TAG Deva

**The 40th Theoretical Archaeology Group Conference
17th–19th December 2018**

**Department of History and Archaeology
University of Chester**

BOOK OF ABSTRACTS

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All Conference Event

#tag100
Applying Theory: An Archaeopoetic Installation
Exhibition by Erin Kavanagh

<div align="center">

Applying Theory
to foster
discussion
beyond
research,
is
to build
perceptions
in society.[1]

</div>

This exhibition will take the form of a series of short poems/lines of poetry on the floor, walls etcetera of the conference space. Where they are located near to specific sessions, the lines will be created from the session calls' own words. Where they are in neutral zones, they will respond to the general themes of both Frontiers and Public Intellectualism along with Chester's own rich heritage. All pieces will be easy to remove afterwards, emphasising the temporality inherent within breaking new ground through thought, art and excavation.

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[1] Found poem by Kavanagh from The Big Heritage TAG Deva CFS

Monday 17th December
Afternoon from 1pm

#tag101

#SilentNightScience. Discussing the Marginalisation of Diverse Voices in Archaeological Research

Digital Session

Session organiser: Elisa Perego

Debate on social media and in the literature is drawing attention to the persisting lack of inclusivity in archaeology and science more in general. This may take the form of large trends (e.g. the 'glass ceiling') but also of micro-scale practices impacting people's daily lives (e.g. lack of accessibility/support for disabled scholars). This is happening when the increasing casualisation of the workforce pushes researchers to make painful decisions about their future, which in turn makes the potential lack of inclusion and scientific recognition even more difficult to deal with on different levels.

#SilentNightScience debates #exclusion in archaeology by focusing on four themes:

- Biographical narratives: did it happen to you? Which is the price we pay in an increasingly precarious profession?
- Power dynamics: what is the role of sexism, ableism etc. in academic inequality?
- Finding a solution: can we think of practical strategies to tackle academic inequality? What is the role of archaeological theory in promoting inclusive archaeologies?
- Reading the past: is the potential erasure of different voices in archaeology influencing our interpretation of the past? Forty years after the rise of gender/feminist archaeology, to what extent has the field improved? Are recent political developments making the situation worse?

Following the [#PATC Twitter Conferences](#), #SilentNightScience comprises presentations of 15 minutes each. Further debate is stimulated by the organiser.

Keywords: academic precariat; disability; exclusion; gender discrimination; marginality

Twitter Papers

Debating an Archaeology of Marginality

Elisa Perego (OREA-Austrian Academy of Sciences/ UCL, eli.perego@googlemail.com) and Rafael Scopacasa (Universidade Federal de Minas Gerais-UFMG/ University of Exeter, r.scopacasa@exeter.ac.uk)

The study of marginalized groups in the past and present is gaining momentum in Archaeology. In this introductory paper to the session, we delineate a research agenda for the archaeological investigation of marginality. We suggest that an approach centring on people on the margins of society has a lot to contribute to Archaeology and related disciplines. We address methods, aims and theoretical approaches to past marginality, with a focus on two issues: 1) the importance of addressing extreme social marginalization, by exploring how marginality functions in relation to other aspects of social identity beyond socio-economic status, including gender, age, health and personhood; 2) the importance of tackling marginality at both the micro-scale of the single life-history, and the macro-scale of changing dynamics of marginalization in the longue durée. Ultimately, we aim to foster discussion in a broader interdisciplinary context, by exploring the multi-dimensional aspects of past marginality and social exclusion.

Marginality in Late Prehistoric Peri-Alpine Europe

Elisa Perego (OREA-Austrian Academy of Sciences/UCL, eli.perego@googlemail.com)

I present the preliminary results of the MSCA-funded CoPOWER Project, which investigates the transition to urban society in peri-Alpine Europe, c.2000–500 BC, through the lens of an Archaeology of Marginality approach. Many projects have investigated urbanization and increasing social stratification in later prehistory/protohistory by focusing on the elite groups that, supposedly, were the driving forces of these processes. By contrast, CoPOWER explores the life-histories of the marginal individuals that are often the forgotten protagonists of history: those who were socially excluded for their low status, gender, or disability; the victims of physical abuse and ritual violence; people subject to forced labour and undernourishment; and the women and infants that did not survive pregnancy and childbirth with malnutrition and poor living conditions as precipitating causative factors. Within this framework, I discuss the potential of a range of archaeological and bioarchaeological approaches to our

understanding of past marginality – including the paleopathological and isotope analysis of human remains.

Burial Taphonomy as a Tool to recover Marginalised Individuals in Antiquity

Veronica Tamorri (Independent scholar, veronicatamorri@gmail.com)

Strategies to understand how dynamics of marginalisation worked in the past are developing rapidly in Archaeology. In this presentation, I will explore the theme of social marginality from the perspective of funerary archaeological evidence. In particular, I will argue that the implementation of methods such as burial taphonomy and archaeothanatology can enormously add to the reconstruction of patterns of social exclusion in the past. More specifically, taphonomy-based approaches are key to distinguish between actions intentionally carried out by social agents on burials and evidence representing fortuitous and possibly natural events occurring in the grave (e.g collapse of ribcage due to decomposition). In view of this, I will reassess a sample of potentially deviant burials with archeothanatology to: 1) explore patterns of marginalisation in our distant past; 2) verify the potential of taphonomy-based methods in the identification of socially excluded individuals based on their burial treatment.

Climate Change and Marginality in Ancient Italy

Rafael Scopacasa (Universidade Federal de Minas Gerais-UFMG/University of Exeter, r.scopacasa@exeter.ac.uk)

Environmental research in Archaeology has often focused on the causes and large-scale effects of climate change. However, instances taking place at the micro-scale are not always explored as intensely, while the voices of marginal/ non-élite agents, who might be the main victims of environmental stress, are often silenced in Ancient History and Archaeology. This paper explores the agency of non-élite people based on a case study from Republican-period Italy, involving potentially marginalized groups moving into drought-prone, agriculturally challenging lands. Climate data suggests that this happened during a warming phase, which may have exacerbated the challenges posed by the arid-prone areas occupied. I discuss how the interplay between socio-political and environmental forces may have shaped the agency of subaltern groups. This analysis can contribute towards a framework for the archaeological study of marginality and climate change – while addressing potential limitations in evidence and methods.

Pleasure of the Senses: An Archaeology of the Autistic Sensory World

Paulina Scheck (University of Toronto, Paulina.scheck@mail.utoronto.ca)

This paper is based on an analysis of a material assemblage consisting of images of stim toys contributed by autistic participants in online mental health groups. Archaeology is used to explore stimming as a pleasant, creative and playful material engagement, leading to intense sensory responses. Secondly, various forms of socialization around stimming are discussed, disproving its perception as a solitary and intensely isolating behavior. Lastly, the difference in sensory perception between autistics and neurotypicals informs a broader discussion of autistic embodied subjectivity and the destabilizing effect on taken for granted social constructs that the full recognition of its agency entails.

#tag102
Relational Approaches to Past Hunter-Gatherer Worlds

Room: Binks First Floor CBK107

Session organisers: Amy Gray Jones, Nick Overton, Barry Taylor

Over the past few decades there has been a shift in the way hunter-gatherer worlds have been studied. Whereas research throughout much of the 20th century had an explicitly anthropocentric focus, concentrating on the economic relationship between humans and aspects of their environments, more recent work has considered the social interactions between hunter-gatherers and different species of plants and animals. Many of these studies have been influenced by anthropological accounts of animist ontologies amongst hunter-gatherer societies, where animals, plants and other aspects of the 'natural world' can be considered as persons capable of complex social interactions with humans and each other. Recently, however, aspects of archaeological theory have also begun to consider the relationships

between human and non-human actors on a more equal footing, challenging the traditional anthropocentric perspective that has dominated our discipline.

The challenge facing the archaeological study of past hunter-gatherer societies is how to ground such 'animist' or 'relational approaches' firmly in the material evidence available to us rather than relying solely on ethnographic observations or abstract archaeological theory. To this end we invite contributions which seek to address these issues, and that take a relational view of past hunter-gatherer worlds based upon detailed studies of archaeological data sets.

Keywords: hunter-gatherer archaeology; human-animal relations; human-plant relations; human-environment relations, multispecies archaeology.

Papers

Introduction: A Relational Retrospective

Amy Gray Jones (University of Chester, a.grayjones@chester.ac.uk), Nick Overton (University of Manchester, nicholas.overton@manchester.ac.uk) and Barry Taylor (University of Chester, b.taylor@chester.ac.uk)

In the past decade, archaeological studies of hunter-gatherers have increasingly challenged the applicability of modern Western worldviews within interpretive frameworks, and examined the role interactions and relationships with 'nonhuman' elements of their worlds may have played in structuring daily life. Studies have examined the potentially active roles animals, plants, landscape, materials and objects may have had in in hunter-gatherer lives, and how meaningful relationships with specific 'nonhuman' agents had the potential to greatly shape human actions, and the archaeological record. However, these studies have emerged under a number of different banners, including Anthrozoology, Symmetrical Archaeology, Relational Ecology, Social Zooarchaeology, Multispecies Archaeologies and Relational Archaeologies. This introduction will review these approaches, before turning to consider the potential for established a united banner under which hunter-gatherer interactions with nonhuman elements of their world can be examined through a 'relational toolkit', and some of the challenges such a project may face.

More than a Bead: A Relational Approach for Studying Palaeolithic Personal Ornaments

Izzy Wisher (University of York, icw509@york.ac.uk)

Palaeolithic personal ornaments are perceived as elusive objects, with debates surrounding whether they represent status, 'symbolic' behaviours, communication mechanisms, or merely embellishments. Fundamentally, these debates are limited by perceiving personal ornaments as static and isolated from hunter-gatherer lifeways. Recent relational theories surrounding extensions of the self (Malafouris 2004; 2008a; 2008b), human-thing entanglement (Hodder 2011; 2012; 2014; 2016) and meshworks (Ingold 2008; 2010; 2012) challenge this perception. These are influenced by anthropological and psychology analogies, but lack grounding in archaeological evidence.

This research addresses these issues through developing a grounded relational approach which fully integrates different analogical, theoretical, and material-orientated approaches. This approach demonstrates these objects actively negotiate object-human-animal-landscape relations, and thus are intimately interwoven within the social fabric of past hunter-gatherer societies. This talk will present the approach and discuss its implications for perceiving personal ornaments as much more than just 'a bead', but relational agents within Palaeolithic social worlds.

Relationality and Early Hominin Hunter-Gatherer Worlds: A Relational Exploration of Neanderthal Art

Andy Needham (University of York, andrew.needham@york.ac.uk)

Relational archaeology is well established in exploring relations between humans (sensu stricto), animals, plants, and objects, particularly over the last 200,000 years. However, it is rarely if ever applied to early hominin species, who practiced different hunting and gathering lifeways for millions of years. Early hominins are liminal: not human, yet not-not human. However, they were certainly hunter-gatherers (*sensu lato*), making for a fascinating research landscape in which to explore relational archaeologies.

The 21st century has seen a proliferation of publications detailing Neanderthal art objects. However, such objects are limited to being enlisted as evidence of symbolism or cognitive complexity. The richness of a relational approach is lacking. In this paper I experiment with a relational framework

to explore Neanderthal art anew, using it to understand Neanderthal use of animal materials and as a window into the interspecies interactions these objects might have mediated, hinting at complex Neanderthal-animal-object relations.

