate placement of selected archival records in university archives, to ambitious attempts to recreate the journeys of nineteenth-century explorers in Sudan. I argue that Crawford's photographs of Sudan, taken between 1950 and 1952, played a critical role in this legacy building project. But in the present, this corpus of work has been barely acknowledged in contemporary accounts of his life, so by returning to these neglected archival prints I reflect on process of remembering and forgetting in archaeological archives.

11:50 | Dr. Katy Soar, University of Winchester

Mino-tourism: Picture postcards and the creation of the Minoans

Sir Arthur Evans' excavations at the Palace of Knossos on Crete were the beginning of the development of what is now the most popular tourist spot on the island. From the start, this site was created to be a living monument, a theatre of the past, albeit a specific vision of the past, and one grounded in modernity.

Evans was aided in his endeavours by another innovation of modernity – photography. Photography allowed for quick, accurate recording of things and

its placing of distant objects, places and people, directly in front of the viewer, had the apparent effect of abolishing both time and distance. Similarly, modernist interpretations of Knossos contradicted the distance between the ancient and the modern. I wish to show how popular photographic representations of Knossos—namely, picture postcards—worked to further the idea of Knossos as the cradle of European modernity by examining them as interpretive frames which were used to make sense of and shape contemporary ways of viewing the past.

The heyday of the tourist postcard was the Edwardian period—the period which coincides with the Evans excavations. Through their mass-production and circulation, postcards transformed a place into a commodity for global consumption. This talk offers an overview of my developing research in this area, by examining examples of these representations of Knossos to show how they produced an enduring picture of the Minoans and consider how far the performativity, circulation and consumption of these specific images of the Palace authenticate understanding of the past.

12:10 | Jonathan Paul Mosca, University of Aberdeen The Language of Archaeology: How the Presentation of Archaeological Research Changes in Different Languages

Presenting archaeological findings is essential in the development of the discipline. The peer review and publishing process are a means to ensure that up-to-date information is available to archaeologists the world over. This presentation highlights how vastly differently archaeological findings are portrayed to different audiences. When researching archaeological sites in one language, particularly one foreign to the site's location, there are challenges faced that researchers may not even be aware of. From one language to another information may be: skewed or altered to appeal to trends within the academic culture of the published language; present ethnographic information differently; be presented from an alternative theoretical perspective, or without a theoretical background at all; simply be unavailable.

Focussing on Spain's Castro de Baroña, the presentation compares scholarly articles available in Spanish to those in English. It then draws from wider and more diverse examples, showing how the differences in published knowledge between languages on an important archaeological site can alter perception of a site, or an entire region's archaeology. Findings explore how colonialist, Marxist, and feminist archaeological theories are variously applied in different languages.

With findings that expose a shortcoming in the availability of archaeological

resources to a global network of archaeologists, this is a matter of consideration that has surely affected and will continue to affect the perception of archaeological findings and its implementation in further research. This is especially true in an international context.

12:30 | Mark Dolan, University of Southampton & British Museum Boats out of Water: Tracing the impact of whim, bias and disinterest on archaeological knowledge through Cypriot terracotta boat models

In the beginning, it was all about objects. Artefacts piqued the antiquarian interest in a way that nothing else on Cyprus did. Objects made money and motivated excavations, furnishing museum cases, the pages of auction catalogues and even the occasional pharmacy along the way (Merrillees 2014). The archival turn is now changing how we engage with the objects and their histories, and although terracotta boat models may not be at the forefront of these discussions, these seemingly innocuous objects have plenty of stories to tell.

Starting with one of the early systematic excavations on Cyprus, this paper presents the challenges of incomplete, muddled, and inconsistent data. In the 1890s museum cabinets beckoned and excavations filled them, with some artefacts falling easily into starring roles. Others were less glamorous. Enter terracotta boat models. Although some examples are detailed, impressive and widely discussed (e.g. Steffy 1996; Basch 1999; Carbillet 2011), others—often from the same sites and deposits—have received less preferential treatment. The whims, biases and inclinations of excavators, curators and scholars alike have shaped what we know, how we discuss, and how we represent these objects.

Objects' histories bear the scars of the changing socio-political worlds in which they have existed. The methods, models and frameworks that become embedded and fundamental in academic study require a heightened focus in collections-oriented research. This is explored here with a brief glance at the era-defining work of the Swedish Cyprus Expedition (spanning from 1927-1972) and its impact on Cypriot archaeology to this day.

12:50 | Session organisers Discussion

TAG49 | Publishing Power | Room 826

Organisers: Lisa Lodwick; University of Oxford • Zena Kamash; Royal Holloway University

Publishers and editors together form one of the most powerful gate-keeping groups in archaeology and academia more broadly. In this session, we invite authors, editors and publishers to discuss the power imbalances in publishing practices, both in the current landscape of neo-liberal universities and throughout the professionalization of archaeology during the twentieth century, and to explore what measures can be employed to bring about more publishing parity. Potential topics for discussion include:

Diversity

How can we ensure that under-represented groups have equal access to publishing?

What data exist to explore issues of diversity amongst e.g. authors, editorial boards, reviewers, commissioning editors etc?

What are the relationships between moves to ‘decolonise’ curricula and publishing?

Are there models and approaches in different disciplines from which archaeology might learn?

Open Access (including, but not exclusively, Plan S)

What might an Open Access future look like for archaeology?

Would an Open Access future entrench current power imbalances or bring about more equality?

Are there different sets of issues for e.g. journal and book publishing?

To what extent might this be driven by current or future REF plans?

Data sharing

Who has financial access to digital repositories such as the Archaeology Data Service?

How do issues of career precarity link to data sharing?

In what ways and to what extent are senior gate-keepers in journals playing a role in improving data sharing?

Language

There are significant access problems around language – are there potential tech solutions to these issues?

Canon vs textbooks vs public-facing (trade) books

Who gets to write the key parts of the canon?

Are textbooks and public-facing (trade) books of more importance for wider communication of archaeology?

But under-respected within academia?

What are the relationships between publication venue, publication format, accessibility and curriculum development?

What are the power networks controlling inclusion or exclusion from reading lists?

9:30 | Zena Kamash, Royal Holloway University; Lisa Lodwick, University of Oxford**Publishing Power: the power nexus in 21st century academic publishing**

This paper acts as an introduction to the session Publishing Power, and aims to set out the major power inequalities in contemporary publishing. Academic publishing is often veiled in secrecy, yet different actors have a range of powers over what gets published, by whom, and where. In this introduction, we will provide a brief overview of some of the key current issues in publishing, for example the impact of Plan S, the Open Access Monograph Review, UKRI and REF Open Access policies, peer-reviewing and the increasing adoption of metrics. In addition, we will reflect on data relating to some of the current inequalities in current publishing practices, relating to gender and ethnicity.

9:40 | Amara Thornton, University of Reading**Canonising Archaeology? a publishing history**

In 1930 the archaeologist Stanley Casson wrote a short book for Ernest Benn’s ‘Sixpenny Library’. Casson’s *Archaeology* was part of an innovative paperback interdisciplinary series of introductory texts to various academic and popular subjects written by ‘experts’. At the time, Casson was Reader in Archaeology at Oxford University, but also a writer and burgeoning radio broadcaster. Casson’s text shows the integration of the discipline and profession of archaeology into public cultural and intellectual life. Drawing on research for *Archaeologists in Print: Publishing for the People*, this paper will examine the history of popular archaeology publishing in the late 19th and early 20th centuries, a period of critical development in and institutionalisation of archaeology. It will present some of the key publishers who worked with archaeologists to produce texts and series that aimed to capture and ‘canonise’ archaeological research for a wide audience. It will explore the role of genres and forms of publishing – from books to serials and periodicals – to evaluate the modes by which archaeology was communicated. The paper will argue that in order to understand the structure of archaeology’s literary ‘canons’, one must look beyond scholarly journals and publishers and see a wider history of communication. In order to construct more inclusive canons for the future, we should acknowledge and learn from those that existed in the past.

10:00 | Andrew Reinhard, American Numismatic Society How to Publish Original Archaeological Research without Paying Open Access Fees

As more academic journals appear as online-only or have an online digital edition, the more opportunities there are for scholars to publish their work as Open Access, breaking down barriers such as paywalls, embargo periods, and access limited to those privileged with either institutional access or the ability to either receive or purchase print editions of the work at the time of publication. Unfortunately, many journals (or the companies that publish them) either refuse to offer articles as Open Access, or charge authors fees to cover the cost of production thereby recovering imagined lost revenue. Charging authors to publish their work in a Tier 1 or 2 peer-reviewed journal is both immoral and unnecessary and runs counter to one core mission of research: to publish it as quickly as possible to as wide an audience as possible. Publishers can do better, and authors have a choice on where and how to publish their work without having to pay for it out of their own pockets.

For ten years as the publisher of both the American Numismatic Society and the American School of Classical Studies at Athens, I have been able to publish archaeological research as Open Access without charging authors anything and without losing revenue. My presentation will explain to publishers how to do this and will show authors how to negotiate for no-fee Open Access publication, destroying the power imbalance between the publisher and the published.

10:20 | Leah Hewardine, Royal Holloway Breaking down the barriers in grey literature and publications

Public outreach with developer-funded sites is not standard practice and, as a result, the only information potentially available to the interested onlooker is the final site report or publication. Government policy on the Historic Environment prescribes that preservation by record is the agreed alternative to preservation in situ for developer-funded archaeology and the National Planning Policy Framework requires that these records be made publicly accessible (DCLG 2018, p.56.199). These unpublished client reports, aka 'grey literature', certainly fulfil government policy requirements but are not written with a wider audience in mind. Grey literature is freely available, however, online and via the Archaeology Data Service. These reports may be too technical in language and presentation for multiple publics and published material, such as monographs, pose similar issues. This can further sever the public from engaging with their local historical landscape. Previous research has found that there is widespread dissatisfaction among archaeologists with grey literature reports and publications (Jones et al., 1999), but there has been little research into how the public engage with this material. I have conducted focus groups

with multiple publics to investigate the barriers that exist within grey literature and publications that effect understanding, engagement and enjoyment. This paper will discuss these findings and suggest what measures can be taken to remove these barriers and improve accessibility for multiple publics.

References:

Department for Communities and Local Government. (2018) The National Planning Policy Framework. London
Jones, S. et al. (1999) 'From the Ground Up: The publication of archaeological projects', <https://intarch.ac.uk/journal/issue14/4/concsum.html>

10:40 | Usama Gad, Ain Shams University Eurocentrism In Print And Digital Papyrology: Decolonizing A Troubled Archive And A Narrative Of Knowledge And Power

During the eighteenth and nineteenth centuries the founders of papyrology built a massive archive of Egyptian papyri to support their research and teaching with original artefacts. The dispersed collections of these papyri is, to me as an Egyptian scholar of Greco-Roman Egypt, a troubled archive with a complex legacy of imperialism and colonialism. Building upon my experience over the past two decades at the leading Egyptian institution in this field i.e. Ain Shams University in Cairo and using print and digital specific samples from this archive, I will seek to explore and to illustrate some of the papyrological scholarly injustices visible in archaeology and modern academia, such as Eurocentrism, marginalization of underrepresented groups scholars and scholarship invisibility. The case of Egypt and the Egyptians in this regard is extremely illuminating and telling. Theoretically and practically, the epistemological dilemma of papyrology is too clear to be ignored. While the body of knowledge in this discipline was, and to a larger degree still is, produced by Western individuals and institutions of higher education and culture, its archive is an Egyptian archive of historical documents. National societies both sides of the globe became recently extremely critical of the contaminated body of knowledge produced in this field, of the injustices of imperialism, colonialism, nationalism and of Eurocentric narrative of the human past. The result is a fierce struggle for financial recourses and for existence, in which only individuals and institutions committed to public (and global) access to education and knowledge will survive.

11:00 | Elizabeth Brophy, John Wiley & Sons Ltd Thinking about Open Research: Accessibility, Transparency, and Impact

Open Access has been a key talking point in academic research for the last twenty years, but in the past 12 months has come to dominate the conversation. Despite this apparent focus, it is important to remember that many scholars are

not familiar with the context of OA, and that it is only one very prominent spoke in a larger wheel that is better termed Open Science or Open Research.

Open Research is a wider concept that encompasses not only Article Publication (Open Access) but also Data, Peer Review, Collaboration, and Tools. In this talk, I propose to contextualise Open Access within Open Research and outline the developments happening now in the journal publishing landscape. I will also discuss the future development of Open Research in scholarly communications and specifically think about what this might mean for the varying disciplines within the Archaeological community.

11:20 | BREAK

11:50 | Daniel Stansbie, Cotswold Archaeology

Open access, open data, open standards (?): sharing data generated through developer funded archaeology in the United Kingdom

The last decade in British archaeology has seen an increasing overlap between developer funded and academic archaeology with the development of the so called ‘big data’ projects, which have used huge amounts of developer funded data to develop groundbreaking new syntheses, particularly for the Roman period. It now seems to be almost universally accepted that ‘big data’ has been a good thing and that the future of developer funded data must be open access. However, behind the scenes there is still a good deal of disagreement over how this open access future is to be achieved; for example, whether through bespoke databases hosted on websites such as the ADS, or through the uploading of grey literature reports without supporting data to the websites of individual organisations. Should data standards be enforced? And if so how? Through the peer review of supporting data sets? Or should we all just learn to live with ‘characterful data’ – relying on future, yet to be realized machine learning algorithms to make our data sets talk to each other? This paper will explore some of these issues using a ‘big data’ case study developed as part of the English Landscapes and Identities Project and comparing this to the speaker’s experience of generating data within a large developer funded commercial practice.

12:10 | Meredith Carroll, Manchester University Press; Daniel Stansbie, Cotswold Archaeology; Luiseach Nic Eoin, Nature; Leah Hewerdine, Royal Holloway; Andrew Reinhard, American Numismatic Society
Panel discussion

Wednesday 18th December (14:00–17:30)

TAG02 | The Materiality of Folklore and Traditional Practices | Room 728

Organisers: David Petts; Durham University • Dr. Katy Soar; University of Winchester

Traditional ritual practices, happening outside or beyond more canonical or formal belief systems can take oral and material forms. Indeed, often such practices are characterised by a blending of the tangible and intangible, drawing on multisensory engagement with cultural and natural objects, place, songs, poems, dance and prayer. This session aims to explore how such traditions are expressed materially. Drawing on conceptual and theoretical developments within folklore, archaeology, ethnography and anthropology, such as the notion of structured deposition, bricolage, relational/assemblage approaches, feminist and queer perspectives, this session will explore the materiality and physicality of folklore, traditional and customary practices in Europe and beyond.

14:00 | Session organisers

Introduction

14:05 | Zoe Crossland, Columbia University

Concerns about bodies and containment in 16th-17th century England

Witchbottles have been studied by archaeologists as a means to explore beliefs and practices around magic in 16th-17th century England. In this presentation I investigate another question: how might these apotropaic devices act as a source of evidence for changes in beliefs about the body in Renaissance and Early Modern England? The practical logic through which this material magic was composed offers another perspective on what is known historically about changing attitudes toward bodies, gender and illness at this period.

14:25 | Ethan Coyle White, UCL

In Search of the Cofgodas: History, Archaeology, and Folklore in Early Medieval England

Recent years have seen a growing utilisation of interdisciplinary approaches to popular religious belief and practice in early medieval Northwestern Europe. One largely overlooked issue has been the place of domestic spirits within the cognitive world-views of the period. This paper argues that the historical evidence, specifically two eleventh-century glosses, demonstrate the existence of such a belief in early medieval England, with such entities known in Old English as cofgodas. It argues that although there is very little direct evidence

for what these beliefs entailed, we can proffer potential interpretations by looking at later folkloric beliefs about domestic spirits recorded in England (and elsewhere) from the twelfth century onward.

From that point, it argues that we might fruitfully reinterpret forms of early medieval settlement evidence in the light of this folk belief. Prior research into 'special deposits' in early medieval English settlements, namely that of Helena Hamerow and Clifford Sofield, has greatly advanced our knowledge of this material but did not consider it from the perspective of recorded folklore. This paper argues that such 'special deposits' might be seen as gifts provided for the *cofogodas*, part of a series of exchange perhaps best understood through the theoretical framework of the 'new animism' advanced by scholars like Graham Harvey. It thus reiterates the argument that archaeologists – either of the Early Middle Ages or other periods – could open up new interpretative frameworks by paying attention not only to historical sources but also to later recorded

14:45 | Miles Russell, Bournemouth University An Archaeology of Myth-Fulfilment

The mythological foundations of Britain have, throughout the centuries, proved a fertile ground for those seeking political and dynastic stability, competing aristocracies attempting to anchor legends to particular natural places through the deployment of art, literature and monumental architecture. Archaeology has tended to approach mythology from the wrong direction, using excavated structures and other material remains from sites with legendary associations in a search for some 'deeper truth' concerning the origin of folklore. In reality, it would appear that it was mythology which provided inspiration for specific building projects, rather than the structural remains representing, in some way, the residue of genuine events which over time had become mythologised. It is only by studying the archaeology of myth-fulfilment, examining how the legends of Britain were appropriated and made real through the extreme modification of the landscape, can we truly hope to understand the grand designs, political foundations and aspirations of the Medieval state.

Folklore is often dismissed as ephemeral, having little real impact upon the tangible structures of society such as buildings and material culture. The truth, however, is rather different for, with foundation mythology providing a blueprint for power in the post Roman and early Medieval period, the desire to 'legend-truth' British folklore, anchoring myths to specific places, resulted in a profound architectural fiction, the consequences of which affect us to this day.

15:05 | BREAK

15:35 | Alyssa Scott, University of California, Berkeley Archaeology and Folkloristics at Tuberculosis Sanatoria in California

Archaeologists should study contemporary folklore to understand how daily practices and beliefs relate to emerging negotiations of power and identity. Studying folklore alongside other lines of evidence can provide insight into how archaeological sites are situated in contemporary social memory. This paper uses examples from a 20th-century tuberculosis sanatoria in California, and focuses on how contemporary legends from internet forums intersect with archaeological material, oral histories, and historical documents. Themes include access to healthcare, colonialism, the institutionalization of children, processes of identification, and the relationship between people and the built environment. Lines of evidence are often in conflict with one another, however, the archaeological research process can also function as a valuable discussion about issues which are relevant to contemporary people. Concepts used in folkloristics such as intertextuality and ostension can be helpful for understanding of the relationship between lines of evidence and emerging and enduring narratives about health, disease, and institutionalization.

15:55 | Stephen Sherlock, Independent

This paper will examine the deposition practices of a community living in north-east Yorkshire in the Later Iron Age (c. 100 BC–AD 100). It will be based on evidence collected from pits which contained a collection of objects placed in the pit in a deliberate structured manner. It is suggested the inhabitants at Street House are selecting specific items for deposit in pits. Further examples will be given from Street House and they will be compared with nearby settlements to assess the extent of this custom or practice.

16:15 | Cameron Moffett, English Heritage Defense against the Evil Eye: evidence for magic at Roman Wroxeter

Protective amulets were used in antiquity to defend the wearer or owner, usually against the Evil Eye. The Evil Eye is an ancient superstition that was imported into Britain from Rome. At Wroxeter, latterly the fourth-largest city in Roman Britain, the amulets of the 1st century AD – the military period – are almost all phallic in their iconography and most were for use on horse harness, ie by the Roman cavalry. The amulets of the civilian/urban period (2nd – 4th century AD), by contrast, were mostly for women and children and many are items of jet jewellery. Horse harness amulets still occur, but the depictions of male genitals used in the earlier period were replaced in the civilian phase by vulvate imagery.

16:35 | Ceri Houlbrook, University of Hertfordshire Lessons from Love-Locks: The contemporary archaeology of a contemporary practice

Archaeologists who research traditional practices frequently encounter difficulties in the interpretation of their often tantalizingly incomplete material records. Careful analysis of material remains may afford us glimpses into past beliefs and ritual activities, but our often vast chronological separation from the ritual practitioners prevent us from seeing the whole picture. The archaeologist engaging with ritual deposits, for instance, is often forced to study assemblages post-accumulation. Many nuances of its formation, therefore, may be lost in interpretation. This paper considers what insights an archaeologist could gain into the place, people, pace, and purpose of deposition by recording an accumulation of ritual deposits during its formation, focusing on a contemporary folk practice: the love-lock. This custom involves the inscribing of names/initials onto a padlock, its attachment to a bridge or other public structure, and the deposition of the corresponding key into the water below; a ritual often enacted by a couple as a statement of their romantic commitment. Drawing on empirical data from a five-year diachronic site-specific investigation into a love-lock bridge in Manchester, UK, this paper demonstrates the value of contemporary archaeology in engaging with the often enigmatic material culture of ritual practices.

16:55 | Session organisers Discussion

TAG05 | Demography, Migration, Interaction: New Archaeological Narratives for the Past and the Present | Room 822

Organisers: Ana Catarina Vital; UCL Institute of Archaeology • Gwendoline Maurer; UCL Institute of Archaeology

Recent years have seen an increase in political narratives and propaganda focused on boundaries, borders and walls, primarily based on a mentality of 'us' versus 'them'. At the same time, contemporary archaeological research has seen a resurgence of studies into prehistoric demography, driven by cross-disciplinary methods and techniques. Looking closely at issues of human migration and cross-cultural interaction across time and space, this session aims to highlight the value of archaeology as a tool for challenging current attitudes towards migrants. To this end, we invite papers that develop new archaeological narratives on co-existence, co-operation, conflict and/or exchange between different communities, thus demonstrating the significance of cross-cultural

interaction to the human condition, as well as the long-term benefits of hybrid or 'mixed' communities. These narratives should however be placed firmly in the current socio-political context. What are the contemporary implications and entanglements of archaeological research focused on questions of demography, migration, and interaction? To enable this dialogue, we particularly welcome papers that approach these issues through a broad array of archaeological methods, including archaeological sciences (zooarchaeology, geoarchaeology, archaeobotany, osteoarchaeology), material culture studies (ceramics, lithics and metallurgy), and anthropological studies. We seek to discuss these topics from a broad temporal and geographical perspective, covering examples from the Palaeolithic to the Modern era, and from a diverse array of regions around the Globe. We particularly seek case studies from the Americas, Africa, Middle East, Asia, and Oceania. We encourage early career researchers, women and minorities to apply.

14:00 | Ana Catarina Vital, UCL Institute of Archaeology; Gwendoline Maurer, UCL Institute of Archaeology Introduction

14:10 | Gwendoline Maurer, UCL Institute of Archaeology Diaspora Subsistence Strategies: The Kura Araxes in the 3rd Millennium BC Southern Levant

The Kura Araxes cultural complex is an archaeological phenomenon, in which Early Bronze Age migrants from the Caucasus, northern western Iran and Eastern Anatolia expanded through Russia, parts of southeastern Anatolia, the Iranian plateau and as far as the Southern Levant, during the 3rd millennium BC. Tel Bet Yerah (Sea of Galilea) presents the most southerly point of expansion. Tel Bet Yerah is unique among all known Kura-Araxes sites in that it shows the clear side-by-side habitation of migrants and the local population, at this Early Bronze Age urban centre (2770 B.C.E – 2400 B.C.E).

The reason for the expansions and movements of the Kura Araxes are poorly understood. Further, little to no understanding exists concerning the social and cultural world the Kura Araxes lived in and what it meant to interact with local populations within their expansion and homeland areas. This paper will explore the feasibility of defining the different social-economic structures and interactions between the Kura Araxes and local populations at Tel Bet Yerah. These questions will be explored by drawing on zooarchaeological evidence from the migrant occupation area; SA-M as well as the local compound SA-S. Differences in animal husbandry, land use, food preparation and consumption will be demonstrated. Subsistence strategies, the use of animals and food ways are regarded as the basis of each group through which their economic social

and political structures are reproduced and negotiated. The zooarchaeological study of Tel Bet Yerah presents, therefore, an ideal case study for exploring the concept of diaspora in prehistory.

14:25 | Alicia Núñez-García, University of Edinburgh Ubuntu! Phoenicians in Iberia, Syrians in Europe

Over the past few years, waves of Syrian immigrants have sought refuge from their country's civil war in Europe, reaching mostly the coasts of Greece, Italy and Spain. Having made headlines as the 'refugee crisis', the situation has prompted not only positive humanitarian responses but also many nativist ones. How legitimate are these claims to the land?

During the first half of the first millennia BC, 'Phoenicians' from the Levantine coast encountered local communities on the Atlantic coastline. An initial period of temporary interactions led to the eventual development of both, 'mixed' settlements (i.e., Almaraz) and permanent Phoenician ones (i.e., Abul). Materially, 'Phoenicians' probably introduced wheel-thrown pottery, architectural techniques and iron technology, and Atlantic communities contributed their raw materials and natural resources, among others. How did local adaptations of foreign technology translate to the social sphere? What new relationships and identities did the artefacts from these trading migrations create?

This paper seeks to answer these questions through an exploration of spatial dynamics and connectivity using GIS and quantitative comparative analyses, that will focus on 'Phoenician' artefacts and structures in the Atlantic coastline. It presents a case study in Portugal, highlighting the intercultural growth resulting from the exchanges, cooperation and coexistence of the Iberian and Levantine communities through the idea of meshworks. Same geographies, 1500 years later, and a parallel coexistence could be possible. Who are we, then, to keep refugees and immigrants from 'our countries'? Intercultural contact has been happening for millennia. Ubuntu! I am because we are.

14:40 | Yuyang Wang, Stanford University Looking into the Shattered Mirrors: A Study of Destroyed Bronze Mirrors in Qin, Han, and Xiongnu Tombs

Archaeological discoveries show that people from various civilizations had interests of burying destroyed objects for ambiguous reasons. Ancient Egyptians would "kill" their ceramic objects by poking holes in the bottom; Northern Europeans of the Iron Age would bend their swords to "kill the spirits;" the Shang Chinese would shatter their bronze objects into pieces to "send away the dead." Why is it cross-culturally common to favour destroyed objects in burial?

To better visualize this question with detailed archaeological data, this paper compares finds of destroyed bronze mirrors excavated from Qin (about 250-206 BCE) and Han (about 206 BCE-220 AD) Chinese tombs with those excavated from their Central Asian neighbour, Xiongnu (about 200 BCE-100 AD) tombs. Qin, Han China had always maintained their intense relationship with Xiongnu through various interactions: arranged marriages, wars, and trades. Their political boundaries and physical borders had constantly been pushed. Nevertheless, archaeologists discovered that both Qin, Han Chinese and Xiongnu people buried destroyed bronze mirrors as a ritual practice, and most of the Xiongnu mirrors were Chinese made. Was this shared custom a product of migration? Or simply because Xiongnu and Qin, Han China had a similar belief in life and death? Why did bronze mirror play a significant role in this? This paper addresses this coexisted phenomenon and tries to investigate the possible reasons behind the parallel custom.

14:55 | Christian Langer M.A., Freie Universität Berlin Researching ancient Egyptian deportations: political economy and scholarly discourse

In this contribution, I will outline the role of deportation policies in domestic and international affairs in Egypt's Late Bronze Age empire (c. 1550–1069 BCE). Egyptian deportation policies have been an understudied topic. Neither Egyptology nor other academic disciplines have recognized it as a fruitful field of enquiry that may also hold value in global comparative studies. The understudied nature of the topic necessitates multidisciplinary angles that incorporate insights and approaches from fields as varied as modern history or the social sciences more broadly. The explanatory potential of archaeology is discussed in this context.

The relative coherence of the Egyptian dataset allows to track the development and possible (demographic and economic) impacts on Egypt and adjacent societies over an extended period that may have resulted in major political changes in the long run. In focus is thus the character and benefit of this particular kind of cross-cultural interaction for Egyptian society, born out of conflict and resulting in co-existence in Egypt. Also discussed is how deportations fit in the (ultimately nativist) ideology of the Egyptian state.

These findings are embedded in ongoing debates on the impact of (forced) migration. Special attention is devoted to the role of the researcher in developing deportation narratives and the framing of deportation policies. Deportations are considered as a globally prevalent tool at the disposal of communities through time and space for this purpose.