Once Upon a Time in the Arctic: Object Itineraries and Social Relations as seen through Palaeo-Inuit Metal Use (AD 500–1300)

Patrick C. Jolicoeur (University of Glasgow, p.jolicoeur.1@research.gla.ac.uk)

One of the first groups in the Eastern North American Arctic to widely use and exchange metal are known to archaeologists as Late Dorset (AD 500–1300). Paradoxically, metal remains rare in Late Dorset archaeological collections. By examining the organic objects that may have supported metal blades, this paper will present proxy data for metal use from Late Dorset sites across the Arctic. Moreover, this paper will use these data to explore the ways archaeologically immaterial metal was mobilised to enchain social relations of the Late Dorset through space and, importantly, time. The constrained source regions for Arctic metal (northern Greenland and the Central Arctic) make it an ideal candidate for disentangling Arctic Human-Thing relations and the evolving itinerary of individual metal objects as they travel between regions, generations, and peoples. Ultimately, metal exchange may have been a means for the Late Dorset to create and maintain socio-cultural relations in a vast and sometimes isolating landscape such as the Arctic.

Exploring a Relational Approach to Mesolithic Fishing

Anja Mansrud (Museum of Cultural History, University of Oslo, mansrud@khm.uio.no)

The sociality inherent in human-animal relationships is currently being addressed in hunter-gatherer archaeology, but social zooarchaeology and multispecies archaeology have thus far privileged the furry and feathery animals in their case-studies. In this presentation, fishbone, fishing gear and rock art imagery of halibut and halibut-fishing forms the empirical basis for exploring a relational approach to human-fish encounters in late Mesolithic Norway (6300–3800 cal. BC). Fish contributed considerably to Mesolithic subsistence in this region, but has been given little attention beyond its economic importance. A relational ideal-model is here suggested as a viable alternative to optimizing models. Such models have been considered problematic and the use of ethnographic analogy has been rejected by many Mesolithic scholars, who emphasize variability and the unique potentials of the archaeological record. This paper argues that generalizing is unavoidable when addressing prehistoric sociality, and further maintains that ontological stability is fundamentally important for understanding past hunter-gatherer engagements with non-humans.

Mutual Becomings in Life and Death: Human and Non-Human Animals in the Mesolithic Danube Gorges

Ivana Živaljević (BioSense Institute, University of Novi Sad, ivziv81@yahoo.com)

The post-Cartesian 'Animal Turn' marked a shift from anthropocentric attitudes to non-human animals as economic or symbolic resources to be exploited, to new understanding of interspecies relations as mutually impactful and inherently social. Borrowing heavily from ethology and relational ontologies, these approaches bear important implications for studies of prehistory and cultural contexts where hunting and fishing afforded particular forms of interspecies interaction. In this paper, I focus on disintegrated and reassembled human and animal bodies in the context of Mesolithic Danube Gorges, and insights they offer into new kinds of entities emerging post-mortem. However, even if death remains materialized and consequently more visible in the archaeological record, it is far from being the only event in human and non-human histories of engagement. The paper therefore considers not only structurally deposited animal remains, but also living animals as subjects and agents in shaping worlds populated by a multitude of beings.

Hunting Aurochs and the Making of a Significant Place: Thinking about the Late Mesolithic Activity at Langley's Lane

Caroline Rosen (University of Worchester, c.rosen@worc.ac.uk) and Jodie Lewis (University of Worcester, jodie.lewis@worc.ac.uk)

At Langley's Lane, Bath and North-East Somerset, an aurochs was killed and primary butchery activities carried out at an active tufa spring. Some of the bones and butchery tools were deposited into the spring waters. Shallow pits were dug at the wetland edge and flint knapped. Later, as the spring became less active, faunal remains and lithics were again placed in its waters. Eventually, the spring dried up, its

location now marked by a low white mound of tufa. Visits continued and a large pit was dug at the edge of this mound, a small stone platform laid, flint knapped and aurochs consumed.

A relational framework incorporating animals, humans, substances and elements will be used to explore why this place retained such an enduring significance that extended over two thousand years.

Animism and Patterns of Economic Activity in the European Mesolithic
Barry Taylor (University of Chester, b.taylor@chester.ac.uk), Amy Gray Jones (University of Chester, a.grayjones@chester.ac.uk) and Nick Overton (University of Manchester. Nicholas.overton@manchester.ac.uk)
Ethnographic accounts of historic and contemporary hunter-gatherers show that economic decisions are often structured by cultural attitudes towards particular animals, plants, and places. These are underpinned by animist ontologies where entities other than humans are considered to be sentient and self-aware. Interactions between humans and these other-than-human persons are often articulated through prescribed forms of activity, including the careful treatment of animal and plant remains, the use or avoidance of particular places, and set ways of moving through the landscape. Drawing on data from across northwest Europe this paper argues that comparable sets of beliefs also structured patterns of economic activity, settlement, and mobility in the European Mesolithic, and that these can be identified though the analysis of artefact and faunal assemblages, and palaeoecological analysis.

When the Virtual becomes Actual: Indigenous Ontologies within Immersive Reality Environments
David Robinson (University of Central Lancashire, dwrobinson@uclan.ac.uk), Colin Rosemont (University of Oregon, crosemon@uoregon.edu), Devlin Gandy (University of Cambridge, iranclouds@gmail.com) and Brendan Cassidy (University of Central Lancashire, bcassidy1@uclan.ac.uk)
This paper considers the emergence of virtual reality (VR), charting the creation of new potentialities cutting across archaeological, computing, and indigenous ontologies. The increasing use of VR to create immersive environments in cultural heritage and archaeological sectors calls into question how differing ontologies—understood through differing relationalities across human and non-human kinds—interplay within such newly created experiential platforms. We argue that the immersive platforms are not just simulacra of the archaeological sites, but are novel and new entities in and of themselves. This occurs through a recombination and reappraisal of divergent ontologies; these new entities emerge in the process of questioning the analytics of animacy, vitality, and agency as experienced through new spatial and, with the diffusion of such technology, social relations. Here, we outline this process through exploring a newly created VR environment of a magnificent hunter-gatherer rock art site in Southern California. We then move to consider how new immersive entities create a space through which new ontological relations can be actualized.

#tag103
LOREM IPSUM: Where Did the Positivist Turn get Lost?
Round Table
Room: Binks First Floor CBK106
Sponsored by JAS Arqueología S.L.U.
Session organiser: Jaime Almansa-Sánchez
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Within the last years we have seen how archaeological research has become positivist again, or so was thought. Under the umbrella of 'real' science, only archaeological/material sciences seem to matter. Nevertheless, the claimed objectivity of these studies is usually full of assumptions and biases that still need a deep critique. However, critical archaeologies and other postmodern narratives seem to be set aside. This round table aims to challenge the positivist turn and the absurd logic that lays behind.

Further Details: If you find the current situation of archaeological research absurd, come! (If not, come too).

Keywords: archaeology; criticism; neopositivism

*This session will address a straightforward debate where the audience is invited to participate too. Aiming to be controversial, the debate will delve into the logic of current archaeological research from a critical perspective.

Discussants
What is your Research Question?
Beatriz Marín-Aguilera (University of Cambridge)

Solaris and the Hipster Archaeology: A Conceptual Approach on the Current Neopositivism in Archaeological Interpretations
Konstantinos Trimmis (University of Bristol)

Why Can't you See that You are Wrong and I am Right even Though my Evidence says so?
Raimund Karl (Bangor University)

Are the New Materialists simply Running Scared of the Intentional Fallacy?
Adrian Davis (University of Wales Trinity Saint David)

Moderator
Jaime Almansa-Sánchez (Incipit, CSIC): 5'6'' btw

We encourage you to watch this before the debate: https://youtu.be/nXQ90_dv6I8

#tag104
Being an Archaeologist and the Archaeologist as a Being
Round Table
Room: Binks Ground Floor CBK013
Session organisers: Darcey Gillie and Daniel Carvalho
Being an archaeologist in the 21st century means being many things outside and beyond the job we originally signed up for: being a leader, an educator, a manager, a researcher, a policy maker, an administrator, a mentor, an entrepreneur, and more – and sometime all by one person. While there is a vast array of CPD around doing the job of archaeology, very little is on offer on how to be an archaeologist, how to approach and manage such diverse ways of being. After university, there is little formal support available to help archaeologists manage the continual process of "becoming" that is inherent in an archaeological career, increasingly important as uncertainties in economies and labour markets grow.

The aim of this round table is to provide archaeologists with ideas, actions, and insights that will enable them (or the people they lead, manage and mentor) to reflect in what means to be an archaeologist in the Contemporary World.

The round table will be a mixture of theoretical and practical: the aim is for all of us to enhance our skills and confidence in being whatever kind of archaeologist we want to be.

#tag105
Practising Creativity: Experimentation, Mistakes and Successes in Art-Archaeology

Room: Binks Ground Floor CBK011
Session organisers: James Dixon, Seren Griffiths, Chris McHugh

Archaeological materials, recording techniques and methods have influenced diverse work by artists across a range of media, and archaeology has been, practically and theoretically, equally influenced by art, as many a conference session over the years has demonstrated. In this session we want to examine experimentation in art-archaeology and how we turn that initial inspiration to think or work in new ways into things to talk about or show people. Rather than automatically portraying all collaborations as successful and complete acts, we want to discuss the pitfalls and problems in doing creative practice.

Does it matter that many of us who want to bring artistic inspiration to our archaeology are not good artists? Does it matter whether artists do good archaeology? Do notions of the art-archaeologist as conventionally talented or technically proficient obscure the benefits of more naïve experimentation? When an art-archaeologist makes something that could be considered good art, is it? What do notions of good or bad art do to art-archaeology in theory and practice?

This session aims to produce a critical and playful dialogue about the development of individual and collaborative practices in art-archaeology. We welcome papers from anyone currently involved in art-archaeology in any way, those who have tried and moved on, and those thinking about getting involved for the first time. We want to hear about people's outputs, but also about how they got there. We want to hear about experiments, mistakes, successes, all of the practising that leads to a practice.

Keywords: art-archaeology; practice; experimental; collaboration; proficiency; naivety

Papers

When the Artist Outperforms the Archaeologist
Prof. Daisy Diggle aka marjolijn kok (Bureau Archeologie en Toekomst, marjolijnkok@gmail.com)
In this performance Daisy Diggle (your local archaeologist) will show the pitfalls of archaeological art projects, especially when the audience starts to believe you. What happens when a project about critical thinking turns into fake-knowledge. Diggle will elaborate on a cooperation with Dr Iris Taylor from the Flat Earth Museum on Fogo Island, Canada. Followed by a statement by marjolijn kok, director of the Museum of Failure and Unloved Objects about how failure can give us insight into the working of knowledge production. Failure is not an end, it is the opening up of new strands of thought. When we use a well-known form like the museum catalogue to play with objects and interpretation we may fail to be accurate but we could show a deeper understanding of the material culture around us.

Engaging with the Ancient Cultural Landscape through Technical Creativity and the 'Internet of Things'
Laura Johansson (Independent Scholar, laura.johanssonarchaeology@hotmail.com)
Some months ago we were presented with an unique opportunity to create a digital work to highlight how a World Heritage Site actually 'worked'. As we discovered more about the site, it defined archaeological, scientific and technological processes which would all lead our creative vision for the end result. The project combines the latest cloud and 'IoT' based services with 'maker' grade tech, such as Raspberry PIs, low cost 360 imaging and home-brew sensor packages. The on-site component of the system also runs entirely, and appropriately, on solar energy. The site itself presented a number of challenges and sensitivities that had to be overcome and the finally assembly of components had to be be utterly contemporary to succeed; all to creatively capture the 'perfect' view. The project is ongoing and funded by Historic England.

Negotiating Creativity in Acoustic Heritage

Catriona Cooper (University of York, Catriona.Cooper@york.ac.uk)

Recent developments in archaeological visualisation and digital archaeology have seen the embracing of creativity as part of the craft and practice. There is a comparison to be made between the commonality in the workflow to create visualisation and auralizations, but the acceptance of creativity in acoustic heritage is still not widely embraced.

The final outputs of the Listening to the Commons project were a series of soundscapes to feature in the Voice and Vote exhibition in Parliament this year. During the final processing the team, made up of Historians, Archaeologists and Acousticians, had to negotiate between following a rigorous methodology and allowing creative practise to make the outputs appropriate for the setting. In this paper I will discuss these negotiations and creative practice in a non-visual setting.

Art, Fermented: Comparative Experimentation in Medieval Brewing

Brian Costello (University of Chester, b.costello@chester.ac.uk) and Reanna Phillips (University of Chester, reanna.phillips@chester.ac.uk)

The quality, diversity, and popularity of beer has skyrocketed through the modern 'craft' industry worldwide. Innovations in the creation, taste, appearance, marketing, and even label design have raised beer and brewing to the level of a dynamic 'art-form'. Beer has been archaeologically and historically documented throughout various cultures since prehistory, with research exploring and interpreting the social roles of beer and brewing as well as its production.

Questions such as 'how was beer brewed in the past?' or 'what did beer taste like?' come to mind in the study of beer. This presentation documents our experimentation with the art of medieval brewing: the process, ingredients, and some may say most importantly, the taste in comparison to modern brewing. We seek to recreate the art-form of brewing in the past, and in doing so, forge a connection with previous brewsters and brewers of medieval Europe.

Found Sculpture: Negotiating the Art and Archaeology of a Buried Skateboard Park

Bruce Emmett (Artist, bemmett.mail@gmail.com) and Bob Muckle (Capilano University, bmuckle@capilanou.ca)

This presentation tells the story of the struggle to convince an obstinate landowner of the value of alternative forms of art and archaeology, leading to an unlikely collaboration between an artist and an archaeologist. The goal is to excavate one of the oldest skateboard parks in the world, buried in West Vancouver, Canada. The artist views the park as readymade sculpture, an extension of his own appropriative art practice. The archaeologist recognizes the site contains an engaging and significant 20th century artefact. The artistic vision of the project remains speculative and propositional as the landowner continues to refuse access to the site. The project has gathered support from artists, archaeologists, skateboarders, historians, and heritage advocates, but there has been little headway in receiving permission to excavate. The artist and archaeologist remain undeterred, and continue to strategize, look for loopholes and workarounds, and explore the intersection between ostensibly disparate practices.

A Case for the Embedded yet Autonomous Artist: Lessons Learned on *The Pallasboy Project*

Brian Mac Domhnaill (Artist/Archaeologist The Pallasboy Project, b_mac_domhnaill@hotmail.com)

The Pallasboy Project, launched in 2014, set out to explore the creative process involved in the crafting of prehistoric wooden artefacts. The recording strategy (in the hands of an artist/archaeologist) would serve to reveal and document a contemporary experience of craft and in doing so provide a new perspective on an ancient creative process. Initially it was intended that any additional artistic lines of enquiry would run in tandem with archaeological experimentation, but also directly influence the record itself. However, this resulted in a tension born out of dual roles, between the responsibility to record and the expectation to create. Although materials and methodologies inspired and informed artistic research and process along the way this mostly happened outside of the main thread of the project and over a longer period of time. Artistic influence on the record was slight, at times playful, but never quite finding its own moment. Perhaps it is yet to come.

Deep Dreaming through Iron Age Eyes

Matthew Thomas (University of Chester, 1523222@chester.ac.uk)

The art-experiments reviewed in this paper were undertaken as a proof-of-concept: is it possible to train image-recognition software to see through Iron Age eyes? The heavily stylised imagery marking the separation between 'Celtic' coinage motifs and their figurative Hellenistic prototypes is suggestive of radically different visual perception and/or interpretation of the perceived world. Training a neural network with a corpus limited to such imagery could allow for such perception to be simulated, quantified and utilised in the creation of novel IA 'Celtic' coin imagery.

Preliminary 'Deep Style' (Gatys, Ecker & Bethge 2015) experiments allowed for recreation of contemporary coin designs in an IA 'Celtic' style, and moving imagery from individual movie-frames of animals running. This highly subjective methodology, lying between data-centric and art-archaeological approaches, provides novel and inspiring insights into the iconography employed by past societies, as well as revealing limitations of the technology.

Wandering Around Looking at Stuff

James Dixon (Wood Plc, james.dixon@woodplc.com)

I've spent a lot of time working with artists and have always been inspired by these engagements to try new things. But I've also always felt that this art-archaeology must have some kind of structure, rigour, to be useful archaeology and to respect the art it takes inspiration from. In this paper I will use a few recent art-archaeology projects to explain that process of turning wandering around looking at stuff differently into something a bit more formal, and why it's taken over a decade of art-archaeology for me to finally allow myself to say I have a practice.

Bard Times: Archaeology as Poetry in Practice

Penelope Foreman (Clywd-Powys Archaeological Trust, Penelope.foreman@cpat.org.uk)

If you've ever submitted your curriculum vitae
In the form of an ode to demonstrate why
You deserve that job in archaeological outreach
That you've got significant skills to teach;

If without a cringe you upload to YouTube
A performance poem that's actually one long boob
Because you went full grade socialist ideal
When museums must make a profit to keep it real;

If you wanted to tell your excavation story
In ways that capture that intricate glory
Of the past that's only every one fraction
Of a scrap of a second of a piece of the action;

If you yearned for a song on the colour of soil
Whilst tipping it out on the mound of spoil
Or tapped out a rhythm of trowel on clay
That thrummed with the haze of a heatwave day;

This paper's for you, and in it I'll say
Archaeology is Poetry, and here's my way.

Making Visible the Invisible

Rob Irving (Independent Scholar, rob_irving@me.com)

There is only one name for the study of the material objects of the human past…'archaeology'. Those who devote their main interests and capacities to this study are archaeologists. Stanley Casson, Archaeology (1930, 5).

The same definition could serve for 'artist'. In an anthropological theory of art, to quote Paul Klee, 'art does not reproduce the visible but makes visible.' Art elicits emotional responses as an innately human reality. Archaeology, decoupled from positivism, should engage with such approaches.

My doctoral research considered the creation of Avebury's identity as a 'thin' place - a threshold between physical and perceived non-physical realms, where objects of belief manifest as observable phenomena. Following Andrew Lawson (2007), such sites are engendered by fantasy and our inability to fathom them. I argue that Avebury's 'ritual landscape' acts as it did to its architects, with their aesthetic sensibilities contributing to our imagination of place.

Sometimes I just Want to Draw
Katy Whitaker (University of Reading, k.a.whitaker@pgr.reading.ac.uk)

#tag106
Rethinking Transitions

Room: Beswick CBE001
Session organisers: Nathaniel Welsby and Robert Rhys Leedham

'Transitions' – their scale and scope – are some of the most hotly debated topics within the discipline of archaeology, particularly regarding the interpretation of how patterns and trends in different categories of material culture inter-relate. This session encourages fresh debate on how we interpret change, such as the Mesolithic–Neolithic transition, in new ways. We particularly welcome papers that propose different theoretical and methodological approaches to transitions on a range of scales from international, regional and site-specific studies, as well as those investigations tackling the identification of transitions across different types of data. Contributors are also encouraged to demonstrate how their research enhances or challenges current academic and popular narratives for explaining change in the archaeological record. Lastly, we wish to encourage critical reflection on how we engage the public with our new interpretations for transitions in the human past, and how we capture public imagination in how societies transform over time.

Keywords: determinism, impact, transitions, theoretical paradigm, relationality.

Papers

On the Edge: An Investigation into the Effects of the Edge Properties of Replica Hand Axes on Functionality in an Experimental Butchery Setting.
Will Attard (University of Reading, will.attard.uk@gmail.com)
The hand axe is a characteristic tool of the Palaeolithic. Whilst research into this tool form has been extensive, it has focused on finer examples, instead of rougher ones. This study is an initial effort to experimentally investigate these rougher examples in butchery tasks with new methods for recording being implemented on a replica assemblage. Initial analysis of the data suggests a relationship between edge form and functionality with linearity of a hand axe edge being a desirable trait for use. Tying this to studies of archaeological examples, as well as understanding the broader theory of the functionality has been used to further our understanding of the relationship between hand axe edge form and functionality. If a lack refinement in hand axe manufacture was a key characteristic, then alternative explanations must be sought for the presence of finer examples in the archaeological record. This is a

first step towards potentially understanding future temporal changes happening within the Lower Palaeolithic.

Transition or Revolution? Rethinking the South African Earlier-Middle Stone Age in the Context of the Fauresmith and Pieterbsurg Technocomplexes

Patrick S. Randolph-Quinney (University of Central Lancashire, PRandolph-Quinney@uclan.ac.uk)
This paper deals with interpretation of gradualism versus revolution with reference to the African Middle Stone Age (MSA). The earliest MSA dates to 315 kya and is associated with the first appearance of Homo sapiens, from Jebel Irhoud, Morocco. The MSA is generally defined based on blade, point and prepared core technology. However, the presence of many of these technological traits are noted in Earlier Stone Age (ESA) assemblages in South Africa, particularly the ESA sequence from Cave of Hearths, Makapansgat, which has yielded archaic hominins rather than Homo sapiens. The paper will focus on the early evidence for MSA-like technologies in the ESA South African record - and investigate what this may mean about the transition from archaic to modern biology and culture South of the Sahara. It contrasts typology and technology, and how the former approach is unsuited to understand complex patterns of change through deep time.

Recycling Prehistory? Reality or Myth?

Robert Leedham (University of Central Lancashire, RRLeedham@uclan.ac.uk) and Nathaniel Welsby (University of Central Lancashire, NWelsby@uclan.ac.uk)
Transitions are defined as a period of change from one state to another. The problem is in Archaeology a lot of the time when we start research we do not know what the state is, and even more importantly what state is supposed to change to. If we then focus on trying to identify a transition are we in danger of just recycling past interpretations rather than asking our archaeological data new questions? In Britain, the Mesolithic-Neolithic 'transition' (archaeological changes between the 5th and 4th millennium BC) has remained a complex topic for over a century. This presentation targets trying to understand if we should really be calling this period of archaeology a transition at all? Instead it argues that archaeology should think again about what 'traditional transitions' actually are…

Timing the M/LPPNB Transition

Piotr Jacobsson (University of Glasgow, pt.jacobsson@gmail.com)
Timing of archaeological transitions is essential to grasping their nature. An overnight transition is a very different beast from a process of change that sprawls multiple centuries. However, as "transitions" are in many ways an abstraction we cannot date them – we can only date specific features that carry materials, which we use to define the transition. Once we think about the technical detail of the method we use to date these contexts, the reality of defining the nature of an archaeological transition becomes a substantial empirical endeavour.