15:10 | Sara Simões, Cambridge Archaeological Unit / STARQ-Sindicato dos Trabalhadores de Arqueologia (Portuguese Union for Archaeologists); Tânia Casimiro, IHC-NOVA University of Lisbon; José Pedro Henriques, IAP – Universidade NOVA de Lisboa; Vanessa Filipe, Independent Researcher

An archaeological perspective of African mobilities in Portugal between the 15th and the 19th centuries

African diaspora archaeology was until recently completely ignored by Portuguese archaeologists, relegating these populations to the role of the others, the ones with no voice in historical narratives. Although Portugal was the first and one of the main responsible nations for the forced mobility of thousands of African slaves for more than 400 years during the early modern age, this has just recently turned into a debate within the country. Archaeologists have a privileged part in the discussions around early modern human mobility and its cultural implications, however the social impact of these studies in nowadays Portugal is yet to be seen. Possible evidence of these African migrants, either slaved or free, are constantly found in the archaeological record and it is possible to cross such information with documental and iconographic documents, revealing their daily lives, beliefs and identities. Who were these people? Where did they come from? How did their coexistence shape new African and Portuguese identities? And how do Portuguese archaeologists understand their role in a country responsible for such massive migrations? Archaeological studies are essential to trace these human and territorial heritage legacies, developing new approaches and new narratives. Having as a starting point evidence retrieved from excavations in Portugal dated from the 15th to the 19th centuries, these are just some of the questions this paper will debate.

15:25 | BREAK

15:55 | Lucy Timbrell, Professor Marta Mirazón Lahr, Leverhulme Centre of Human Evolutionary Studies, University of Cambridge
Characterising and exploring patterns of cranial shape variation in recent Aboriginal Australians

Aboriginal Australians have a distinctive cranial shape compared to other global populations which, coupled with the early appearance of modern humans in the Australian archaeological record, has led to many questions about their population history. For example, the anthropological scholarship disagrees on the degree of isolation of Aboriginals since the initial colonisation of the continent and whether recent communities are the direct ancestors of the first settlers. Genomic evidence suggests recent groups have had a deep-

time continuous occupation of the landmass; however, some morphological analyses have attributed variation to the differential admixture between multiple, largely successive, waves of prehistoric migration into Australia. This work uses previously collected 2D cranial measurements and 3D models to analyse patterns of Aboriginal cranial shape variation. Both craniometric methods and 3D geometric morphometric analysis were employed. Results suggest that there is interesting variation in the Aboriginal sample, structured spatially in a statistically significant way. This structuring maps onto deep-time genetic divergence, supporting genomic evidence for a single colonisation model. Both 2D and 3D shape analysis methods found that facial prognathism and cranial vault shape are variable aspects of Aboriginal morphology. This mirrors the dichotomous variation observed throughout the Australian fossil record, supporting the genomic evidence that suggests that most modern groups are descended from a single colonisation event.

16:10 | Konstantinos P. Trimmis, University of Bristol; Christianne L. Fernée, University of Southampton
Euromobile: Exploring migration narratives and mobility routes in the South East Europe from prehistory to the present

Questions about migration and mobility in Europe are a current focal point in both the news and in discussions between archaeologists, anthropologists and social scientists. Many of these discussions have focused upon the crossing of the Mediterranean and the routes to Central Europe through the Balkans. South East Europe has formed a natural bridge for the mobility of people from the Levant to Europe since the Palaeolithic. In contrast, modern states in existence today were formed through the gradual movement of populations. With this in mind, this newly established project aims to map the patterns of mobility in South East Europe from the past to the present. These patterns will be mapped both temporally and geographically using a combination of landscape archaeology, osteoarchaeological and anthropological methods. Sensorial landscape mapping, population and isotopic studies, creative writing and interaction patterns are explored. The movement of contemporary transhumance groups is followed and their material culture is studied to investigate how and why the different routes have been selected. As an output we aim to assess how and if these routes have changed from prehistory to modern times. The data are correlated using GIS to highlight the biography of the migration routes and to create a diachronic narrative of population movement and co-existence in the area. This paper presents the theoretical framework of the project, providing a step by step methodology, with a preliminary application of these methods to the transhumant societies of the Vlach communities in North Western Greece.

16:25 | Marte Spangen, Førsteamanuensis/Associate professor, Arctic University of Norway
 Roads of the North – movement, interaction, and landscape negotiation in northern Norway

The medieval and early modern Far North of Fennoscandia is often viewed as a periphery of little population and activity. However, archaeological, historical, and toponymical sources reflect a relatively significant amount and variety of people moving within and to and from these areas for purposes of livelihood, taxation, and trade. In the project «Roads of the North», a combination of archaeological sources, isotope studies, old maps, and other historical sources, as well as toponyms, are studied to trace the movements of these groups and the interaction between them in the primarily Sámi areas of northern Norway. This includes studies of the historical development of Sámi mobility patterns and economics before the introduction of more extensive reindeer pastoralism and herding; the archaeological traces of the threefold taxation of the Sámi by Russian, Danish/Norwegian, and Swedish state powers, and how regional and local landscape access and use were negotiated between these groups and different native Sámi communities.

The study of these movements and interactions are paramount to our understanding of the ethnic and cultural complexity of the area in the past. However, it is also an aim to provide a more diverse narrative of the past than the stereotypes that tends to permeate a somewhat heated current debate in northern Norway about borders and land rights in the past – and today. The ongoing debate emphasizes the need for research on these topics and for communication of these research results to a wider public.

16:40 | Lauren Nicole Coughlin, University of Southampton
 If nowhere else, they belong when they are in that class

Identity is an intangible aspect of our daily lives and can be taken for granted or desperately sought. Identity supports resilience and often relies on a space and particular group of individuals to manifest. Therefore, it is particularly difficult to facilitate heritage identity in the event of a forced migration.

Since the beginning of the Syrian conflict, almost six million Syrians have registered as refugees. 662,000 Syrian refugees have entered Jordan. The Zaatari refugee camp is home to nearly 80,000 refugees, half of which are children. The numbers are nearly the same for host communities in the Mafrq district surrounding the camp, including the town of Umm el-Jimal. Umm el-Jimal is the site of an ancient town and is host to a community archaeology project that supports local development initiatives. The influx of people in an already resource poor region has put pressure on the local communities and governing

bodies, creating social and economic tensions. Therefore, the local community archaeology project, known as the Umm el-Jimal Project, started a heritage education programme that focused on delivering heritage, art, and archaeology content to both Jordanian and Syrian children in order to facilitate discussions around a shared history. Research on the benefits of this project is ongoing and suggests that the chosen pedagogy for the class creates an environment that supports resilience, identity building, social cohesion, and belonging. I will look at how heritage education is used to facilitate identity building and social cohesion in marginalized children and young people.

16:55 | Alexandra E. T. Kriti, Headland Archaeology Ltd. / Kingston University of London

Cooking [at] the borders: The Taste of the Aegean Internationality(-ies)

The so called ‘refugee crisis’ has re-formed the social landscape(s) of the Balkans and especially those of the Aegean islands. Sea crossing routes, border passages and ‘hotspots’ are just few of these emerging sites to name. The ‘borderline’ islands of the Aegean are focal points of this ongoing situation due to their geographic location, imaginary symbolism and propagated historical background.

Lesvos island is probably the most famous example of how international and national politics together with insular policies and perceptions have dictated the new inhabitants’ lives, especially in regard to their national identity, class, gender or even age. Food has been heavily involved in the discourse of those conflicts instrumented by various agents as a means of discrimination and deprivation, acceptance and co-existence or even collective solidarity, autonomous action and even business’ co-operation.

The presenter’s volunteer participation at the ‘Lesvos Solidarity PIKPA’ camp the last couple of years is attempting to shed light on the performance of those ongoing conflicts and resilience processes as expressed through the preparation, serving and consumption of food within its premises. Whether these performances are creating a new cuisine – a cuisine inspired by the internationalities living at the borderline islands of the Aegean, it is under future investigation(s) and open to the participants to discuss, argue and/or challenge.

Interestingly enough, the current research topic has been declined as ‘not evolving enough archaeology’ by most of the archaeological departments that was proposed at. It would be exciting to hear what the TAG audience believes.

17:10 | Ana Catarina Vital, UCL Institute of Archaeology; Gwendoline

Maurer, UCL Institute of Archaeology Discussion

TAG08 | The politics of things, agencies, and ontologies: finding common ground | Room 826

Organisers: Andy Gardner; UCL • Oliver Harris; University of Leicester

Theoretical debate in archaeology might not be as polarised today as in the 1980s, but it still grapples with absolutely fundamental questions. Among the foremost trends in the current century so far are the emergence of new materialisms and approaches that ask ontological questions. These seek to challenge much of the conceptual and terminological framework employed in archaeology hitherto. As we approach 2020, though, there are signs of a push-back against these developments, and a number of critiques of different strands of these theories (e.g. symmetrical archaeology, entanglement theory) are beginning to emerge. One critical issue has to do with the ethical and political implications of different positions on objects, agents and ontologies. For, while there is considerable variety in the moral and ethical interpretations attached to different perspectives on the being of humans, animals and things, archaeologists on both sides in these exchanges actually tend to have much in common as progressive scholars with similar values and goals. In this round-table discussion, we seek to cut through some of the theoretical debate to understand better the basis for this common ground, and to find a positive unity of purpose for practical action that might make a difference in the world we inhabit. We intend to structure the discussion around four key questions:

1. How do politics and ethics intersect with ontology?
2. What have different archaeological approaches to objects achieved?
3. Is anthropocentrism inevitable, and what are its limitations?
4. How can we work more collaboratively to make future debate more constructive?

14:00 | Oliver Harris, University of Leicester; Andy Gardner, UCL; Eva Mol, UCL; Alice Samson, University of Leicester; Artur Ribeiro, University of Kiel; Israel Hinojosa Baliño, Durham University; Helia Marçal, Independent Researcher / Tate, London; Rhys Morgan, Southampton University
Panel discussion

15:15 | BREAK

15:45 | ... Panel discussion continued

TAG13 | Micro-worlds, materiality and human behaviour: Magnifying material science in explanations of technology | Room 828

Organisers: Miljana Radivojević; UCL Institute of Archaeology • Mike Charlton; UCL Institute of Archaeology

Studies of innovation and cultural transmission in material culture are scholarly obsessions as well as fundamental building blocks for regional and global archaeological narratives. The traditional emphasis on macroscopic artefact traits to explore shifting patterns of cultural variation remains dominant whilst the use of material science data to examine these questions, particularly in the context of production technology, has been slow to develop. Traits that define style and form take precedent over composition and texture. This session explores how we can better utilise material science data in building explanatory models for the evolution of technologies worldwide. It brings together a range of cross-disciplinary research projects that span different materials and continents, yet all using elemental and microscopic analyses to investigate variability in artefact production processes. Participants will demonstrate the utility of micro-scale characterizations for exploring themes ranging from purely aesthetical and sensorial to environmental and mechanical stimulants of change. Seeing no fundamental difference in the abilities of micro- and macro-scale artefact traits to address archaeological problems, we wish to probe the extent to which materials science data can generate new insights on patterns of technological behaviour.

14:00 | Miljana Radivojević, UCL Institute of Archaeology Intro

14:05 | Sally Herriett, Anthropology and Archaeology, University of Bristol / Truro College, University of Plymouth

What sort of fibre is that? An experimental approach to distinguishing aspects of skin-based material culture.

When a deer skin is processed using the brain of the animal, the resulting material can be described as soft, warm, and flexible. Whilst these terms could also be used to describe leather, when viewed microscopically they are very

different materials. This in itself would not be a problem were it not for the need to understand that not all archaeological or ethnographic examples of skin-based material are leather. Whilst this may be due to a lack of experience with these materials, it is also compounded by a depositional environment that has the potential to alter the original nature of all skin. Hence it is important that the manufacture, use, and deposition of such materials is understood as fully as possible, as this has significant implications for the care and conservation of such objects.

This study has applied primitive processing methods to create a series of skin-based materials that are linked to the archaeological and ethnographic record. The samples have been examined microscopically and compared with material that has undergone additional treatments and bog-deposition. This has enabled the individual processing methodologies to be better understood and has enabled the diversity of the resulting material culture to be more fully understood and appreciated. This paper will reveal these microscopic differences and endorses the need for sincerer reconsideration of the appreciation of the diversity of these materials and the current terminology used to describe all skin-based material culture.

14:20 | Kate Fulcher, British Museum

Molecular evidence for the use of complex organic preparation methods for the treatment of the dead in Egypt in the 1st millennium BC

Ancient Egyptian coffins, mummy cases, and wrapped mummies of the 22nd Dynasty (c. 960-730 BC) were painted or anointed with yellow and black varnishes with an organic origin. Molecular analyses of these varnishes has revealed the original organic materials from which they were made, and the plant family and sometimes genus from which the materials were obtained. Many of the ingredients had to have been imported from the eastern Mediterranean, which indicates large scale trade routes in organic products. A working knowledge of the materials identified using molecular analysis allows the various technologies employed to render the materials usable in these formats to be suggested. This in turn has implications for the practicalities of the ritual application of these materials in Egypt. Microscale analysis can be used to infer wider patterns of trade, contact, technology, and the organisation of products for ritual purposes at their point of use.

14:35 | Waka Kuboyama, University of Southampton

The Society Behind Crafting: Technologies and Chaîne Opératoire of Costa Rican Axe-god Jade Pendants

Axe-god jade pendants (500B.C. - 700A.D.) form the majority of Costa Rican jade

artifacts. These pendants are carved from highly polished axes, and the superior region is typified by human or animal carving while the inferior axe portion is not decorated. In previous studies, the axe-god's fine design has attracted scholars, and led to several morphological and symbolic studies, but it hasn't answered a basic question, "how did crafting people behave with the artifact".

Most of axe-gods are collections (obtained by looters or Spanish conquistadors) without any archaeological context. However, axe-gods themselves have plenty of crafting traits which would help us to reconstruct the crafting activity and its procedure. Each axe-god shows various crafting marks such as polish, groove-snap, perforating striation, etc., hence a technological approach can elucidate the past society and chaîne opératoire of the crafting.

Based on the theory of chaîne opératoire, the material analyses and approach to the technology allows us to reconstruct material-forming procedures and producers' gestures, such as hand and body movements. This paper studies crafting marks through a digital microscope and RTI (Reflectance Transformation Imaging), as a way to reconstruct the chaîne opératoire of axe-gods. An RTI image is created through several photographs with different angles of lighting, and emphasizes shadow and highlights of the artefact. In this way, RTI enables us to see the 3D surface of axe-god.