This paper discusses how such factors play out for the Middle to Late PPNB transition in south-west Asia. This transition is often characterized as a sudden event throughout the Eastern Mediterranean basin and beyond; however, these observations can be attributed to the shape of the radiocarbon calibration curve in the mid-8th millennium BC. Further investigation highlights the empirical challenges of timing such changes.

Transitioning Away from Arable Agriculture in Middle Neolithic Wessex

David Roberts (Historic England, David.Roberts@HistoricEngland.org.uk) and Peter Marshall (Historic England, Peter.Marshall@HistoricEngland.org.uk)
Recent research has strongly suggested that across much of southern and central England there was a significant decline in cereal cultivation in the Middle Neolithic, apparently in favour of the adoption of a mainly pastoral lifestyle. This dramatic transition in a central period of British prehistory has received little academic attention until recent years and remains strongly debated. Extensive analysis demonstrates that all bar one of the scientifically dated cereal grains from Middle Neolithic pit groups in Wiltshire are intrusive, querns disappear from the archaeological record and domesticated animal assemblages change significantly. This paper will review the transition in this key area of Neolithic Britain, and explore some implications for Middle Neolithic lifeways, cosmologies, monumentality and depositional practices. Recent Historic England fieldwork at West Amesbury in the Stonehenge WHS will be used to illuminate one part of the seasonal lifeways of pastoralists in the later 4th millennium cal. BC and suggest some deeper roots of practice at nearby significant Late Neolithic monuments.

Death in Transition: Understanding the Origins of Multi-Stage Neolithic Burial

Rick Peterson (University of Central Lancashire, RPeterson@uclan.ac.uk)

The emergence of collective burial rites is one of the defining characteristics of the British Early Neolithic. Previous models for the start of this funerary practice have suggested that chambered tomb construction belongs to a period after the initial transition from the Mesolithic to the Neolithic. However, multi-stage burials from caves are likely to date to very early in the 4th millennium BC, and it is extremely probable that they pre-date the modelled start of the Neolithic. There are two possible explanations for this. Multi-stage cave burial may be the earliest manifestation of the Neolithic but because of the lack of accompanying material it has not been recognised as a culturally 'Neolithic' practice. Alternatively, there may have been a Mesolithic multi-stage burial rite which was the inspiration for Neolithic collective burial. If this were the case, it would be clear evidence of cultural continuity between the Late Mesolithic and Early Neolithic.

Hengeland: The Results of Multimodal Geophysical Surveys on four Late Neolithic/Early Bronze Age Henge Monuments in the Milfield Basin, Northumberland

Mike Woods (Manchester Metropolitan University, michael.woods2@stu.mmu.ac.uk)

Magnetometry and resistivity surveys have been carried out across four Neolithic/Early Bronze Age henge monuments in Northumberland; Coupland, Marleyknowe, Akeld Steads and Wooler.

The results from these surveys have revealed previously unknown aspects of the architecture of these henge monuments. A secondary ditch at Coupland henge was found through resistivity survey and anomalies closely associated with the henge at Wooler and Marleyknowe suggest later use of the henges in the Bronze Age. Evidence for the de-commisioning of Akeld Steads and a lightning strike at Coupland has also been discovered in the magnetometry data.

This lecture will present the results of these surveys and will focus on the use of the landscape during the Late Neolithic and Early Bronze Age transition and the implications these finds have on our knowledge of Northumberland's Prehistoric Archaeology.

Killing off the Beaker Folk, again

Anna Bloxam (UCL Institute of Archaeology, anna.bloxam@gmail.com)

Recent aDNA research has shed new light on genomic variation associated with the spread of Beaker material culture. In revealing a massive population replacement across the Neolithic–Bronze Age transition within Britain, the genetic work has re-directed attention to the migration/diffusion debate. This had previously been played out using archaeological evidence - primarily the stereotyped Beaker burials. I argue that a broader reconsideration of the available burial evidence is required in order to move past the culture-historical view of period change and bring archaeological data back into the forefront of academic and popular understandings of this transition period. Presenting a new analysis of Beaker-period burial practices, I seek to re-examine the evidence for relationships between groups and peoples in Britain during the period of genomic change, and consider from this how we can build a more nuanced understanding of the cultural changes that occur at this time.

The Influence of the Modern Idea of Progress in Historical Studies: The Iberian Peninsula in Late Antiquity as a Case Study

Fernández Cadenas Nerea (University of León, nferc@unileon.es)

Traditionally, the analysis of the transitions produced throughout History has been conditioned by the modern interpretation of the idea of social progress that moves between concepts such as decline or splendour.

One of the periods most affected by this methodological paradigm is Late Antiquity (centuries 5th–7th centuries AD) in which phenomena such as the constitution of independent political realities, for example Visigoths in the Iberian Peninsula, have been interpreted as a symptom of decay with respect to the Roman system.

This presentation will analyse the rural archaeological record of the Iberian peninsular, comparing it with the contemporary sources, and thus casting this analysis in a new perspective, and eliminating an outdated linear and progressive view of history. It will endeavour to re-interpret the processes of change that occurred in the 5th–6th centuries AD. This was not a period of cultural decline, but a period of change; the values that led to the foundations of medieval society.

Iron before the Iron Age? Not Any Old Iron!

Dot Boughton (Finds, Archives and Environmental Officer, OA North, dot.boughton@oxfordarch.co.uk)

What is a transition period? When does is start and when does it end? And is a transition period for, say, material culture, the same as for, say settlements or pottery?

In terms of prehistoric metalwork, iron appeared alongside copper-alloy objects some time before the first hillforts were built. However, in terms of settlement chronology, the appearance of hillforts is almost foolproof evidence for the start of the Early Iron Age. In a number of hoard contexts (pre-dating hillforts) iron metalwork was found alongside copper-alloy metalwork: this is, in essence the Bronze Age-Iron Age transitional period, but there is no 'period' in our time lines, only, well… a line. Instead, we now 'squeeze' this transitional period in the first part of the Early Iron Age, mainly because these metalwork hoards are not Late Bronze Age hoards, nor are they found in Early Iron Age contexts either! What are the semantics for understanding this transition?

Twitter Paper

No Turning Back: the Transition from Hunting and Gathering to Farming in the Atacama Desert

Adrián Oyaneder Rodriguez (University of Exeter, a.oyaneder@exeter.ac.uk)

The transition from foraging to the domestication of plants and animals in the Atacama Desert (ca. 3,000 yr BP) seemed to spark the emergence of social complexity, sedentarism, and the end for Hunter-Gatherer lifeways. Nonetheless, ethnohistorical data together with archaeological evidence suggest the opposite, thus to challenge current narratives this work propose an alternative perspective where the key is to ignore simple versus complex dichotomy and look deeply at the sources of evidence available.

To test this proposed new narrative Camarones Valley was the sampling area; a river valley located at the core of the Atacama that covers longitudinally from the Andean cord to the Pacific. Therefore, historical sources together with the revision of archaeological surveys were analysed to prove that after the aforementioned transition Hunter-Gatherers and Hunter-Gatherer Herders inhabited this Desert without interruption.

#tag107
(Not) the Final Frontier: Charting New Courses for Frontiers Theory

Room: Beswick CBE013
Session organisers: Emily Hanscam and Andrew Tibbs

Roman frontier scholarship stands at a crossroads. Recent scholarship has been innovating approaches to Roman frontiers which far exceed the traditional boundaries of the field, yet at the same time the decades-old theory of Romanisation is still the best known and most debated frontiers theory. We believe it is time to boldly go beyond traditionally defined 'Roman frontiers' scholarship, and interrogate the new ways in which scholars from across our discipline are engaging with frontiers both Roman and otherwise. Theory has progressed far beyond the days of Romanisation, and we suspect there are many theoretical approaches embedded within present scholarship that are equally worthy of discussion. Frontiers/borders with the associated movement of people remains a hot topic in contemporary society, yet it is Romanisation that is featured within political debates regarding UK immigration policies. This session aims to capture a range of diverse research which deals with aspects of frontier theory or self-identifies as related in any way to Roman frontiers, examples including (but not limited to) multiculturalism, mobility, bordering, networks, transnationalism, or globalisation. Discussion will be a key aspect of this session, and in order to make it so we ask speakers to consider how theory structures their research and impacts its relationship to contemporary society.

Keywords: frontier theory; politics; Romanisation

Papers

To Infinity and Beyond! A Social History of Frontier Theory

Emily Hanscam (Durham University, e.r.hanscam@durham.ac.uk)

The concept of a 'frontier' as a region on the margins of civilisation is primarily rooted in Antiquity, but frontiers also appear often in American national history with the Western Frontier line and particularly in Alaska, a region still known as 'The Last Frontier'. The term is linked to ideas about civilization and barbarism, the so-called 'untamed' wilderness, the need of humankind to continually explore, and the inevitability of our manifest destiny to extend our control. The frontier is typically the 'region beyond' settlement, but the term has also been employed for the nations like Turkey and Russia just beyond the European Union. Can a territory revert to 'frontier' status in the population imagination (post-Brexit UK)? How do innovations regarding the functions of Roman frontiers likewise impact our perception frontiers today? This paper explores the social history of frontier theory, aiming to highlight a number of ways in which our different perceptions of the contemporary world impact our views on landscapes identified as 'frontiers' in the past.

Multiple Bodies, Bultiple Dimensions: Can We Learn Anything about Roman Frontiers from Computer based Posthumanist Approaches?

Alistair Galt (AOC Archaeology, alistairgalt@gmail.com)

Virtual Archaeology is often used to present a site, but is there a way of exploring virtual sites like an archaeological record i.e. use these as the primary record of the site? I will attempt to explore virtual models in a way that may be possible in the future using Helmuth Plessner's Eccentric Positionality. Humans experience a sense of dissociation with our bodies when we use certain types of technology e.g. flight simulators. One possible variant is that multiple virtual bodies can be controlled from a single mind, completing multiple independent tasks, hence poly-eccentric positionality.

Hadrian's Wall will be the case study as it has a few virtual models already applied to it and it is so large it can be used to explore multiple time zones and geographical spaces. Through a desk-based assessment of current material I will attempt a poly-eccentric approach to Hadrian's Wall. This could have implications for research on Hadrian's Wall. Is it practically possible to do Poly-Eccentric Positionality today, or ever?

Life in the Tynelands: The Iron Age and beyond in the border region

Owen Lazzari (Durham University, owen.g.lazzari@durham.ac.uk)

To this day, interactions between the native Britons and the Romans in the wall corridor remain relatively unresearched. 'The Wall' and the Romans seem to encompass everything within the area, to the diminishment of valuable contextual research into the Iron Age peoples of the region. Northumberland has a long history of being a border region and frontier which has shaped the people living there into a proud and rather unique culture within Britain. This paper will consider the overall research so far and look to going forward with more in-depth understanding of the area both then and now. Contrasting the idea of the Roman conquest of the country and how it fits into the modern understanding of life under imperial rule and how movement of people changes a landscape.

Recycling Richborough: Living on the fringes in the 4th - 5th century

Philip Smither (University of Kent/English Heritage, pws7@kent.ac.uk)

On the fringe of Empire in Britannia there is a depletion over time of continental material. Swift (2000) suggested that in Britain there was a lack of 'official' supply in certain forms of personal adornment. At Richborough, there is a growing body of evidence of recycled material. With Saxon piracy in the English Chanel and incursions from barbaricum over the *limes,* Britain appears cut off from trade, with the people of Richborough having to make do and mend. This isolation is reflected in the material from Richborough, which shows the desire of the inhabitants to retain as well as adapt their cultural identities on the frontier through recycling. In comparison to other shore forts, such as Reculver (only 8.28m (13.33km) away), there is a distinct difference in the cultural make-up of the inhabitants. This distinction shows that, even in a similar landscape, the community and its structure in different locations along the frontier, new and existing identities are being created and reaffirmed.

Roman West Cheshire: Disentangling Complex Landscapes
Peter Carrington (Chester Archaeological Society, p.carrington@tiscali.co.uk)
Until recently knowledge of Roman Cheshire was fragmented and poorly theorised. However, we now have a better understanding of the character and dynamics of the area, thanks to a more holistic approach using models by Whittaker on the economic development of frontier zones; by Hordern and Purcell on major settlements as nodes of connectivity and on dispersed hinterlands; and through the integration of coin evidence.

These ideas need to be elaborated: how far was west Cheshire reshaped as a landscape of colonisation? What agricultural strategies were pursued? How was local society reshaped through immigration, monetisation, taxation and sequestration of resources? What were the origins of civilian populations? What was the relationship of the industrial settlements of mid-Cheshire to Chester? Did Chester have a role as a 'gateway' to the northern frontier?

Advances will depend on fieldwork, scientific analyses, distribution studies and on theorising rural hierarchies and the use of money.

Whither Roman Scotland?
Rebecca J Jones (Historic Environment Scotland, Rebecca.jones@hes.scot)
When it comes to the Roman Empire, northern Britain is very much frontier country, with Scotland occupying land that was both within and beyond the empire. Northern British Roman studies have long been dominated by Hadrian's Wall, although there has also been a long tradition of studying Roman Scotland.

Recent research in Scotland has recognised that some of the theoretical frameworks in which we have been operating are decades old, whether relating to the building of the Antonine Wall, the reasons for abandoning Scotland, Burnswark Hill (siege vs practice), the value of Tacitus' etc. Older excavations have recently been, or are about to be, published, meaning that the time is ripe for re-evaluation and new ideas to come through. However, this potential opportunity for new ideas, theory and research to blossom is hamstrung by the loss of University research in Roman Scotland. There is no longer any specialist in Roman Scotland in a permanent academic position. How can we nurture the talent of the next generation?

The Western Frontier of Britannia: An Assemblage?
Caroline Pudney (University of Chester, c.pudney@chester.ac.uk)
By considering a frontier as an assemblage it is hoped that the unique character of a diffuse frontier such as the Western Frontier of Britannia might be explored. Assemblage theories foreground the deliberate act of bringing things, beings and entities together, thus stressing the agency involved in the process. Hamilakis (2013) has proposed that a fruitful way to conceptualize and deploy assemblage thinking will be to consider assemblages within a framework of sensoriality and affectivity. Can approaching complex frontiers as 'sensorial assemblages' (by exploring the multiplicity and heterogeneity, the affective or sensorial, the mnemonic and temporal, and the political), help to develop our understanding of them?

Hamilakis, Y. 2013. Sensorial assemblages: affect, memory and temporality in assemblage thinking. *Cambridge Archaeological Journal* 27(1): 169–182

Roman Scotland: The Undiscovered Country?
Andrew Tibbs (Durham University, andrew.tibbs@durham.ac.uk)
In Britain, is a traditional view defining a Roman frontier as a physical barrier and series of fortifications, something influenced by Hadrian's Wall. But can a frontier be much more than this, and do our own perceptions of what it should be affect our interpretation? In central Scotland is the Gask Ridge, a chain of forts, fortlets and towers, possibly forming a frontier, while beyond this are several contemporary forts, forming an outer limes and blocking the entrances to the glens or valley's which run deep into the Highlands. Some archaeologists have interpreted their purpose as restricting the movement of the indigenous population, but this is based on assumptions that the forts block the glen entrances, and until now there has been little modelling of these sites and the surrounding topography. By undertaking GIS modelling, can we identify their purpose – glen blockers or invasion launchpads? Can GIS modelling challenge our perception of frontiers and if these sites were an outer limes of the Gask Ridge frontier?

Chair/Discussant - *Rob Witcher (Durham University, r.e.witcher@durham.ac.uk)*

#tag108
Feminist Archaeologies: Intersectionality, Interpretation, Inclusivity

With BAJR Respect and BWA
Part of the Applying Archaeological Theory strand sponsored by Big Heritage
Room: Beswick CBE017
Session organisers: Rachel Pope, Lucy Shipley, Anne Teather

This session will explore the impact of revitalised feminist activism in archaeology, discussing progress made, demonstrating potential for the future and demanding continued engagement for positive change across the discipline. We seek to bring together: perspectives on the gendered nature of current working conditions in both field and academic archaeology; feminist analyses of material culture and past lives; and the history of women archaeologists. The session will showcase the wide range of feminist views and approaches in archaeology and their power to drive change.

The session draws on the longstanding but nonetheless underestimated engagement of archaeologists with feminist theory, as well as more recent activism as prompted by movements such as #MeToo and BAJR Respect, and the gendered impact of the recent strike. The session is envisaged as fundamentally intersectional, and paper proposals are particularly invited that explore relationships between gender, race, sexuality, and (dis) abilities in both past and present.

The formal session will be followed up with an informal discussion, providing an opportunity for deeper engagement with the ideas presented and, crucially, a safe space for sharing experiences and building support networks. It will be live tweeted to reach the widest possible audience. We also welcome submissions of Twitter papers, which will be presented prior to the session, in order to widen participation still further.

Keywords: feminism, intersectionality, activism, interpretation, change

Papers

Ten years of British Women Archaeologists – Was it Worth it?
Rachel Pope, (University of Liverpool, Rachel.Pope@liverpool.ac.uk), and Anne Teather, (University of Manchester, Anne.Teather@manchester.ac.uk)
At TAG 2008 in Southampton, BWA was launched by Rachel Pope and Anne Teather. The event stimulated a lot of discussion and support, but there was some dissent and suspicion about its aims. In 2008, Facebook was only used by a small number of people, and social media was in its infancy. The 2008 survey had been conducted by email and a word document, a fact that seems archaic now. This paper will explore the last decade of activism, our participation at government events and our recent inclusion in the CIfA cross-sector meeting on Equality and Diversity. Do we still have something to offer here or would new voices and movements such as Trowelblazers, Enabled Archaeology and the Inclusive Archaeology project, be more useful for progress to be made? Should we still put women's issues front and centre of equality discussions?

Where do you see yourself in five years?
Becky Wragg Sykes, (Independent Scholar); Tori Herridge, (Natural History Museum); Brenna Hassett, (Natural History Museum); Suzanne Pilaar Birch, (University of Georgia.) (teamtrowelblazers@gmail.com)
TrowelBlazers was an unplanned child born in 2013, and like all parents we've been on a steep learning curve full of hard work and mistakes, mixed with wonderful things. But we're now thinking hard about what we want this movement– a whole community has got us here– to grow up into.

At the outset we simply wanted to show the gigantic scale of women's contributions in archaeology (and the earth sciences), from a 'see it, be it' perspective that recognised the strength of role models. TrowelBlazers built on an existing body of scholarship with the intention to bring it to new audiences, helping them 'reimagine' who has always been in our discipline. Despite lacking a project plan, we've evolved from a website to massive collaborative projects.

This aspect of co-operation– together with our democratic team structure– echoes one of the key lessons we've learned about feminist engagement in archaeology. Then and now, *connectivity* is vital. Great power lies in building our own networks of mentoring, training, and collaboration. This talk

discusses where we want TrowelBlazers to be in another five years and the challenges we foresee in getting there.

'The Real Problem is not whether Machines think but whether Men do'

Lorna Richardson (UEA, Lorna.Richardson@uea.ac.uk)

Contemporary society has been indelibly marked by the intensified growth of new digital data collection and communication technologies in the early years of the 21st century. The use of these technologies is inherently gendered, often in complex and subtle ways. Questions of masculinity, power and online violence have acquired increased urgency. In the light of the #MeToo movement, and the rapid growth of digitally-mediated masculine cultural ideologies, archaeology must address the challenges and contradictions presented by digital manifestations of hegemonic masculinity within and beyond the discipline. This paper will discuss the results of recent data collection which extends the important work of Perry, Shipley & Osbourne (2015), and the authors own research, Richardson (2014). It will discuss how these data can be analysed to better understand the nuanced forms of gender exclusion, inclusion and performative masculinities that can be found in public archaeology communications in a variety of formats. It will then discuss how digital data sets such as these might be used to highlight issues surrounding participation, inequalities and mediated gendered violence within the archaeological sector, and be used to support the implementation of pro-active policies by our archaeological institutions.

Dreams, Realities and Deleuze: Achieving Equality and Diversity in Archaeology

Hannah Cobb (University of Manchester, Hannah.Cobb@manchester.ac.uk)

The Dream Abstract: this paper will outline the amazing forward strides in equality and diversity happening in British Archaeology at the moment as a result of the collective action of so many. Drawing on my insights as chair of the CIfA Equality and Diversity Group I will outline the many initiatives being undertaken and examine the future directions of our equal and diverse profession.

The Real Abstract: I'd love to give the paper above, but I don't know if I can. I submit my abstract at a point of flux; CIfA, FAME and Prospect are about to start an industry working group on equality and diversity, whilst CIfA's advisory council have created an internal working party to explore the work CIfA must do on the subject. Will things change? Are things changing? Right now it is hard to know.

BUT one thing is for sure; this is TAG, so everything will be made better through the lens of some exciting theory! Therefore, I will turn to approaches with their roots in the work of Deleuze, Guarttari and DeLanda to examine the value of Assemblage Theory for feminism in archaeology and to explore whether and how new materialist theoretical approaches have value for equality and diversity across the heritage sector in Britain today.

The Legacy of Colonialism within Feminism and the Archaeology of the Middle East

Elizabeth Hicks (University of Leiden, e.r.hicks@umail.leidenuniv.nl)

Feminism's resurgence within archaeology has not just been felt within western spheres. Archaeologists focusing on the Middle East are becoming more aware that women are underrepresented within interpretations of material culture and historical narratives. This paper will explore to what extent the legacy of colonialism and orientalism are interwoven within feminism and archaeology, and the consequences of this shared context. At this pivotal junction, the author will draw on their own research into the gendered household across the Islamic period, along with recent debates within the UK media, and key feminist literature. This research will discuss how these factors have moulded our view of women in the Middle East, both past and present. Ultimately, this paper aims to question the conduits of power that allow archaeologists to work in the Middle East without interrogating the imbalance of power, created through archaeologies co-existence with colonialism.