14:50 | Maja Miše, UCL Institute of Archaeology

Imitate, Assimilate, Innovate: technological aspects of ceramic production in Mediterranean city-states in the last centuries BC

The movement of ceramic vessels has been a main source of identifying regional and inter-regional trade and exchange systems in the ancient Mediterranean, especially in the last centuries of the last millennium BC. During this time, the increase of trade in the Mediterranean, marked the expansion of ceramic production centres, leading to specialisation of production and the emergence of urban ceramic manufacturers.

The current state of research on ceramic vessels in the Greco-Hellenistic Mediterranean is twofold; an archaeological approach with macroscopic analysis and a scientific approach with microstructural and compositional analysis. Despite recent developments in both fields, there is still a visible gap between them that deprives us of gaining the overall picture of the complex circulation of ceramic vessels in the Mediterranean basin. Although the traditional approach acknowledges systems of trade and movement of vessels, it still relies on descriptive comparative analysis. On the other hand, the scientific approach often restricts its focus to single sites or regions, making it difficult to identify provenance or reconstruct complex economic trade systems. This is due to

regional imitations of vessels from major production centres, not only in shapes and decorations, but also in production technique.

The paper will discuss different approaches in studies of provenance and technology of Mediterranean ceramic vessels. It will address new theoretical and scientific strategies in answering complex questions of production, technological imitation and innovations in diverse Mediterranean economic and political landscape at the turn of a new era.

15:05 | Patrick Degryse, Katholieke Universiteit Leuven and Leiden University; Andrew J. Shortland, Cranfield University; Sarah Dillis, Katholieke Universiteit Leuven; Katholieke Universiteit Leuven and Vrije Universiteit Brussel; Alicia van Ham-Meert, University of Exeter; Peter Leeming, University of Exeter

Isotopic evidence for the equivalence of gold and yellow glass in the late Bronze Age

Antimony (Sb) is considered a rare metal in the archaeological record, and is found only in unusual circumstances. Nevertheless, it was utilised over several millennia as the prime material to opacify or decolour glass and glazes, as well as in copper (Cu) alloys. In this way, Sb spread throughout the known world from the late Bronze Age onward. In glassmaking, stibnite was the only available mineral raw material that could achieve the desired opacified colour of the earliest glass, whereas complex polymetallic ores were also suitable for metallurgical applications. Sb isotope analysis has allowed late Bronze Age Egyptian and Mesopotamian glass vessels and Caucasian Sb beads to be compared to the ore sources possibly known and extracted in the ancient world. The only known matches for the isotopic composition of the glass are stibnite ores from the Racha-Lechkumi district in the Caucasus (present-day Georgia), near the Zopkhito mine, which was used for Sb extraction from the 17th century BCE. However, the Sb beads represent several compositional groups, one of which one matches the Racha-Lechkumi stibnite. Others, showing different trace element associations, originate from Cu-rich ores. These data, together with the equivalence of yellow glass and gold in the earliest glass objects, show that Sb extraction for glassmaking was probably separated from copper metallurgy, but associated with the mining of precious metals.

15:20 | BREAK

15:50 | Ian Freestone, UCL Institute of Archaeology The Origins and Evolution of Early Glass-making Technologies: The Near East and China

Understanding of the early development of glass is dependent upon the perspective adopted. Was the innovation the attainment of an artificial material that was bright and shiny and emulated precious stone; was it a material that could be shaped when hot and plastic but which was rigid when cold; or was the breakthrough the attainment of a low melting “eutectic” composition which allowed the development of the desirable physical properties? Each of these interpretations has its merits, but can lead to very different conclusions.

Glass technology is thought to have originated in Bronze Age Mesopotamia, as part of a package of soda-lime-silica technologies including ceramics and pigments (“vitreous materials”), and was based upon mixing plant ash with quartz. Early evidence of its discovery is extremely limited due to poor preservation and recovery. However, glass technology appears to have been developed independently in China in the first millennium BCE, based upon a completely different chemical system, barium oxide-lead oxide-silica, similarly in conjunction with pigments and glazed ceramics.

A comparison of the technologies of early Near Eastern vitreous materials with those of China offers new perspectives into the likely trajectory of early glass-making technology in the Near East and provides insight into how the available material can both constrain and stimulate the development of a technology.

16:05 | Ole F. Nordland, UCL Slag chemistry to fill the gaps

When studying ironmaking remains, macroscopic studies of remains on a site can inform about what processes were used at the site, and to an extent inform us about the choices made by the operators on a site. At the same time however, several of these apparent choices are in fact influenced by limitations or restrictions imposed by the material. Here, a close microscopic and chemical analysis of the material can highlight what options the smelters had, and which ones were forced upon them by circumstances.

In the study of ironmaking in Norway, three phases are discerned based on how slag was handled. In most cases, vast slag heaps with large quantities of fragments provide an easy approach to identifying myriad variables used in the processes. However, for individual loose finds, qualified guesswork is often the only way to interpret the material without invasive sampling. Through a detailed study of both microstructures and chemistry, however, variables such as operating temperature, slag viscosity at said temperature, air supply

needed for said temperature, and, deducting from this, how slag separation was achieved, can place material from uncertain contexts, or help provide answers where no furnace remains were found.

16:20 | Peter Northover, School of archaeology, Oxford University The Empirical Metallurgist

In principle everything that happens to copper and copper alloys from the moment they leave the crucible to when they are recovered from their archaeological context leaves a trace that can be recovered and interpreted. To do this requires the availability of appropriate metallographic techniques and a deep knowledge of their physical, thermal, and mechanical behaviour. With this we can explore such questions as the original appearance of an object, how it may have been reworked or repaired, and its condition when deposited. Further, we can begin to understand the metallurgical knowledge of the metalworkers and consider the empirical steps by which they acquired it. Those steps could have included a variety of experiments from trying out new alloys, to new patterns of hammering, and, in later eras, adopting methods such as rolling. Cases where traditions appear conservative might simply mean that change was not seen as necessary but also might mean experiment was discouraged. This paper will present two case studies, one looking at how an ideal alloy might have been found at the beginning of the Middle Bronze Age and, the second, how the engineering and materials problems of designing and building Late Bronze Age cauldrons may have been solved. It will also be shown how useful insights can be gained from workshop archives of the industrial revolution. The metallurgy is the same, the only difference is an increase in scale.

16:35 | Mike Charlton, UCL Institute of Archaeology Bending the law: exploring technological opportunities in bloomery ironmaking

Ironmaking, like all metallurgical systems, must conform to scientific laws that govern chemical, physical and thermodynamic interactions. These laws place clear limitations on technical possibility. Perhaps less appreciated, the same laws also create technological opportunities; ways of manipulating processes to exploit some 'legal' loopholes.

Models derived from the combined insights of materials science, geology, and behavioural science can be used to identify metallurgical opportunities in the archaeological record. Further, such models can be used to predict the kinds of environments in which particular forms of resource exploitation would be optimal and therefore hypothesise the trajectories of metallurgical traditions.

Archaeometallurgists have long used ternary phase diagrams to model thermochemical parameters of smelting processes from the primary chemical components of slag—an essential by-product obtained from the reduction of ores. The structure of ternary phase diagrams also serve as simple models of technological possibility that, when combined with an understanding of material properties and human behaviour, become a kind of fitness landscape model. Application of one such model to slag from an Iron Age and Medieval bloomeries in northwest Wales reveals how the histories of ironmaking processes are shaped through the interplay between scientific law, sociocultural processes and the environment.

16:50 | Miljana Radivojević, UCL Institute of Archaeology; Mike Charlton, UCL Institute of Archaeology Discussion

TAG17 | Investigating industrial pasts and legacies from multi- and interdisciplinary perspective | Room 777/80

Organisers: Hilary Orange; Independent • Mike Nevell; University of Salford • Hanna Steyne; University of Manchester

The topic of multi- and interdisciplinary research has been gaining traction in recent years. Studies of industrial archaeology and heritage have long utilised interdisciplinary methods and perspectives, being concerned with various kinds of evidence of industrial processes and legacies, both material and immaterial. In this session we explore the place and value of multi- and inter disciplinary practices within studies of industrial pasts and legacies. In this, we acknowledge the growing interest in these topics within other disciplines, such as economic and oral history, sociology, geography, environmental humanities, photography and art, amongst others. We seek to examine the current conditions of knowledge production, how new bodies of knowledge and practice are being formed, the shifts of power, and how they change us. Some questions that we seek to address are: What relationships are currently being forged and why, and in what ways do different perspectives coalesce or clash, and why? Does it matter what we call ourselves? How are multi- and inter disciplinary approaches being incorporated, while maintaining communication with a 'home' discipline? Are there any anxieties over politics, disciplinary histories, identity, funding, career paths, acceptance, and recognition? What are perceived as typical and unconventional forms of practice?

14:00 | Session organisers

Introduction

14:10 | João Luís Sequeira, Universidade do Minho, Portugal
Humanizing industrial archaeology

As an archaeologist, I often enter factory spaces in Portugal that until recently were fully operational. When these places cease to produce and are closed, they are also cleaned of most of the traces and testimonies of the presence of people on the site, retaining only what is believed to be of interest concerning heritage studies. Sometimes, it is the archaeologist who forgets that these sites were used by people, and relegates human traces to the background, inadvertently highlighting operating chains, processes, structures, architecture, machines, and tools. However, rather than having workers, a factory space has, first of all, people and having people means traces of feelings: tiredness, happiness, sadness, hope, anxieties, fear, joy and humour, feelings that are difficult to find in an archaeological context. This absence is even worse if the site was previously “prepared” for an investigator to enter the scene. However fortunately, there are places where key areas remain untouched, such as changing rooms, lockers inside the changing rooms, the concierge, the guard’s house or the canteen. These sites are fundamental for studying the human presence within the factory. This paper aims to explore the potential of a multidisciplinary approach to these parts of the factory and what can they tell us about people. The intersection of areas as distinct as archaeology, architecture, social anthropology, ethnography and civil engineering, combined with the oral testimonies of the people who worked in those factories will work in highlighting the human part of industrial archaeology.

14:30 | Hanna Steyne, University of Manchester
The industrialisation of Thames water management in the 19th century from many, multi- and inter-disciplinary perspectives

The embankment of the Thames in central London was carried out between 1865 and 1900 as part of a city wide scheme to improve sanitation through sewage removal, drainage, clean water provision and improvements to Thames water quality. The Embankment construction took place against a backdrop of industrialisation of the waterfront, including the establishment and expansion of factories, ship building, and dock facilities. The period in which the Embankment was built has been the subject of vast amounts of research, largely by historians, and a smaller number of archaeologists. This paper seeks to illustrate the ways in which a wider variety of stories of Thames-side industrialisation can be told using alternative sources, and alternative approaches to historical source material. Taking an inter-disciplinary approach to the industrialisation of the

Thames waterside allows us to move beyond purely industrial archaeological or historical narratives and understand the social complexities and realities of the lived experience.

14:50 | Susan Lawrence, Archaeology, La Trobe University, Melbourne, Australia; Jude Macklin, Geography, Lincoln University, Lincoln, UK; Mark Macklin, Geography, Lincoln University, Lincoln, UK; Peter Davies, Archaeology, La Trobe University, Melbourne, Australia; Ian Rutherford, Geography, University of Melbourne, Melbourne, Australia; Ewen Silvester, Environment, Ecology and Evolution, La Trobe University, Albury-Wodonga, Australia; James Grove, Geography, University of Melbourne, Melbourne, Australia; Jodi Turnbull, Archaeology, La Trobe University, Melbourne, Australia

Rivers of gold: Mining legacies from the perspectives of archaeology, science and art

The gold rush in nineteenth-century Victoria, Australia, has left a legacy of abandoned mines and mining landscapes. Rivers of Gold is multi-disciplinary project that integrates approaches from archaeology, geomorphology and environmental chemistry in order to locate and understand the ongoing impacts of historic mining on Victorian rivers. The project also juxtaposes conventional scientific approaches with place-based art practice from communities living with the legacies of abandoned gold mines. As part of the project print makers from four former gold mining centres around the world were invited to contribute prints that reflect on the meanings of gold, mining, water, and environmental damage. The resulting print collection has been exhibited six times in four countries and there has been associated participation in dramatic productions and outreach to biodiversity and landcare organisations. There has been soil sampling, chemical analysis, and archival research, but no excavation or even conventional site survey and recording. What is the role of archaeology in such a diverse and extensive project, and does it matter?

15:10 | Coralie Acheson, Arup
The Iron Bridge in mixed media: An artistic reflection on interdisciplinary research

PVA glue and coloured tissue paper may not immediately spring to mind as primary research materials for conducting a study of how the values of an industrial World Heritage Sites are communicated to tourists. Finding myself on an art day focused on the world’s first Iron Bridge certainly made me reflect that interdisciplinary research rarely turns out as you expect! Over the course of a year I carried out a mixture of ethnographic, geographic, digital humanities

and contemporary archaeological fieldwork in Ironbridge Gorge. The valley is famous, amongst enthusiasts at least, for being the birthplace of the Industrial Revolution, but that's not necessarily the story that the million or so tourists who visit each year encounter. Tourism, much like interdisciplinary research, is messy and colourful, varied and even a little weird. In this participatory paper I will reflect on the contributions and challenges that the four disciplinary lenses brought to the study and everyone will get to try some collage too!

15:30 | BREAK

16:00 | Ronan O'Donnell, Durham University

The archaeology of 20th century factory management: Four factories on the Team Valley Trading Estate

This paper makes an attempt to assess the implications of industrial archaeology of the 20th century for organisational or management theory. While business historians have recognised the relevance of their work to more applied management theory, archaeologists have generally failed to do so (Kipping and Üsdiken 2008). However, as 20th century industrial archaeology becomes more common archaeologists will more often encounter structures built with reference to modern management concepts. The 20th century witnessed significant changes in management practice which are understood historically. We will use both historical and archaeological methods to determine whether changes in factory management during the mid- to late-20th century (for our purposes 1930s-1990s) can be archaeologically recognised. In order to examine the changes in management practice during this period four factories on the Team Valley Trading Estate built between 1938 and 1939 were surveyed. It was possible to detect elements of planning for efficiency of movement and process both in the offices and the factory floor. Similarly, division of labour between workers of different status and gender were also evident. Such differences in status were not only part of practical organisation but were marked symbolically.

16:20 | Helen L Loney, University of Worcester; Andrew W Hoan, University of Worcester

"Garbology" and the archaeology of industry: Field walking in the hinterlands of Royal Worcester Porcelain

Worcester is known for a number of iconic industrial-age products, including Worcestershire Sauce and the Royal Worcester Porcelain. Archaeologically, these industries are represented by both domestic and industrial discard. The city of Worcester had no central rubbish collection before the 20th century. The industrial waste from the porcelain factories was a problem throughout the 18th, 19th and 20th centuries. According to the Worcester Royal Archives waste from the kiln firings was bought by farmers to use as hardcore and was spread on

fields.

By systematic fieldwalking in the fields around Worcester we have been able to recover material which dates from all stages of the operations of the porcelain factories. The manufacturing process, the chaîne opératoire, of the Royal Worcester Porcelain is well documented, as are elements of the social organization of the workshop employees. We have also been able to infer cohorts of factory workers that are represented by the waste, people otherwise invisible in the art historical record. Products recovered range from all aspects of the firing and decorative stages, for both high end and industrial porcelain uses.

By combining historical and art historical records with the archaeological analysis of finds we will discuss the importance of field survey data to the reconstruction of elements of the Industrial past, including factory development and organization.

16:40 | Hilary Orange, Independent; Mike Nevell, University of Salford; Hanna Steyne, University of Manchester Discussion

TAG23 | Museum Archaeology: Thinking Through Collections | Room 731/6

Organisers: Alice Stevenson; UCL • Morag Kersel; DePaul University

There are several common misconceptions around museum archaeology. These include the assumption that it is simply a set of procedures for managing and exhibiting assemblages at the end of the archaeological process, and that it has had little impact on the development of, or relevance to, archaeological theory or museum going publics. This session seeks to challenge such characterisations and extend theorisation beyond gallery display to develop museum archaeology as a distinct area of reflexive individual and institutional research and practices integral to the broader discipline. In so doing, this session recognises museum archaeology as a political arena with an obligation to address recent discourses around class, gender, race, the public presentation of past peoples, and decolonisation. What is prioritised by and researched in museums, by whom, how and why? How do museum practices of assembly and reassembly of objects shape archaeological knowledge? How is archaeological praxis transformed or reinforced by the museum? What role does the museum visitor have?

Papers are invited that problematise and suggest new ways of thinking about historic, contemporary and future relationships between archaeological theory, museum collections, and the public, as well as the array of institutional and cultural paradigms through which archaeological enquiries are mediated and represented. Case studies and theoretical considerations that engage with the nature and status in the museum of archival field notes, photographic media, archaeological samples and replicas, alongside artefact assemblages, are encouraged. Similarly, papers that consider core museum practices (like documentation, cataloguing, storage, conservation and visitor engagement) as socially embedded and historically produced activities, rather than straightforward logistical issues, are welcome.

14:00 | Session organisers

Introduction

14:10 | Lucia Nixon, Wolfson College, Oxford

Messages from Mykene: Othering and Smothering. Intersectional Orientalism and Sexism in a 2019 Museum Exhibition

Museum exhibitions show objects to visitors, but sometimes they display more than they realise, in terms of unexamined underlying assumptions. I was at first delighted by the Mykene exhibition (Karlsruhe), with a huge range of finds from all over the Mycenaean world. Then I became angered and concerned. The exhibition included photographs of earlier Mycenaean archaeologists, with several foreigners (German, British, American), and one Greek, but no women at all. Thus, the exhibition 'othered' Greeks and women in an example of intersectional orientalism and sexism, whereby Greeks can be archaeologists, but they're still sometimes seen as the unworthy 'oriental' inheritors of their classical past. Women can be archaeologists but whatever their nationalities, they and their work will be considered less significant. This 'othering' message overemphasises the work of foreign archaeologists in Greece, underemphasises that of Greek archaeologists, and renders the contribution of female archaeologists invisible. The 'smothering' message is, and, this is important, related: othered topics are often smothered in terms of scholarly discussion. The history of Greek archaeologists is less valorised and less investigated. Othering women, in this case archaeologists and their work, links to the occlusion of gender issues. The exhibition included a panel headed 'Women in Mycenaean Palaces' type (rather than, say, 'Gender in the Mycenaean World'). Such headings stifle debates on issues suggested by the very objects on show, while neatly maintaining men as the default category. The paper discusses examples of 'smothering' relating to the presentation of Mycenaean women and men, based on exhibition material.

14:35 | Despoina Markaki, University of Crete

Cretensis mare ignorant. An ambiguous archaeological collection in Crete

In 2000, the Greek state accepted the donation of a noticeable archaeological collection of prehistoric antiquities from Crete. The Mitsotakis collection was already the object of highly controversial discussions between the two major political parties in Greece. Konstantinos Mitsotakis, the owner of this collection, was the president of 'Nea Dimokratia', the liberal-conservative political party, since 1984 and the Prime Minister of Greece from 1990 to 1993. The scandal related to the legitimacy of his antiquities' collection had been an essential tool used by opposition political party. During his premiership, Konstantinos Mitsotakis added almost 300 new antiquities in his collection while his daughter was Minister of Culture. Today, his son Kyriakos Mitsotakis, a co-owner of this collection, is the current Prime Minister of Greece. While most of the objects were recovered during illegal excavations that took place in Herakleio in the 1960s, the collection is exhibited in the archaeological Museum of Chania, the homeland of Mitsotakis' family. In this exhibition, Mitsotakis family is presented as a great benefactor of Greece. Greek society doesn't seem ready to accept such an accusation while at the same time the recently elected Prime Minister, Kyriakos Mitsotakis, is ready to request the loan of Parthenon Marbles for the bicentennial independence celebrations in 2021. I will to present and evaluate the one of a kind engagements of Mitsotakis' family, a great political family, with the Greek -and especially Cretan- past and the construction of their image through the exhibition of their collection in a public museum.

15:00 | Hannah Pethen, University of Liverpool, Department of Archaeology, Classics and Egyptology

Making it up as they went along: Reconstructing the methods used to generate an early 20th century field pottery corpus and their implications for modern research in historically excavated museum collections

The British Museum houses the archive and artefacts excavated in 1906-1907 by David George Hogarth from the north-western part of the Asyut necropolis in Middle Egypt. This largely unpublished excavation remains an important source for the society and burial customs of the Asyut region between the late First Intermediate Period and early Middle Kingdom. As Hogarth only kept a representative sample of the pottery he excavated, his field pottery corpus provides crucial dating evidence for the artefacts and tomb groups he found, whether they are present in the British Museum or can be reconstructed from the surviving evidence. The archival documents reveal how the pottery corpus was created and expose its underlying assumptions. It is illuminated as a

culturally embedded and socially constructed artefact, clearly influenced by Hogarth's British origins, his classical education and excavation experience. Exposing the practical and methodological limitations of the pottery corpus and revealing its colonial and Eurocentric foundations helps to avoid methodological pitfalls when using it in modern research and offers an opportunity to address the implicit colonial bias present in historically excavated material.

15:25 | BREAK

15:55 | Monika Stobiecka, University of Warsaw Imagineering archaeology: reworking digital media in museums

Misconceptions surrounding digital media in archaeological museums are numerous: they are believed to be new, inclusive means to engage a wide public (even though many openly criticize digital toys, and some cannot easily get into digital and virtual setting), they are seen as perfect means to aestheticize the gray and banal reality of archaeological objects (even if they mostly aestheticize the image of the past with fancy-designed gadgets), and they are supposed to support, explain or reconstruct real artifacts and sites (even if they have become exhibits themselves). These multiple fallacies may be the result of the techno-optimism or even techno-fetishism visible in museums all over the world. In my presentation, I would like to discuss, why fallacies took over the digital media in museums, and at the same time I offer a way to overcome this impasse. My hypothesis is based on the assumption, that there is no strong theoretical foundation for digital media on archaeological exhibitions, thus their application often ends with superficial meaning, blunt slogans, or simply a technological showcase. I believe that digital media and technologies have much to offer to museums and can be used to create meanings and inspire our imagination, only while grounded on a coherent vision. To illustrate this I will discuss the technique of imagineering in archaeological museums; a conceptual and theoretical framework inspired by technology studies, medical and bio-humanities and design studies. Imagineering will be a way to understand museum's digital media as a means to simulate visitors' imagination.

16:20 | Morag M. Kersel, Department of Anthropology, DePaul University Annexed Artifacts. Exhibitionary Bias in the public display of objects from the "Holy Land"

My use of the term "Holy Land" is a deliberate reflection of the geopolitical eliding of regional states, which in this paper I argue results in an annexing of artifacts and an avoidance of issues related to territorial ownership, the legacies of colonialism and imperialism, and ultimately results in exhibitionary bias. A museum's aversion to addressing complex issues of geopolitics, provenance, ownership, and archaeological site destruction caused by looting brings

about distorted displays and inaccurate interpretations of the material record and injustice in the contact zone (sensu Pratt, Clifford, and Boast). Selecting particular things for public display and choosing to tell only certain aspects of the artifact's backstory produces prejudice in the contact zone. While in this moment of decolonization, the trope of the museum contact zone may appear dated, but it provides a useful lens with which to scrutinize elements of public display. The unexamined exhibition of archaeological artifacts from the "Holy Land" offers a significant set of examples in curatorial decision-making, untold stories, breaches of the public trust, and bias in the contact zone.

16:45 | Chloe Emmott, PhD candidate, University of Greenwich Archaeology and Colonial Power - The British Mandate and the Palestine Archaeological

The Palestine Archaeological Museum (PAM) formed a key part of the British Mandate Government's policy on antiquities. Despite inheriting many of its collections, and attitudes, from the previous Imperial Museum of the Ottoman government, The British Mandate museum was an element of narrative in which Britain 'rescues' Palestinian antiquities from the negligent Turks. I explore how the museum functioned as part of the fabric of colonial power - over both the intellectual and physical spheres - namely the production of knowledge and the material relics of the past. This cemented Britain's claim over both the physical territory of Palestine, which as 'The Holy Land', held a prominent place within British culture. Using archival research, I present the museum as a case study in how heritage and cultural resource management acted as part of the imperial ambitions of empires. I examine the museum and wider antiquities law were expressed as a political response to the previous Ottoman government's management; this is important as Ottoman antiquities law can be seen as a direct response to western exploitation of archaeological resources across Ottoman territory during the 19th century. My research illustrates how, throughout the history of the PAM, the Palestinians have been relegated to background actors in the management and construction of knowledge over their own history. I suggest that the PAM in both its Ottoman and Mandate incarnations, acted as part of a long tradition of using heritage to show the dominance of conquering powers in Jerusalem (St Laurent et al. 2013).

17:10 | Alice Stevenson, UCL Discussion

TAG28 | Beyond Biographies: Composite things in time and space | Room 790

Organisers: Helen Chittock; AOC Archaeology Group • Matt Hitchcock; University of Manchester • Matthew G. Knight; National Museums Scotland

The Grimthorpe shield was excavated from a Middle Iron Age grave in East Yorkshire in 1868. It is generally discussed as a singular shield, but a recent re-examination of this object concluded that it was formed from a mixture of new and old fittings, some of which probably once belonged to older shields. How should we think of this object? Although it has been crystallised through deposition in its current configuration as a single shield, it is simultaneously several other objects at once, presenting an interesting paradox. This session emerges from the observation that complex, composite objects, such as the Grimthorpe Shield, do not always fit comfortably within existing models used by archaeologists to explain the processes of things in time and space. Object biographies have long been a popular way of describing the 'lives' of objects and recent discussions have suggested ways of building upon or going beyond this concept. However, we argue that composite things can present problems in these approaches, creating tensions between the whole and its parts. We aim to explore new modes of envisaging the ontological complexities of composite objects and other types of assemblage, with emphases on scale and the paradox between singular and multiple. We welcome papers that seek novel approaches to composite things and assemblages in time and space, using examples from any archaeological period(s) and covering topics such as:

- Modification
- Repair
- Curation (ancient and modern)
- Fragmentation
- Refashioning
- Recycling
- Re-appropriation

14:00 | Helen Chittock, AOC Archaeology Group; Matt Hitchcock, University of Manchester; Matthew G. Knight, National Museums Scotland

Beyond Biographies: Introducing composite things in time and space

The concept of object biographies has formed a key framework for the study of archaeological artefacts during the past three decades. It uses the human life as a metaphor to explore objects in time and space, and has been hugely successful in allowing archaeologists to study the intertwining existences of people and things.

It is increasingly acknowledged, however, that this approach has its limitations. Criticisms of object biographies hinge on the anthropomorphisation of things and the artificial simplification of their complex stories. Objects can be composed of multiple narratives, or indeed multiple other objects, as this session on 'composite things' highlights. Unlike people, they do not die and their transcendence of human lifespans means their functions and meanings shift over time. They can be rediscovered, reconfigured, reappropriated, fragmented and incorporated into later contexts.

Recent discussions have sought ways to address the limitations of object biographies and in this introduction we aim to present a brief overview of some alternative ways of thinking through things in time and space. We will briefly present examples from our own research, attempting to capture the ontological complexities of composite objects and other types of assemblage.

14:20 | Jody Joy, Museum of Archaeology and Anthropology, University of Cambridge

'Timeless' objects? Unravelling the histories of composite things

In two recent papers, Siân Jones (2010) and Cornelius Holtorf (2013) have respectively highlighted the role of the past relationships and experiences of artefacts, as well as inherent properties of 'pastness', in creating authenticity. Authenticity can be 'wrapped' around artefacts through their past relationships and experiences. Similarly, a perception of 'pastness' imbued through wear, tear and repair, even if entirely created in the present, can bestow something with the quality of being in (or from) the past. Experiences, relationships, damage and repair can all be viewed as stages in the life of a thing, a part of its biography. But, when a repair includes another object at what stage does a thing become something else? As Kopytoff (1986) stated, an object can have many different kinds of biography, but where does the biography of one thing end and that of a composite made up of multiple things begin? This paper addresses these issues through the example of artefacts from the British Iron Age which have very obvious repairs. Iron Age metalworkers were highly skilled and very capable of executing nearly invisible repairs, yet artefacts such as a bronze cauldron from Kyleakin, Isle of Skye, or the so-called grotesque torc from Snettisham, Norfolk have been crudely mended using bits of other things. Melanie Giles (2012, 154) has argued that composite objects can act to crystallise a 'social geography of relations' stretching across time and space. It is argued in this paper that by creating composite objects using materials and fragments from other objects, artefacts like the Kyleakin cauldron were imbued rather with plurality, binding them physically to multiple histories and allowing composite artefacts simultaneously to belong to more than one moment in time.