Intersectionality: A Useful Category for the Historical Analysis of Oppressed Communities? The Case of Chamorro Women in Spanish Colonial Guam (18th Century).

Enrique Moral de Eusebio (Universitat Pompeu Fabra, Barcelona, enrique.moral@upf.edu)

Since its inception in 1989, intersectionality has received great acceptance among gender studies scholars, even within archaeology. Although the term can be useful when analysing how different oppressions intersect on individuals, I will claim that the emphasis placed by intersectional approaches on individuals and on their personal experiences show that it may not constitute the most appropriate category for analysing the oppressions suffered by whole communities. In this communication I will

adopt a (trans)feminist and decolonial stance to examine how different oppressions (especially those of gender, ethnicity, sexuality and age) were articulated on the native women of Guam, in the Marianas Islands, during the early Spanish colonization of the archipelago. In so doing, I will propose the category of 'matrix of domination', coined by Patricia Hill Collins, as an alternative to intersectionality in order to study the interrelation of different oppressions in communities.

My Brilliant Friends: Biography and Archaeology, Theory and Practice
Lucy Shipley (Portable Antiquities Scheme, lshipley805@gmail.com)
Telling stories is what archaeologists do. The biography of objects, their trajectory from production through use to deposition, is what we excavate and record, write about and draw. This paper explores the potential of the biographical turn in feminist thought, and how it might interact with the archaeological project of tracing the life courses of people and things. It uses the works of the novelist Elena Ferrante to develop a new theory of archaeological biography, drawing on case studies from Etruscan archaeology and exposing the biases that continue to structure current interpretative narratives in this (and other) arenas of study. I will demonstrate that this form of biographical approach has potential value both for structuring archaeological interpretations of the past, and for navigating and negotiating practitioners' experiences of archaeology in the present.

#tag109
The Antiquity Lecture

Applied Archaeology:
From Historical Development to Sustainable Development
by
Professor Cornelius Holtorf
UNESCO chair in Heritage Futures at Linnaeus University, Sweden
6pm, Molloy CML006

On the European and global levels, there are now explicit political desires for the humanities to address societal challenges and sustainable development goals. I argue in my lecture that this seemingly new agenda builds in fact on a long tradition of applying archaeology. In the first part of my discussion, I will outline a brief history of applying archaeology to various purposes in society. Both archaeology's learning outcomes and its practices in the field have had a range of applications over the past two centuries. Archaeology first became significant in the context of 19th century National Romanticism when national identities were linked to the historical origins and the historical evolution of a nation's people. In the post-industrial societies of recent decades, archaeology shifted some of its societal significance to the realms of edutainment and the tourism industry. In the second part of my lecture, I will discuss, with examples, emerging trends of applying archaeology to new causes in society, including health and well-being, quality of life, sustainable development and social cohesion. Future prospects include an increasingly felt need to contribute to achieving the United Nation's ambitious Agenda 2030 to which the UK and other member states have signed up and are committed to. Today, therefore, we need to rethink what it means (or could mean) to apply archaeology to society. This might not only be tactically smart but it is also intellectually and theoretically exciting: familiar debates, e.g. about ontology, epistemology, public archaeology, and critiques of the heritage industry, might soon be superseded by a new agenda focusing on the ethics, politics, and professional experience of working for concrete human benefits on a global scale by developing collaboration and dialogue with new partners.

Tuesday 18th December
Morning from 09.00

#tag201
Burials, Bones and Behaviour - Integrated Approaches to Mortuary Archaeology Today

Room: Binks First Floor CBK107
Session organisers: Elizabeth Lawton-Matthews, Karla de Roest

Archaeology has focused on mortuary contexts since its inception. Prominent burial monuments were a focus point for the earliest antiquarians, and formed the basis for our understandings of how past societies approached death and burial. Moreover, mortuary contexts not only provide information on how people dealt with death, they also form a valuable resource for reconstructing the ways in which people lived.

Today, technical advances made in the study of osteology and forensic archaeology allow for more detailed study of past peoples and their lifestyle than ever before. While there is a long history of engagement with burial remains and material, less emphasis has been placed on the importance of the integration of these approaches and the theoretical implications of such an integrated approach.

In this session, we aim to encourage discussion between researchers interested in cultural, cognitive, and emotional aspects of burial practices and those scholars using human remains as a data source for lifestyle and population studies. We argue that advances in mortuary archaeology are best served by the integration of both 'traditional' funerary archaeology and recent developments in lifestyle and population studies. We invite researchers from these different backgrounds to explore the possibilities, but certainly also the limits, of combining forces in gaining a better understanding of life and death in the past.

Keywords: mortuary archaeology; funerary studies; integrative approaches

Papers

The 'Scientific Revolution' Eradicates Simplistic Behavioural Explanations. Or Not? Analysis of the Renewed Migration Debate in Archaeology

Karla de Roest (Groningen Institute of Archaeology, University of Groningen, k.de.roest@rug.nl)

Migration has always been a key topic in archaeology. Seemingly, we have come a long way from diffusionism to aDNA and isotope studies. Recurring questions whether pots, people, or ideas travelled, can now be approached by examining human remains in ever more detail. However, it seems that with this 'scientific revolution', questions raised in interpretive archaeologies (post-processual approaches) are put on hold and the outcome of integrated studies often lacks theoretical concerns.

In this paper, some of these theoretical and conceptual issues are demonstrated with the aim to seek explanations and possible solutions for the apparent divide between the two types of research(ers). One of the underlying problems is that archaeologists do not always fully understand scientific approaches and, conversely, scholars working in laboratories are not thoroughly trained in archaeology; creating a gap that regrettably widens as a result of having to publish in specialist journals.

Deconstructing Dichotomies: New Questions on Burial Practice in Iron Age Britain

Reanna S. Phillips (University of Chester, 1621079@chester.ac.uk)

In response to the wide diversity and apparent 'invisibility' of Iron Age burial practice in Britain, previous scholars have established a convention of definitive categorizations regarding mortuary contexts (i.e. crouched/extended, native/continental). These rigid, dichotomized approaches continue to pervade and restrict modern interpretations. Mortuary archaeologists must break beyond conventional categorizations, analysing each burial context as an individual event and interpreting the entire funerary process, treatment of the body, and roles of the mourners. Burials were not passive reflections of cultural ideals, but active negotiations of identity, relationships, and social memory.

This study questions previous analyses, deconstructs conventional dichotomies, and advocates for integrative, dynamic approaches to burial practice in Iron Age Britain. Using specific examples of burial contexts, this presentation will examine the location, body positioning, and manipulation of remains, exploring the relationship of funerary performance, social memory, and identities of the living and deceased.

2018 – A Spatial Odyssey: An Assemblage-Methodology of Early Medieval Mortuary Rites in Practice

Abigail C. Górkiewicz Downer (University of Chester, 1619549@chester.ac.uk)

Spatial context is certainly not new to mortuary archaeological research with its primary emergence from the post-processual paradigm of the 1980s. This has been explored by early medievalists Ellen J. Pader (1982), Heinrich Härke (1992), Nick Stoodley (1999), and Sam Lucy (1999) while Joanna Brück and Laurent Olivier have explored these topics in prehistoric European mortuary contexts. However, these publications have failed to consider the importance of internal grave spatial context fully and apply methods that can illuminate spatial difference underlining its importance in illuminating past funerary practices. My research has developed a revised and novel way of approaching spatial context that expands from these publications. My approach emphasises the nuanced spatial positioning of internal grave elements and relationally informed identities of material culture that illuminate similarities and differences in burial artefacts cross-regionally through correspondence analysis and cluster analysis.

Humanity in a Period of High Juvenile Mortality. Personalised Burial in a Secular Medieval Graveyard in Poulton, Cheshire

Kevin Cootes (Liverpool John Moores University, K.V.Cootes@ljmu.ac.uk)

In 1995, a student training excavation was founded at Poulton, Cheshire, in response to the discovery of decorated medieval floor tiles by the landowner. Historical research established the presence of a short-lived Cistercian Abbey during the 12th/13th century, offering the unique opportunity to reveal such a structure in its initial form. Archaeological investigations, however, revealed a small rural chapel with associated secular graveyard; comprising the burial ground of the farmers and their families who worked the land for the monks.

Over 900 skeletons have been excavated over the past two decades and analysed at Liverpool John Moores University, revealing approximately 50% of the population died before adulthood. Even with such high mortality and strict Christian burial practices, five examples deviate from the norm, all of which comprise children. This paper explores those individuals and seeks to explain the reason behind such differences.

Dead Competitive: Social Memory and Heirlooms within Early Medieval Burials

Brian Costello (University of Chester, b.costello@chester.ac.uk)

From the 5th-7th centuries AD, Anglo-Saxon inhumations were furnished with grave-goods to either display or idealise the identity of the deceased. While grave contexts demonstrate generally rigid adherence to social protocols in aspects of grave good inclusion and body positioning, the inequality of the number and type of objects created individuality within a socially competitive environment.

Previous discussions have demonstrated that the objects placed in the grave acted as mnemonic devices and enhanced collective remembrance of the mourners attending the funeral. In some burials, objects with extended biographies, such as heirlooms, were included within the grave assemblage. The visual presence of these curated objects amplified the social remembrance of the mourners participating in the funeral. Using examples from 5th–7th century AD Kentish cemeteries, this paper interprets and compares graves containing curated objects to other burials within cemeteries to interpret their individual effect on social remembrance.

Burials, Bones and (Un)Ethical Behaviours in the Public Archaeology of Death

Howard Williams (University of Chester, howard.williams@chester.ac.uk)

Mortuary archaeology faces multiple new ethical challenges in the era of 'fake news' and popular pseudoarchaeology. Debates focusing on the ethics of fieldwork, displaying and curating human remains and mortuary contexts have burgeoned. Yet wider questions about how we talk about, write about and envision mortuary remains, in both traditional and digital media, for both academic and popular environments, remain to be extensively evaluated. I suggest that many reasonable and well-intentioned museum and academic archaeologists are exhibiting flagrantly uncritical, and sometimes deeply unethical, behaviours in literature aimed at both specialists and popular audiences. While wishing not to 'name and shame', I suggest challenges are particular acute at the interface of 'scientific data' and archaeological inference. I therefore illustrate my argument with recent instances from the field of early medieval archaeology, which isolate some of the key challenges faced in our variegated endeavours to communicate our research, including creating demonstrable 'impact', and serving as communicators and public intellectuals in the early 21st century.

Discussion on Integrated Approaches
Elizabeth M. Lawton-Matthews (University of Groningen, e.lawton-matthews@rug.nl)

#tag202
Archaeological Movements in Theory and Practice

Room: Binks Ground Floor CBK013
Session organisers: Beth Hodgett, Samantha Brummage, Jack Rowe

Recent scholarship across a range of disciplines has begun to unpick the relationship between body, mind and material world (Ingold 2011; Malafouris 2013) Building on the success of last year's "Walking the Archaeological Walk" session, this session hopes to continue the conversation considering the relationship between archaeological thought and movement. However, the proposed session broadens the scope of the previous session and calls for a consideration of any movements that might be deemed distinctively archaeological, from walking a site, to the act of excavation, from the movement of archaeological objects to the reorganisation of archaeological archives. How does an embodied engagement with the material culture that surrounds us as we practice archaeology affect the way we think about the past? Do the tools and finds of archaeology afford us specific ways of moving? The session aims to explore how we might approach archaeology as an embodied way of living in the world, and how this recognition of the body might feed into movements between the frontiers of archaeological theory and practice.