14:40 | Staffan Lunden, University of Gothenburg

Making objects, making heritage

The influential idea that objects, much like humans, have “lives” or “biographies,” highlights how objects and their meaning(s) and use(s) change over time. The concept “object biographies” thus challenges some aspects of the perceived stableness of objects. However, the analogue between people and things may obscure other essentialist notions about objects. People – according to dominant Western ideas about the “individual” (from Latin *individuus* “indivisible”) – have a defined beginning (birth) and end (death) and are seen as physically stable entities during life.

The chronological and physical contours of objects are less stable: what was once a complete object may have been separated into new objects, and objects may be produced in groups (pairs, threes) etc. Hence, what constitutes one object may be questioned. Moreover, there is reason to ponder when an object’s “life” begins. Habitually, interpretations in museum labels focus on the meaning(s) and use(s) of the object in its post-production phase, that is after the object has been created – or “born” using the human analogue. This focus often entail a focus on society’s privileged social strata. Yet, what happens if one shifts the gaze to the production phase of object?

Drawing from diverse examples, including Benin bronzes and a brachiosaurus, the presentation discusses how questioning the “oneness” of objects in museum representation and paying attention to the “production” phase (or production phases) of the (museum) object brings forth hidden histories of colonialism, gender and class. Thus, our perception of the making of “the object” matters for the making of heritage.

15:00 | Sophie Moore, Newcastle University

The secret lives of Pithoi: Long-term Anatolian storage solutions from a 6th century house at Sagalassos, Turkey.

The ways in which we use objects, as producers, exporters, consumers and archaeologists leave traces on the material world. This paper uses objects with unusually long use lives, large storage vessels of the Roman and Byzantine periods known as pithoi, to look at what endures. Tracing what we have come to think of as the ‘life course’ of the vessel lets us get only so far. What seems more interesting to me is to use the object’s biography as a starting point, and to expand analysis into the different assemblages within which the vessels become entangled, and how the nature of the object shapes the entangled action around it.

15:20 | BREAK

15:50 | Daisy-Alys Vaughan, Newcastle University

Displaying Composite Histories: Creating and curating biographies with the Shefton Collection of Greek and Etruscan Archaeology

Throughout the course of their lifetimes, objects undergo a complex series of transformations in meaning and significance. In museum displays, however, objects are presented almost exclusively in relation to their ‘original’ contexts and are problematically presented as having a singular, ancient existence. Narratives relating to alternative periods of use and re-use are often neglected, with little acknowledgement of the complex and diverse journeys these objects have encountered to end up where they are today.

This paper addresses how the theoretical approach of object biographies can be taken further and implemented in a practical way within museums. It can provide a framework for bridging the gap between ancient and modern contexts and facilitating the engagement of visitors with more varied narratives, spanning multiple periods of an object’s history.

Using the recent ‘Collecting Classical Antiquity: Brian B. Shefton 100 Years’ exhibition at the Great North Museum: Hancock as a case-study, this paper looks at the application and impact of object biographies within a museum setting. In particular, this paper considers the installation of a ‘Life History’ projection of a Greek pot within the exhibition as an experimental approach for envisaging biographies within museums. The projection brought to life the changing environment of one pot throughout its 2,500 years of existence. It traced the object’s journey throughout antiquity, the more recent past and the present, provoking discussion about the changing status of artefacts and showcasing the constantly evolving curation of objects, alongside the more physical changes encountered through fragmentation and conservation of objects.

16:10 | Anna Garnett, Petrie Museum, UCL

Of the 80,600 objects in UCL’s Petrie Museum of Egyptian Archaeology, around 4000 are from Sudan. This number includes assemblages of casts made from objects excavated by Honorary Curator Anthony J. Arkell (1898-1980) and his Sudanese workforce in the mid-20th century. After the Second World War, Arkell led the first official excavations of the Sudan Antiquities Service at a Prehistoric site in the grounds of Khartoum Hospital where he established the existence of a pottery-using culture associated with bone and stone tools characterised as Mesolithic. From 1949-1950 Arkell then led excavations at Shaheinab, the site of an early Neolithic culture that he termed ‘Khartoum Neolithic’. Finds from these excavations were shared between UCL and the Sudan National Museum

in Khartoum to promote teaching and research on Sudanese antiquity. In the 1950s, plaster cast sets of some of these objects were distributed to museums across the world that wished to use them for teaching and display. Arkell's handwritten distribution list, and related correspondence, are kept in the Petrie Museum Archives.

In this paper, I will explore the varied and multiple histories of these extended assemblages through the intended use of the casts as teaching aids at UCL and beyond, and their curation in the past and present. Focusing on bodily engagement and concepts of authenticity and reproduction, I will discuss how the ongoing curatorial history of the object casts and their parallels might inform an alternative approach to object biography.

16:30 | Jennifer Peacock, Independent Researcher

Context is key: Historic Houses as Archaeological Assemblages

When we go to visit a historic house, what do we see? A collection of a person(s) belongings within their home; an accumulation of 'stuff' within different rooms; 'things' in a house. The interpretation of these collections is a difficult task. What do we focus on? Today, there is often an emphasis on the human stories associated with these places but, in doing so, it can feel as though the objects are overlooked. This is often because we know next to nothing about these objects beyond their date, place of manufacture, and sometimes their maker. But does this really need to limit interpretations? We often have far less information when studying objects within an archaeological context, and yet the stories we can tell are frequently far more nuanced. Drawing on examples from Anglesey Abbey, a National Trust property in Cambridge, this paper will explore the idea that, by considering historic houses as archaeological assemblages, we might be able to view their contents in a brand new light.

16:50 | Julian Thomas, University of Manchester

Beyond Biographies in Neolithic Material Processes

The notion of 'object biographies' has served archaeologists well in thinking beyond static 'made' things, incorporating process and practice into our analyses, and considering the fluctuating relationships between people and things. However, in recent years some dissatisfaction with this framework has started to develop. For some, the biographic approach reduces objects to surrogate humans, neglecting the inherent alterity of their 'thingness'. Equally, Tim Ingold's discussion of the 'flux of materials' emphasises the way that substances flow through forms toward dispersal, while the growing interest in 'object itineraries' stresses the discontinuous, fragmentary and place-connected character of thing-histories. In this session, composite artefacts are presented

as a challenge to the notion of object biography, which requires that the approach be augmented or transformed. In the Neolithic, artefacts composed of multiple materials are certainly present (arrows with stone tips; ceramics with various fillers; axes with wooden hafts; pots that had been drilled and repaired), but these are rather less elaborate than the composite objects that began to proliferate from the Early Bronze Age onwards. None the less, the ways in which materials were assembled and dispersed, in contexts ranging from middens and pits to mortuary deposits, arguably demands the same revision of our existing ways of working.

17:10 | Andy Jones, University of Southampton
Discussion

TAG30 | Tropicalis(i)mo: exploring comparative archaeologies between Amazonia and the Maya lowlands | Room Clarke Hall (Level 3)

Organisers: Manuel Arroyo Kalin; UCL • Eva Jobbova; UCD

The broad lowland Neotropical macro region has potentially much to offer to current thinking about the emergence of social power; demographic growth, resilience and adaptation in the face of different and/or changing environmental conditions; and links between different socio-historical trajectories, landscape transformation/degradation, and climate change. However, archaeological studies focused on different lowland regions of the Neotropics are fragmented along either national or cultural lines. They reflect different research traditions (e.g. Mayanists, Amazonianists) and are - generally speaking - strongly imprinted by a consideration of the reciprocal effects of human communities and environmental change. Despite the growing importance of a comparative perspective in archaeology, it remains to be seen whether tropical regions between Amazonia and the Maya lowlands can be meaningfully compared. In this session we seek to establish a forum to develop a comparative perspective focused on the archaeology of the Neotropical lowlands. We invite contributions on general questions such as:

- Do the 'tropics' constitute a valid framework for archaeological comparison?
- What are the commonalities that exist in approaches, methods and techniques?
- Are the main research questions from both regions comparable?
- What is the impact of different national and international archaeological traditions?
- How are archaeological reconstructions reflective of ethnographic or ethnohistorical assumptions?

- What is the relevance of current research for local communities across these regions?

We welcome and encourage contributions with a comparative and interdisciplinary angle within the lowland Neotropics.

14:00 | Eva Jobbova, UCD; Manuel Arroyo Kalin, UCL
Introduction

14:10 | Julie A. Hoggarth, Baylor University, Texas
Climate and Cultural Developments in the Maya Lowlands and Greater Amazonia

Cross-cultural archaeological comparisons between geographic regions enable big-picture views of societal transformations to be identified. Within the Maya lowlands and tropical South America, fewer direct comparisons have concentrated on tropical societies and their adaptations to local environments. Here we review trajectories of cultural development and decline across several distinct regions in the Maya Lowlands and Greater Amazonia during late pre-Columbian times. We compare climatic changes with archaeological indicators for culture change and land use systems to identify commonalities and differences in tropical human-environmental interaction and resilience (or vulnerability) to climate change in tropical environments.

14:30 | Mark Robinson, University of Exeter
Methods and relevance for comparative archaeologies of tropical Central and South America

Does the neo-tropical setting justify comparison between Central and South America? Tropical communities in Central and South America share commonalities, but also fundamental disparities. Can the large-scale monumental Maya civilisation be compared to Amazonian communities, when social and environmental processes are dependent on their specific regional institutions and histories? We share our experiences conducting research in both regions, discussing themes and methodologies to identify relevant areas for productive research. In particular, we discuss how archaeological research and methodological choices can have implications and impact for the modern tropical world.

14:50 | Andrew R. Wyatt, Middle Tennessee State University; Helena Pinto-Lima, Museu Paraense Emílio Goeldi; Laura Furquim, Universidade de São Paulo

Household Archaeology in Amazonia: The Applicability of Archaeobotanical Research from the Maya Lowlands

The differences in scale between the Maya Lowlands and Amazonia is often reflected in the questions posed by archaeobotanists working in these different regions. In Amazonia, archaeobotanical research often addresses – with notable exceptions – questions of agricultural origins and large-scale environmental change over long periods. The Maya Lowlands, on the other hand, concentrates on more anthropologically focused questions, often at a smaller scale. The differences in approaches result, in part, from different historical trajectories as well as intensity and complexity of settlement.

This presentation will look at archaeobotanical research conducted in both the central Petén in the Maya Lowlands and the Lower Xingu in Amazonia. In the Maya area, research at the sites of Chan in Belize and Motul de San Jose in Guatemala tackle household agricultural practices and its relationship to changes in political economic systems. In the Lower Xingu we will look at current research, the applicability of this research from the Maya area, and whether the techniques and results can be employed in this region.

15:10 | BREAK

15:40 | Jaroslav Žračka, Jagiellonian University, Cracow; Monika Banach, Jagiellonian University

'Among the ruins and mudholes': Relevance of archaeological research for the indigenous people in the Maya area

In this paper we would like to focus on the significance of the pre-Columbian archaeological remains and artifacts from two different perspectives – on one side, those of archaeologists and on the other side, the indigenous people of Central America. We will specifically talk about what is called the “Maya area”, as the researchers describe it nowadays, the territory in large part inhabited by more than 5 million Maya people – descendants of pre-Columbian Maya civilization. We would also like to reflect on the approach and language that the researchers apply and project on the ‘objects’ of their study, as well as the reception of these approaches and terminologies within the local context.

16:00 | Panayotis Kratimenos, UCL

Varying theoretical paradigms across national/regional lines in the Maya world
For much of the history of research in the area, the study of ancient Maya

society has tended to fracture along lines of nationality/region among interested scholars. Such separate academic lineages have, to a greater or lesser degree, evolved independently from one another and along different trajectories. In part, these divergent approaches to the study of the ancient Maya are a product of the multitude of disciplines involved: primarily, archaeology, social anthropology, biological anthropology, and linguistics and epigraphy. This talk will examine the historical differences behind these academic traditions, attempt to explain their emergence and development, and explore commonalities between approaches, with a view towards an enhanced holism and true interdisciplinarity in the study of the ancient Maya past.

16:20 | J Julian Garay, UCL Institute of Archaeology
“¿Los Taínos sabían usar muchas plantas?”: The current state of Archaeobotanical research in the pre-Columbian Caribbean.

Currently the Caribbean is seeing a resurgence of archaeobotanical research, something that had not been seen since the 1980-1990's with the works of Pearsall, Newsom and, Pagán-Jiménez. However, the current understanding of the pathways to “neolithization” in the Caribbean islands are highly dependent on starch residue analysis with fugitive contributions of other plant remains (i.e. phytoliths, macro-remains, pollen). This limits our understanding of past human-plant dynamics and specifically the nature of the pathways towards food production. Understanding these pathways requires the reconstruction of past human-plant dynamics in this case through the analysis of archaeobotanical assemblages of macro remains. Thus, an assessment of the current state of Caribbean archaeobotanical research will be presented. With an emphasis on how macro-botanical remains research could contribute towards understanding past subsistence/agriculture systems, and the need to develop a systematic way to study archaeobotanical remains in the Caribbean region. As the analysis of macro-botanical remains can amplify and clarify our understandings of these processes towards large scale agriculture in the Caribbean.

16:40 | Jose R. Oliver, UCL
Plural ‘societies’ in Ancient Orinoco: MG Smith Revisited

Available ethnohistorical evidence suggests that traders from diverse ethnicities and distant regions interacted the upper reaches of the Middle Orinoco River. In this paper I examine archaeological evidence that suggests this multi-ethnic trade ‘center’ evolved over two millennia before European colonization. The specific characteristics of this interaction

17:00 | Eva Jobbova, UCD; Manuel Arroyo Kalin, UCL
Discussion

TAG42 | Fact or fiction: the power of communities with knowledge of their pasts | Room 739

Organisers: David Jennings; University of York • Harald Fredheim; University of York

What are the benefits of local communities being involved in public archaeology and caring for heritage – and to whom? We welcome 10-minute position papers that promote or critique how publics are empowered and/or enriched by a knowledge of, and engagement with, the past – and how these relate to local, regional and national identity. Position papers should respond to one or more of the following prompts – or raise their own (related to the theme!):

Does knowledge of the past give communities power, add to notions of identity and cultural heritage – or if not, what is community archaeology for?

How do we measure the impact of an intangible feeling of place, identity or general wellbeing that results from a ‘successful’ community project – should we even try?

Should these questions be our concern as archaeologists, if the ‘prime directive’ is the excavation and understanding of a site, with preservation by record or in-situ?

Are such outcomes for other disciplines to study once the trenches are backfilled and the info-boards are in place?

Where would this stance leave the HLF model of funding community projects? Has this financial model driven the situation too far in favour of assumed outcomes and impact?

14:00 | David Jennings, University of York
Introduction

A session to debate the power of communities with knowledge of their past. What are the benefits of local communities being involved in public archaeology and caring for heritage – and to whom? These papers will discuss if, how and why publics are empowered and/or enriched by a knowledge of, and engagement with, the past – and how these relate to local, regional and national identity. Speakers will respond to one or more of the following prompts – or raise their own (related to the theme!):

Does knowledge of the past give communities power, add to notions of identity and cultural heritage – or if not, what is community archaeology for?

How do we measure the impact of an intangible feeling of place, identity or general wellbeing that results from a 'successful' community project – should we even try?

Should these questions be our concern as archaeologists, if the 'prime directive' is the excavation and understanding of a site, with preservation by record or in-situ? Are such outcomes for other disciplines to study once the trenches are backfilled and the info-boards are in place?

Where would this stance leave the HLF model of funding community projects? Has this financial model driven the situation too far in favour of assumed outcomes and impact?

14:05 | Hilary Leatham, University of Chicago Heritage and its Discontents: The Power Dynamics of Heritage Projects in Southern Mexico.

Across the Mexican state of Oaxaca, heritage projects are imagined by institutions and communities as 'sustainable futures', the catch-all answer to local economic woes. This paper argues that, at least in Oaxaca, communities do not necessarily benefit from public archaeology or these 'sustainable' heritage projects. Quite the opposite, I contend that the ethic of preservation undergirding archaeology and heritage projects paradoxically creates its own inverse over time, leading to the destruction or erosion of social and affective relations. Rather than being empowered by engagement with the past, community members struggle with what it means to live 'amidst the ruins.' Archaeological sites become symbols of a reified and commodified pre-hispanic past which relegates indigenous communities once more to the margins of Mexican history, despite the knowledge and jobs proffered by community archaeology projects. More often than not, under the guise of sustainability, sites are remade into tourist destinations, indexes of development, or come to embody other forms of exchange and extraction that dispossess and displace the very communities dwelling around them. Community archaeology also tends to crystallize asymmetries of power, and is thus at least potentially violent. In asserting that community archaeology is a double-edged sword, I would also ask that we interrogate issues of accessibility and empathy as we determine what ways the past might benefit communities in a pragmatic sense.

14:25 | Catriona Cooper, University of Cambridge / University of York Stories in the Sky: community groups and storytelling at Park Hill flats

Park Hill Flats have been controversial since construction in the 1950s, with their brutalist style influenced by Le Corbusier, Habitation housing principle, and an era of optimism for improved working-class housing, saw the slums (dubbed

'Little Chicago') cleared and replaced with utopian 'Streets in the Sky'; design was meant to foster community building. The dream died with Thatcherism, and the flats bore the brunt of the ensuing deprivation and neglect in Sheffield (portrayed on screen in *The Full Monty* (1997) and *This is England '90* (2015)), but demolition plans were halted when English Heritage 'listed' them in 1998. Regeneration is creating a diverse community in a building that embodies a strong sense of local identity in Sheffield and regional identity in Yorkshire.

Our AHRC project team interviewed the Residents' Association about their responses to immersive experiences and aspirations for telling their own tales of Park Hill life; they are enthusiastic about contributing their stories to ongoing re-conceptualisation of Park Hill, even where presenting challenging narratives of unemployment, depression, crime and loss. The stories residents want to tell about the flats do not consider the tangible remains, but instead consider the building as a physical anchor to local and regional intangible heritages and Sheffield identity. They are starting to tell these stories through organised tours of the building for diverse audiences interested in photography, architecture or heritage as well as school groups. We argue that through storytelling this community is advocating for itself its own notions of identity and culture heritage in this place.

14:45 | Nathaniel Welsby, University of Lancashire What does archaeology actually mean to those in primary education?

This paper will discuss how a spur of inspiration and self-reflection occurred from completing outreach in schools in Manchester following on from a discussion with a primary school teacher and her students and their connections to their past and how they perceive archaeology. For those in the profession who work with archaeology day in day out we take it sometimes as very much for granted but what about those that rarely see what we see? How do they perceive us? How can we pass on our knowledge?

This paper will also discuss how community archaeology in mainstream education maybe missing the mark and how with more connections with local archaeology groups, an increased level of access at sites and more input from academics within the field may greatly increase the impact of our profession within education.

15:05 | Claire Boardman, University of York communal memory and social cohesiveness

Our professional and everyday use of the term 'community' is ubiquitous and assumes levels of communal memory and social cohesiveness (i.e. shared

meanings and values) which may not exist in reality, especially within highly mobile urban populations. Further, current approaches to public outreach and participation do not make visible and therefore open to challenge our archaeology/heritage related values inherent in our designs for community-based archaeology.

Using a case study involving two relatively recent York based community excavations: Hungate and Burnholme School (both related to the same urban neighbourhood), this paper will highlight how our uncritical practices act to undermine our stated objectives i.e. to ascribe ownership and therefore power over the future of local archaeology/heritage to local populations.

Despite being the cornerstone of human trading interactions for millennia, and the subject of academic study for over a century, the cultural sector has been slow to explore and adopt highly successful strategies such as personalisation and value-centred approaches, for public engagement design. However, in line with increased accessibility to and functionality within personal, mobile technology, this situation is rapidly changing within GLAM organisations, but what about public archaeology?

15:25 | BREAK

15:55 | Hayley Saul, Western Sydney University; Emma Waterton, Western Sydney University

Heritage and Affect in Nepal's Post-Disaster Recovery: Working with the Community of Langtang

A belief in the importance of community engagement has been prevalent in the field of heritage studies for over four decades. Recently, the field has commenced a critical interrogation of what it means to conduct 'community' heritage work, as well as a considering the associated political, ethical and personal difficulties that such work entails. These issues are heightened, of course, in post-disaster landscapes, which is the context for our presentation. We will focus on the Langtang Valley in the Nepal Himalayas following the 2015 earthquakes, which resulted in the destruction of the entire village of Langtang. Soon after, the valley became a busy site for local-global actants jostling in the aftermath of disaster to survive, recover, rebuild and remember. In this context, we became attuned to the ways that heritage management interfaces with disaster management theory. The latter, as we will discuss, has almost exclusively arisen from realist agendas – that is, strategies for action that are triggered by managerial concerns (particularly how to measure risk), the politics of vulnerability and how to plan and organise resource allocation. Problematically, much of this work tends to equate security, wellbeing and safety with material resources. As we will illustrate, even if this work is deemed successful, it only meets a portion of

the recovery needs of those in the community.

In this presentation, we join a new wave of scholars who are interested in the affective dimensions of disaster response, which leads our current research to take a closer look at comfort and kinship, as well as feelings of recovery as indicators of improved wellbeing. Reflecting on our most recent efforts at community engagement in the valley, which have revolved around the creation of a Langtang Heritage Trail, we will explore the importance of conducting disaster-recovery that is attuned to the affective experiences of heritage. In particular, we draw on the landscape stories we have been gathering since before the 2015 earthquakes to illustrate some of the traditions used by the inhabitants to navigate feelings of security, enchantment and hope.

16:40 | Harald Fredheim, University of York; David Jennings, University of York

Q&A and Discussant conclusions

A round up of the session, with a Q&A and overall concluding thoughts

TAG50 | Erased from the Past: Bringing marginalised people into Archaeology | Room 784

Organisers: Miller Power; Durham University • Zena Kamash; Royal Holloway University

As more marginalised people are making their way into Archaeology we are coming to terms more with how those people are not represented in our research. Until more recently, the past has been written as though these people did not exist in the past. Increasingly, we are becoming aware that they did, but have been largely erased in archaeological narratives. Examples include the lack of discussion of gender beyond the Western binary, erasing homosexual relationships and gender dysphoria, erasing gendered bodily experiences (such as menstruation and menopause) and 'whitewashing' experiences of people of colour. This session invites discussion into research on erased people or practices that explores why this has happened and continues to happen. We invite short position papers proposing ways forward to redress these imbalances, with a focus on the ethics of such archaeological practice.

14:00 | Zena Kamash, Royal Holloway University
Introduction

14:10 | Louise Fowler, MOLA**Gideon Mendel in Calais: what are the ethical implications?**

I will reflect on the work we've been doing at MOLA with the things collected by Gideon Mendel in Calais could be seen as research on marginal people. What are the ethics of this work? What's the line between participation and asking people to perform their refugee status for a western audience? In addition, a key aim of the project is to examine and question the methodologies that we use for our work on the deeper past, so I will discuss ways forward in terms of methodology, and what this work means for archaeology more generally.

14:20 | Iida Käyhkö, Royal Holloway, University of London**Truth to Power**

My research with the Kurdish diaspora community raises key issues about working with stateless peoples and diaspora communities. The tendency of erasing these pasts within archaeology becomes more pronounced when any engagement with the community in question is viewed as politically risky — and may in some cases be criminalised. We see this process at work when existing community projects engaging with Kurdish heritage are unable to gain institutional support. We see it in the general lack of opportunities for Kurdish people and communities to define and narrate their own pasts. The challenge within archaeology is to lean into the political nature of our work: how do we carry out research which builds up the power and agency of the communities we work with? I discuss how a commitment to bringing communal autonomy into our research projects challenges the status quo of archaeology and makes it necessary to rethink our roles as archaeologists, academics and activists.

14:30 | Henrietta Ali Ahmed, Royal Holloway**The Archaeology of Uncertainty**

My research is using archaeology to understand how the Palestinian refugee communities in the Lebanon perpetuate their culture and their heritage. These displaced people are marginalised, many of them in camps. They are not only stateless and denied citizenship in Lebanon but are also deprived of many basic rights. Palestinians have been living in uncertainty for the last 70 years. Their possessions, their land, their lives have disappeared; there is no material trace of their existence in Palestine. In the past they have featured in the archaeological record of Palestine in the work of people like Kenyon and Petrie but more recently evidence of their existence is being ignored, sold privately, destroyed or hijacked by the government of Israel. Palestinian communities in Lebanon are fighting this erasure by archiving objects and documents as proof of their existence, even using new technology to share these with others.

However, it is not just the tangible that they are trying to preserve and pass on to future generations they are also sustaining the intangible. Palestinians want to publicise their plight, desperate to be seen and heard, fighting being erased from not only the past but also the present.

14:40 | Louise Fowler, MOLA; Iida Käyhkö, Royal Holloway, University of London; Henrietta Ali Ahmed, Royal Holloway**Panel Discussion 1****15:30 | BREAK****16:00 | Heba Abd El Gawad, Durham University****“So you think you are reconnecting local communities with their heritage? Well it's you who is disconnected!!!”**

Current public engagement is in danger of becoming a tick boxing exercise where archaeological projects claim they are reconnecting people from the Middle East and North Africa with their heritage while in reality communities are actively engaged constantly. The unrecognised problem is that the perception of both heritage and reconnection for these communities is unique, local, and more people needs oriented in contrast to the brushed scientific definitions in the academic heritage discourse.

16:10 | Laura Hampden, Museum Detox; Laura Hampden, Historic England, Museum Detox, ClfA Equality and Diversity Group
Black Women in the Archaeological Record.

“I'm looking for books or papers on representations of Black women in the archaeological record”. This was a recent query sent to a UK BAME heritage network that I'm part of this year. I looked forward to seeing some interesting responses and links to books or papers that I hadn't yet read, but I'm still waiting! This paper will briefly examine the representation of Black women in the archaeological record here in the UK, in the US and in the Caribbean. While archaeological data and theory can be employed to investigate the experience of Black women in the past, the lack of diversity within the profession severely limits our understanding, and interpretation of this experience. It argues that if we are to move beyond a monotonous historical or archaeological narrative then we must learn to contend with the multiple and conflicting ideas and 10 mins social constructions of black womanhood.

16:20 | D. Kalani Heinz, University of California, Los Angeles
 No Hetero!: Making way for alternative ways of knowing within archaeology

I can count on three fingers the number of doctorate holding Native Hawaiian Hawaiian archaeologists. While this might seem surprising to some, to me this reiterates a glaring issue within archaeology. We have a diversity problem and it impacts the way we think. When we do not expose ourselves to people whose norms are different from our own, our internal biases go unquestioned and we risk retelling the same old narratives. In order to recognize marginalized identities in the past, we must first start by questioning how the experiences of certain groups are delegitimized in modernity, especially by our institutions, and how this contributes to a lack of diversity within archaeological programs. Specifically, we must consider how our systems discourage diversity by requiring certain coursework that is irrelevant, if not culturally insensitive, to certain students, and must reexamine how our classroom environments contribute to the erasure of certain voices. This paper examines Hawaiian culture-based programs and wānanga in New Zealand to understand how integrating the ideologies of non-dominant cultures into education has been accomplished in modernity and to synthesize a list of ways our own universities can be modified to make it more friendly to diverse perspectives. Further, to expand on the promises integrating alternative ways of knowing holds for archaeology, I use a case study inspired by Native Feminist theories which reveals how acknowledging Hawaiian worldviews leads to the realization of non-binary, non-monogamous, and non-heterosexual identities in the Hawaiian past.

16:30 | Miller Power, Durham University
 Theorising Queers in the Roman World

Even within the LGBTQ+ community it is assumed that being queer is a fairly new phenomenon, especially queer genders. This paper will explore queer identities in the Roman world, and reception of the Roman world that erases them.