We invite papers that consider topics including, but not limited to:

- The movement of archaeological objects
- Archival movements and object biographies, objects moving in and out of classifications
- Embodied archaeological actions
- Moving between theory and practice

Keywords: movement, embodiment, object biography, material culture

Papers

Journeying to the Centre of the Earth
Jodie Lewis (University of Worcester, jodie.lewis@worc.ac.uk)

The idea that the 'world below' could be a refugium for extinct species and lost civilisations gained prominence in 19th-century literature, leading to the genre of "subterranean fiction". Danger and derring-do abound in these stories. In this paper I want to think about how Neolithic/Early Bronze Age populations encountered and responded to subterranean spaces. In particular I will consider the bodily experience of moving downwards into the earth; the challenges inherent in these journeys and the preparations necessary to complete them. Drawing on archaeological evidence and early caving accounts, a different type of subterranean 'fiction' will be offered.

The results of isotopic, DNA and sourcing studies in archaeology are allowing us to model the long distance movement of people, animals and things. By contrast, most of the human journeys considered in this paper involved moving less than 20 m. But risk is not measured by distance.

Moving and Mapping Images: Aerial Photographs, Cropmarks and Movement
Kirsty Millican (Historic Environment Scotland, kirsty.millican@hes.scot)

Aerial photographs of cropmark features are static archaeological images taken in motion, movement paused. Although made in movement they are used at rest, with most engagements taking place at the desk and on the screen. Such seemingly static engagements, though, still involve movement and bodily engagement. From the twisting and turning of the printed aerial photograph in the hand as we seek to see and understand, to the transformation of an oblique image to a plan view using computer software, to the tracing of archaeological features on the screen. Each involves movement, bodily engagement and an interpretation undertaken in motion. The end result, mapped features on the screen or on paper, represent archaeological interpretations solidified and movement made solid. This paper will consider these movements and engagements, discussing implications for the construction of the archaeological

record and cropmark archaeology, as well as changing movements in the era of digital aerial photography.

"Through hollow lands and hilly lands"… Moving on and around Neolithic Mendip

Jack Rowe (University of Worcester, rowj2_11@uni.worc.ac.uk)

My research seeks to explore Neolithic human movement through an investigation of the karst uplands of the Mendip Plateau, Somerset, and the valley landscape of the Walton Basin, Powys. The selection of two archaeologically rich – and topographically contrasting – Neolithic landscapes will allow for a consideration of how movement around them may have influenced the placement of sites and monuments, and how these may, in turn, have influenced the movement of people, post-construction.

This presentation focuses on recent fieldwork and observations made on Mendip, looking at how movement between and around monuments, sites and areas of concentrated activity (e.g., lithic scatters) might feed into broader-scaled movements, and how natural features may afford potential routeways between the plateau and its surrounding lowland landscapes, including the Somerset levels.

Locating Micro-Histories in Background Movements

Samantha Brummage (Birkbeck, University of London, sbrumm01@mail.bbk.ac.uk)

This paper considers scale and pace in past practice, and looks at why divergent movements can be missed in more ubiquitous patterns and chronologies of prehistory. Significance is often given to an archaeological record which fixes and homogenises the narrative, maintains similar parameters and suggests episodic, uni-scalar and uni-directional worlds by giving import to the same categories of material. For example, fixed features or dense 'site' signatures, *in situ* materials, sealed deposits and absolute dating are considered the holy grail of archaeological investigation, while flint scatters or isolated spot finds, for example, can be considered to contain too much 'background noise'.

The River Colne is a northern Thames tributary with a prehistoric valley of major assemblages and sites spanning the Mesolithic-Neolithic. But it also has an extensive distribution of 'background noise'; small scatters, chance finds and residual material. This paper considers those dispersed signatures or background movements, alongside material from larger excavations and 'site-based' archaeology. It reveals some of the smaller movements and connections in people's daily micro-histories, and how these came together in the making and re-making of landscape.

Troublesome Cultural Heritage on the Move

Irmelin Axelsen (Museum of Cultural History/University of Oslo, irmelin.axelsen@khm.uio.no)

Metal objects from the ploughsoil can be seen as direct links to past societies by some, and a time- and cost-consuming nuisance, with little scientific value, by others. Removal from their archaeological context has put them in an interpretive limbo. Seasonal movement is displacing them more every year. Sometimes finds end up in the "wrong" place after being removed from the dirt. Rare objects are nonetheless used to promote the area it was found as a possible tourist attraction, and as representatives of something uniquely 'Norwegian' – functioning as mnemonic devices for collective memories. The country's increase in private metal-detecting finds the last five years have drastically changed our knowledge about—and view of—certain find groups and time periods. The focus will be on how perceptions of the usefulness of metal-detecting finds, and, as a result, how notions of what can, and should, be defined as cultural heritage has shifted.

OGS Crawford's Feet: Photography, Movement and Presence at Sutton Hoo

Beth Hodgett (Oxford University, beth.hodgett@prm.ox.ac.uk)

Print 2.114 in the Crawford archive is something of an oddity, a pair of feet intrude into the bottom of the frame. Is this a deliberate step into the sightlines of the camera? Or is the intrusion unintentional? What can this photograph tell us about movement and photography? Archaeological photography has, in recent times, been characterised as embodying themes of absence and stillness. In this paper I invert this formulation, and argue instead that Crawford's photography is infused with motion and presence. Using Print 2.114 as a springboard into this discussion, I demonstrate that by attending to the serial and temporal relationships between photographs, and the agency of the camera, it is possible to reflect upon Crawford's movements around the excavation site. In doing so I argue that archaeological photography must be understood as a fully embodied ecology of practices that extends far beyond the simple press of a shutter.

The Embodiment of Prehistory? Archaeological Literature as Artefacts: Do these Powerful Tools of Past Archaeological Practice tell us Much about the Subject Matter we Research?

Robert Leedham (University of Central Lancashire, rob.stonesofcontention@gmail.com)

This paper was conceived when I purchased a book off a second-hand book website. Unbeknownst to the seller, or purchaser, until I opened the packaging, was the personal copy of Stuart Piggott's *Prehistoric Communities of the British Isles* by V. G. Childe (1940). This sparked an excited flurry of Facebook chatter on the Prehistoric society group, but, it also led me to start thinking that there was a story to tell surrounding archaeological publications. The books of these publications have important cultural biographies that cannot be ignored. Focusing mainly on the literature of the Mesolithic and the Neolithic I hope to demonstrate that the relationships among different archaeologists writing about these periods, the embodiment of which are the books, have had a profound and lasting impact on how we view both the Mesolithic and Neolithic as well as the transition between both distinct periods in prehistory.

The Phallus in the Closet: Boundary Objects and the Movements of Classification

Helen Wickstead (Kingston University, London, h.wickstead@kingston.ac.uk)

Before 1660, John Bargrave purchased two 'priapisms' from Naples for his "Cabinet of Rarities, Antiques and Coins". For three hundred years, these objects hardly moved. Meanwhile, across Europe, phallic collectables circulated promiscuously between excavations, forger's workshops, cabinets and museums. These far-flung activities influenced some miniscule, but potentially significant, shifts in the environment surrounding Bargrave's static priapisms: an eighteenth-century catalogue placed other phallic objects alongside them, and, the nineteenth century publication of Bargrave's catalogue was bowdlerised.

In this paper, I approach movement via translation theory and its concept of the Boundary Object. I explore how phalli arose as collectables and curiosities. I examine encounters over phalli in the closets of Gentlemen of Letters. And, I investigate how the movement of objects and images temporarily stabilized a boundary object called 'phallus'. This image – which itself represents a movement arrested in time - had a prominent presence in the antiquarian imagination.

Motor Launch M.L. 286-A Movy for All Time

Suzanne Taylor (Birkbeck, University of London, suzannemarie@btinternet.com)

Motor launch M.L. 286-also known as a Movy, is a veteran of World War I and World War II. Built for speed in 1916, she began her adventurous life as a spirited submarine chaser as a part of The Grey Patrol in World War I. In World War II, M.L. 286 was one of the Dunkirk Little Ships, which took part in Operation Dynamo in 1940-by which time, she was named Eothen. In the 1980s, Eothen was a houseboat until she was abandoned on the Thames Foreshore at the back of BJ Wood & Son Boatyard in Isleworth Ait. In the present, it would seem that M.L. 286 lies stationary in the boatyard of Isleworth Ait. Yet, is she stationary? This paper will examine M.L. 286 as vibrant material culture which is continuously moving and evolving, and becoming a dynamic part of the boatyard landscape. This paper will be looking at the biography and personhood of M.L. 286, through the disciplines of archaeology; history; poetry; and the arts. This paper will highlight how M.L. 286 continues to evolve and affect people by looking at her life within The Thames Discovery Programme, and how she affects the volunteers who care for her. This paper will also examine how parts of M.L. 286 still live on in the alternative environment of the houseboat Calliach. In this holistic approach to naval archaeology, this paper aims to show that M.L. 286, is still very much a Movy.

Twitter Paper

Reassessing Existing Material Culture by Widening Appreciation of Skin-Based Material

Sally Herriett (University of Bristol, arxsh@bristol.ac.uk)

Whilst deposition allows for artefact preservation, the environment from which some organic materials are recovered has the potential to alter them. This is particularly significant as this alteration has the ability to over-shadow original processing methods applied to skin-based materials. This can make it difficult to relate to the artefact in its primitive pre-depositional incarnation and can result in a misrepresentation within modern literature and the museum environment of both the artefact and thus the material culture. Recent research into production methods, resulting diverse materials and the effects that the depositional environment has on skin has demonstrated the need to widen appreciation of skin-

based material and the diversity of items that can be made from it. This paper will shed light onto the variety of methods that can be used that all produce viable skin-based material and will include discussion of an innovative production method for the Clonbrin shield.

#tag203
Haunt This Place: Fantasy, Archaeology, and the Ghosts of the Land

Room: Binks Ground Floor CBK011
Session organisers: Penelope Foreman, Katy Soar

The landscape looms as a character in the depths of our imagination, mercurial and trickster in nature. It can be home, warm, welcome, fertile, mothering – or harsh, unforgiving, unknowable, untameable, othering. From folk horror to fairytale, it leaves us with a deep impression of temporality and tradition, the lingering hint of things broader, deeper, wider than ourselves.

Derridean "hauntology" provides us with a framework for looking at this contradictory, complex creature. We cannot see the true nature of the landscape: it has become haunted with the ghosts of pasts, presents, and parallel places that are created in our own personal memoryscapes. Michael Bell calls this the 'ghosts of place', the felt presence of certain sites, 'an anima, geist, or genius … that possesses and gives a sense of social aliveness to a place' (Bell 1997: 813-814).

Archaeology and literature work in different ways to address this haunting. From Alan Garner's drenching of place with human action and emotion, to assemblage driven discussions on the agency and materiality of the landscape-as-thing, archaeological interpretation and fantasy literature attempt the same mental sleights of hand to suspend our instinctual and postmodern landscape perceptions, and challenge us to see the ghosts.