16:40 | Heba Abd El Gawad, Durham University; Laura Hampden, Museum Detox; Laura Hampden, Historic England, Museum Detox, ClfA Equality and Diversity Group; D. Kalani Heinz, University of California, Los Angeles; Miller Power, Durham University
 Panel Discussion 2

TAG51 | Conceptualising Resistance in Archaeology: From Prehistory to Occupying Wall Street | Room 802/4

Organisers: Manuel Fernández-Götz; University of Edinburgh • Guillermo Diaz de Liano del Valle; University of Edinburgh • Felipe Criado-Boado; CSIC • Carlos Tejerizo-García; Incipit-CSIC

The notion of resistance is receiving a great deal of attention in the social sciences, but at the same time its productiveness is at risk due to the heterogeneity of meanings that it encompasses, ranging from violent and organised opposition to small scale, everyday acts of dissidence. The 'soft version' of the concept is due to James Scott (1990), according to whom every small dissident practice can be labelled as resistance as long as it bears that intentionality. However, this conceptualisation has been accused of accepting as resistance practices that are in fact trivial. In contrast, more radical approaches have argued that power exists within every network of relationships, and its visibility and functioning change depending on the processes of dissolution/resistance that operate within human societies. Following González-Ruibal (2014), processes of resistance can be characterised as a spectrum, which depending on intentionality, capacity and visibility, allows to distinguish between resilience, resistance and rebellion. Archaeology is in a privileged position to analyse issues of resistance and power, as it allows us to understand how the past (memories, habits, traditions) and material culture are constitutive elements of both. This session invites critical contributions to these debates, focusing particularly in the following:

- Theorisation of the notion of resistance and its application in Archaeology.
- Theorisation of key concepts related with resistance, such as power and state, from an archaeological perspective.
- Analysis of resistance practices in any archaeological context, but particularly colonial/imperial.
- Analysis of resistance practices as a tool against inequality.
- Analysis of resistance practices in state societies/societies against the state.

14:00 | Session organisers
 Introduction

14:05 | Manuel Fernández-Götz, University of Edinburgh
 Communities against the state: resistance to hierarchy in preindustrial societies

Studies of resistance have been prominent in anthropological and political science literature, with J. C. Scott's influential books playing a particularly prominent role. Some of the ideas have been applied in archaeology and expanded or revised by scholars such as A. Gonzalez-Ruibal, who stresses

the materiality of resistance practices in their various modalities. In this paper, I will discuss different scenarios of resistance based on some case-studies in preindustrial societies: 1) resistance to urbanisation processes in the Iron Age; 2) resistance against expanding imperial powers exemplified by the archaeology of the Roman conquest; and 3) resistance to external control and influences by “deep rural” communities in the *longue durée*.

14:20 | Ana G. San Martín, Brown University Metaphors to resist by

When thinking about how Power structures its different organizational dynamics, one feels immediately compelled to explore both the mechanisms and subjects reinforcing it, but tends to forget how their own creative will intervenes in the process.

Power imbalances can be found varying in the fashion of the networks they are being examined through. One of these forms, that in which different notions of time and temporality (and consequently, spatiality) is also bonded with the observance of elitist notions on progress as cultural change.

However, and following Lakoff and Johnson's of metaphors, as well as Boroditsky's metaphoric structuring view, both space and time are domains that take it on a constant metaphorical re-elaboration to organize each other's structures and the social settings in which they become evident.

In this point, archaeology represents a cornerstone upon which to build a critical reflection on the ways the metaphorization of our epistemological categories subverts or endorses social orders. This requires of the production of memory as the simultaneous act of forgetting and remembering through some embodied social practices (observance, change, resistance, maintenance...).

Resignifying spaces and narratives of materiality, as well as its insertion in the social world, makes the archaeological research of past situations of heterotemporality the ideal theoretical tool to exercise resistance and critique towards an array of aspects of our society.

14:35 | Beatrijs de Groot, University of Edinburgh Resisting technological change: how does it work and how can we recognise it?

This presentation explores the workings of resistance to technological change in craft production. There are numerous archaeological and historical examples of craft communities that seemingly resist for generations the innovative toolkits

and changes in material styles that develop in other nearby areas or are offered through trade. However, the precise workings of resistance to innovative technologies may vary, and the level of intentionality and conscious action that underpin such processes are challenging to identify from material culture alone.

Technological behaviour can be defined as those actions relying on ‘integrated webs weaving skill, knowledge, dexterity, values, functional needs and goals, attitudes, traditions, power relations, material constraints, and end-products together with the agency, artifice, and social relations of technicians’ (Dobres 1999, 128). This complex set of conditions implies that technological change or continuity cannot purely represent a conscious choice or strategy, but is always also constrained by the learning/interaction networks available to a given social group.

This presentation, therefore, considers the overlap between expressions of technological behaviour as a response to power relations and as an unconscious long-term process. It will evaluate how resistance to technological change can lead to long-term technological continuity, sabotage of the manufacturing process, or cultural hybridity and consider how such examples can inform archaeological research into craft traditions.

14:50 | Guillermo Diaz de Liano del Valle, University of Edinburgh Resistance in times of ontological uncertainty

The current popularity of theoretical approaches such as New Materialisms and the Ontological Turn, which challenge what Bruno Latour called the ‘modern constitution’, present fascinating possibilities and challenges in order to think an Archaeology of resistance.

These new approaches seem particularly promising to tackle resistance as their reasoning is not constrained by dichotomies such as object/subject, individual/structure, or human/non-human. At the same time, some of their most important concepts, such as affect, entanglement or assemblage are undoubtedly useful to explore the non-human dimensions of resistance practices. And perhaps more importantly, some of them have expressed their commitment with the decolonisation of archaeological thought through the use of other ontological frameworks.

However, these new theoretical perspectives also imply some challenges. The new ontological frameworks that they propose tend to be better suited to think in terms of interconnectedness, rather than causality, which could be problematic in order to develop an explicitly political argument. Finally, the commitment to decolonise archaeological thought, although laudable, is at risk of becoming

another example of the intellectual extractivism of the Global North, if becomes an excuse for us to use ontologies from the ‘Others’ rather than allowing their voices to be heard.

15:05 | BREAK

15:35 | Rachel Cartwright, University of Minnesota Resistance is Futile: The transition to Christianity in Iceland

Scandinavia was notoriously difficult to Christianise, with many accounts from the Early Medieval period recording the adoption of Christianity and after a short period of time a reversion back to the old gods. Iceland however, appears to have been an exception to this trend. After an initial period of resistance and rejection, Iceland is said to have adopted Christianity and kept it. The archaeology, however, tells a different story to the one found in written sources referring to Viking Age Iceland. The presence of religiously ambiguous objects suggests subtle resistance to this conversion. These objects show the indirect ways that individuals can exhibit their resistance to forced changes, toeing the line between submission and overt resistance.

15:50 | Eduardo Herrera Malatesta, Leiden University Counter-mapping the Spanish invasion: A multiscalar and multitemporal approach of the indigenous resistance in Haytí

This paper aims to answer two main questions: How did the early Spanish settlements and movements on the island of Haytí represent indigenous resistance towards the invasion? How did the Spanish search for resources shape the “safe-zones” for indigenous people and their resistance? By using the documentary and cartographical record of the Spanish colonization of the island of Haytí and the documented indigenous resistance, like a photographic negative to create a counter-mapping exercise to understand indigenous resistance. Recent research on the Dominican Republic has archaeologically explored the transformation of indigenous landscapes as a consequence of the Spanish colonization. While part of this transformation occurred in the material world, some aspects were reflected in the immaterial dimension. For example, the contemporary use of terms such as “Taíno” or “Hispaniola” to refer to the indigenous people and their lands is an implicit perpetuation of the colonial plan to erase indigenous people’s rights and identities.

The discussion will conceptualize the indigenous resistance spectrum from a multiscalar and multitemporal perspective by using three intersecting frames. 1) “land rebellions”, focusing on the key battles between Spanish and indigenous people. 2) “temporal resistance”, where the use of key ethnonyms and categories (e.g. “indigeneity”) will be conceptualized as political arenas to

both resist contemporary colonialism and to replicate colonial strategies in the present. 3) “cultural resilience”, where the challenges of contemporary attempts to rethink about the indigenous history are explored. These arguments will be summarized in a counter-mapping proposal of the peculiarities of indigenous resistance in the past as well as in the present.

16:05 | Alexander Aston, School of Archaeology, University of Oxford Flame of the Red Flag: Ecologies of Resistance from the Paris Commune to Present

Environmental justice is perhaps the most universal issue facing the human race. The predicaments of climate change, ecological collapse and resource scarcity are presenting challenges at radically emergent scales. Considering resistance in a period of dramatic environment change is a question about the relationship between social organisation, agency and scalability. Resistance is expressed along a diverse continuum of personal and collective acts which challenge, mediate and transform relationships of power. Acts of resistance, when most successful, generate emergent and self-organising relationships with revolutionary potential. Ecological transformation in the twenty-first century demands new analysis and understanding of the relationship between mind, environment and society if we hope to generate solutions commensurate with the difficulties we face.

To this end, I present an interpretation of the Siege and Commune of Paris from 1870 to 1871 as transformations in urban ecology and social cognition. Specifically I examine how communities of resistance emerged through the reorganisation of energy-matter flows in the city and mediated these challenges by radically modifying their material culture to challenge institutional power. The material reconfigurations of Paris during the middle of the nineteenth century and the ecological bottleneck created by the Prussian siege in 1870 provide a robust analogy and metaphor for assessing the relationship between the technological, economic and social reconfigurations of globalisation and unfolding environmental crisis. The ecology of resistance in the Paris Commune, such as radical clubs, women’s unions, vigilance committees and worker’s cooperatives find parallels in the emerging and intersecting forms of resistance that are challenging ecological, economic and political disfunction in the current historical moment. Utilising the Paris Commune as an example, it is possible to interrogate how ecological processes inform strategies of resistance and generate revolutionary transformations.

16:20 | Enrique Moral de Eusebio, Universitat Pompeu Fabra
When Sexualities Clash: Ethnosexual Conflicts and Resistances during the Spanish Colonisation of the Mariana Archipelago

The Spanish colonisation of the Mariana Archipelago during the late 17th century brought about a clash between two different (rather incompatible) sets of sexual practices and beliefs. The aim of this paper is to analyse the resistance of native peoples from these islands (known today as Chamorros) towards the sexual standards that Spanish colonisers attempted to implement in the archipelago. This sexual clash revolved around two different constructed spaces, two heterotopias: the “public” or “bachelor houses,” where young Chamorro males gathered before being initiated into adulthood, and the Jesuit seminaries, where Chamorro boys and girls were socialised according to the Christian doctrine and, hence, to European sexual standards. The premarital, promiscuous sexual encounters that took place inside those “bachelor houses” outraged the Jesuit missionaries and were one of the triggers of the ensuing Spanish-Chamorro conflicts. I will argue that Chamorros, far from remaining passive before the imposition of Christian sexual standards, developed (ethno) sexual resistance strategies during those conflicts, such as the reconstruction of their “public houses” (once they had been burned by Spanish soldiers) and the burning of Jesuit seminaries by themselves. Finally, I will reflect on how sexuality, as archaeologist Barbara Voss points out, is not a mere by-product of colonial situations, but rather plays a crucial role in processes of colonisation.

16:35 | Jaime Almansa-Sánchez, JAS Arqueología, Madrid / Incipit-CSIC
Resistance and resilience in the management of archaeological heritage

In the context of #pubarchMED I had the chance to delve into many conflictive regions within the Mediterranean. Nationalisms in their many forms have shaped a wide range of management models with many issues in common but also a reminiscence of old and new identities. As a result, the reshape of the political map created a balance between resistance and resilience amongst different nations and nationalities. Drawing on some examples, from the regional tensions in Spain, to the post-war reconstruction of the Balkans, or open conflicts like Cyprus or Israel-Palestine, I will try to show how policies and practices are shaped in a balance between resistance and resilience, where depending on the interests things are done differently.

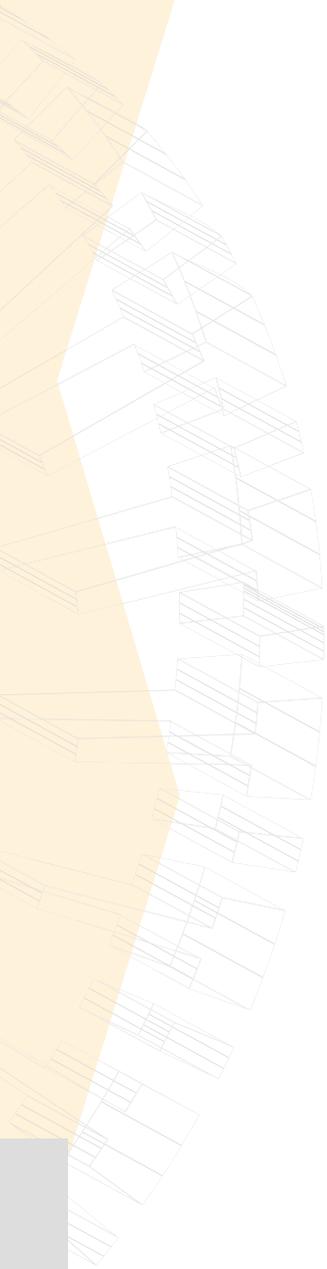
16:50 | Carlos Tejerizo-García, Incipit-CSIC
Franco’s craving: archaeology of repression and resistance of the Spanish antifrancoist guerrilla

Structural and physical violence are common instruments used by dictatorial regimes in order to impose their hegemony and to gain legitimacy within local

communities. At the same time, repression usually entails resistance from individuals and societies, which may be active or passive, physical or ideological. Both repression and resistance are materialized in landscapes and objects which can be analysed through Archaeology, telling stories not visible by other means. In this paper, we will discuss repression and resistance during the Francoist dictatorship in Spain (1939-1975) through the case of “La Ciudad de la Selva”. La Ciudad de la Selva is a group of settlements used by the anti-Francoist guerrilla during the 40s in the context of the Second World War located in the Northwestern part of the Iberian peninsula. Since 2017 we have been conducting an archaeological and anthropological project in this site which have resulted in a significant amount of information regarding the emergence and organization of the anti-Francoist guerrilla and also their connections and networks with the local communities of the territory. In this communication, I will analyse the materialization of Francoist violence and repression and of the diverse ways the guerrilla and local communities used material culture as a means of resistance.

17:05 | Alfredo González-Ruibal, Incipit-CSIC
Discussion

Notes







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