We invited speakers to examine ways that haunted landscapes are presented, developed, and explored in either fantasy or archaeology, or a blend of both.

Bell, M. M. 1997. The ghosts of place, *Theory and Society* (26): 813−36

Keywords: landscape, hauntology, Derrida, materiality, fantasy literature

Papers

'She wants to be flowers, but you make her owls'. Alan Garner, Archaeologists, and the Fearful Art of Storytelling

Penelope Foreman (Clwyd-Powys Archaeological Trust, penelope.foreman@cpat.org.uk)

'...we have to tell stories to unriddle the world'

So wrote Alan Garner, setting out his belief in the role of storyteller-as-medium for the time deep, psychic energy redolent landscape where myth weaves a common thread through human experience in a constantly changing, eternally persisting pattern. His works are rooted in landscape, and his belief in a tangible energy of place that he remolds as 'pure energy, in a new form, which will be the book' places him squarely in the same territory as archaeologists. Whether it's exploring myth, steeped in local tradition, being haunted by experiences of being in the landscape, excavating sites, analysing finds, or interpreting results for myriad audiences - we are telling stories and reclothing old ghosts in new guises. This paper examines how landscapes haunt Garner's works, and what we can learn from the way he has translated old ghost stories into new mythologies.

Pausanias, Modern Folklore, and Literal Ghosts of Place

Juliette Harrison (Newman University, Birmingham, Juliette.Harrisson@staff.newman.ac.uk)

Pausanias shows an interest in all sorts of 'ghosts of place' throughout his description of Greece during the Roman period. For almost every location, he cites myths, folk tales and historical tidbits about the area, and so every location is haunted by folk memories of heroes, villains, builders, monuments, battles and other echoes of Classical Greece. Pausanias also tells six stories about literal ghosts, that is, about appearances of deceased mortals to the living.

Pausanias' stories are, of course, tied inextricably to particular places. This paper will compare Pausanias' ghost stories with superficially similar modern narratives. It will ask to what extent we can

see continuity in oral traditions about ghosts tied to specific places from ancient Greece through to the modern world, and in what ways Pausanias' reporting of ancient Greek folklore differs from modern oral, written, and online traditions.

M.R. James and the Ghosts of Archaeology
Martyn Barber (Historic England, Martyn.Barber@HistoricEngland.org.uk)
The ghost stories of M. R. James, written with the aim of instilling 'a pleasing terror in the reader', drew heavily on James' own interests and experiences as a scholar, which focused mainly on biblical and medieval matters. Encounters with objects, manuscripts and places led his all-too-curious protagonists into the path of some distinctly supernatural unpleasantness, or worse.

Between the two world wars, British archaeology – and particularly prehistory – underwent a process of increasing professionalisation. James will have been well aware of the tensions arising from this, particularly through his status as a Fellow of the Society of Antiquaries and as a Commissioner of the Royal Commission on the Historic Monuments of England (RCHME). These tensions are particularly evident in some of his later stories, which seem haunted by the spectre of archaeology itself. Meanwhile, those same stories also suggest he may have been aware of just how ghost-ridden contemporary, 'scientific', archaeology actually was.

Haunted Futures and Alien Archaeologies
Philip Boyes (University of Cambridge, pjb70@cam.ac.uk)
While often associated with the new and the futuristic, science fiction and science fantasy frequently concern themselves with the past, especially its material remains. Within 'hard' science fiction that strives for scientific verisilimitude, the idea of alien ruins, huge derelict ships and devices or other abandoned spaces that must be explored by humans has long been one of the key ways writers have addressed the Fermi Paradox – the apparent absence of alien life in a galaxy that ought to be teeming. These material remains and invented landscapes are haunted by, and serve as proxies for, the imagined species and cultures that created them. Such fiction is fundamentally archaeological, inviting us to reconstruct lost cultures through their material remains, but for all its scientism, it also frequently expresses a hauntological ambivalence towards the ruins it concerns itself with: the past is frequently unknowable, dangerous, prone to recurrence: while the material culture remains, the aliens are rarely completely gone.

Unpicking the Stitches in Time, or being Charlotte Sometimes: the Haunted Landscapes of Children's Literature
Krystyna Truscoe (University of Reading, Krystyna.Truscoe@pgr.reading.ac.uk)
Travelling in time is a particular theme in 1960s and 1970s children's literature, associated with haunting landscapes, archaeological sites and historical artefacts. The protagonists are often lonely and removed from their everyday lives through personal or family circumstances. The influences of the place that they find themselves or objects they encounter throw them into the past leading them to experience terrifying adventures or uncover tragic stories. They are either helpless bystanders or given a direct role in the action. These periods of time travel can be foreshadowed by ghostly apparitions and unexplained sounds. Landscape is a key element of these stories frequently reflecting the isolation of the main characters, from bleak coastland to a deserted village hidden in woodland. This paper will touch on other authors but focus particularly on the work of Robert Westall and Penelope Lively.

Cherishing the Past: The Ghost of Xuanzang in the Nineteenth-Century Rediscovery of Buddhist Sites in India
Paride Stortini (University of Chicago, paride@uchicago.edu)
The literary *imaginaire* of ghosts of the past have played an important role in motivating and directing the archaeological enterprises of the nineteenth century. Modern archaeology, in turn, has conferred factual value to religious *imaginaire*, thanks to its scientific authority. In this paper, I will focus on the haunting function that both the historical and literary figure of the seventh century pilgrim-monk Xuanzang had in the way East Asian Buddhists imagined India, the cradle of their religion, and how the account of his travels in India also influenced the rediscovery of the Buddhist sites in British India.

The case study for this analysis will be offered by the travel accounts to the Buddhist sacred sites of the nineteenth century Japanese priest-scholar Nanjō Bunyū, where modern philological and

archaeological knowledge is combined with the *imaginaire* of Xuanzang's pilgrimage and the literary conventions of *huaigu* poetry, Chinese poetry of ruins contemplation.

The Goose is Loose; Awakening the Spirit at Crossbones Graveyard: Myth, Mystery, and Gendering Space

Lucy Talbot (Winchester University, L.C.Talbot@unimail.winchester.ac.uk)

Here and now, by The Clink, at Liberty
We dance to a different tune,
Tonight John Crow dance in Cross Bones Yard
With Goose by the light of the moon…
- John Constable, Spark in the Dark (2014)

On the 23rd of November 1996, playwright John Constable claims to have been led to the gates of an urban wasteland by the spirit of a medieval prostitute, who told him of a major injustice. She had worked in the Liberty of the Clink but been denied a Christian burial. The spirit's name was Goose and the wasteland, the forgotten Crossbones Graveyard. While Constable's vision has certainly shaped the mythic identity of the burial site both physically and within public perception, little attention has been granted academically to understanding the Goose. This paper will examine representations of her and other spirits at Crossbones, including the Crossbones Girl and the Outcast Dead. Artistic and literary responses, rituals, the material culture found on-site will be explored, demonstrating how the presence of these spirits has weaved myth into historical fact. Myth that has aided in saving Crossbones from commercial development.

Strange Tales of Ancient Hillocks and Peculiar Stones

Nela Scholma-Mason (University of York, nelascholmamason@gmail.com)

What turns a field into a 'haunted' landscape? How does a large stone become a petrified giant? How does a grassy knoll become the abode of a capricious spirit? Why are people on Orkney to this day apprehensive of disturbing certain sites? Above all: how is it possible for such beliefs to last for centuries, if not longer?

This paper, based on my doctoral research (2017), discusses the representation of ancient sites in the folklore of the Orkney Islands, and what this can reveal about past ideas about an even earlier past. The discussion will range from medieval attitudes towards prehistoric sites to the narratives hidden in Victorian excavation reports. The talk adds to a growing field of research, highlighting how folklore can add an invisible layer to the topography of a place, and the value of considering local lore in archaeological research.

The Wilderness Savaged and Shared

Alicia Colson (Goldsmiths, University of London, alicia.colson@gmail.com)

Archaeologists working with pictographs located in the Boreal Forest (in the Canadian Shield) find themselves on the horns of a dilemma. For that landscape has two different meanings: to largely European settlers, and to the indigenous peoples, both of which are migrated there over the last millennia. Settlers largely drawn from Northern Europe see the Forest as stark, unforgiving, 'relatively remote' 'pristine', lacking the 'civilization' of the cities, yet industrial, demanding massive infrastructure. Labelled as "the North"- it was something to be 'tamed'. By contrast indigenous peoples have shared this landscape since the Pleistocene with non-human persons, spirits, and animate objects in hunting and gathering, food preparation, consumption and discard, crafting and use of technology, settlement and household organisation, caching, burial, and ritual. This complexity is often missing from the literature on these pictograph sites. They appear 'stuck in time', in voids of their own.

#tag204
'In the Mix': Recalibrating Music, Heritage and Place

Room: Beswick CBE001
Session organisers: John Schofield, Liam Maloney

Musicians create works to reflect on and document place, landscape and identity (think Sibelius, DJ Kool Herc, The Watersons). Place-makers, designers and architects recognise and draw influence from creative industry, while some places cultivate their own sonic landscapes (the 'sound of the suburbs'); music can also generate tourism. Heritage involves critical reflection on past, present and future, through increasingly diverse sources, methods, perspectives and audiences. It is tempting to place heritage (as process and practice) at the heart of this 'music/place' ecosystem, providing an open forum for discourse and creative practice. But recent research appears to suggest that for some (usually younger, urban) audiences, a combination of music with heritage (or music as heritage) provides an alternative and arguably better route to (often digital) place attachment. One might also draw analogy between the creative practices of producers and DJs, with those of heritage practitioners and place makers: remix as metaphor, tape as palimpsest, records as records. Contributions to this session are invited that reflect critically on issues related to these and other interconnections (or 'mixes') involving music, heritage and place. Contributors from a full range of subject backgrounds are invited, to create a multidisciplinary compilation, a 'mixtape'. Contributions can take a variety of forms. We particularly welcome performance pieces that sit within the framework of the session.

NB. The session aligns to the TAG Conference Party, in that some music and musicians discussed here will feature, so make sure to namecheck particular tracks in the discussion - this is the opportunity for requests!

Papers

Guardians of Runes and Makers of Memories: The Soundscape and Cosmology of the Norwegian Band Wardruna

Debora Moretti (Independent, Debora@mydyingbride.co.uk) and Einar Selvik (Wardruna)

One of the most important concepts defining the 'presence of the past' – and consequently the idea of cultural heritage – is memory. The study of memory – originally one of the five elements of rhetoric – goes back to antiquity. From Aristotle to Boncompagno da Signa memory was a twofold concept: the act itself of remembering but also the act of handing down historical traditions through knowledge and understanding. Memory, as knowledge, was perceived as visual and many historical monuments stored within themselves ancient memories.

Taking Wardruna as a case study, their unique and innovative approach to ancient traditions, their active interaction with their cultural heritage and the consequent national and international interest in Wardruna's *loci sacri*, this paper wants to discuss and expand the discourse of memory as visual and most importantly as auditory concept.

The Northern Anxiety of Terveet Kädet: From Global Buzz to Unknown Local Heritage

Janne Ikäheimo (University of Oulu, janne.ikaheimo@oulu.fi) and Katariina Vuori (freelance writer/literary art instructor, katariina.vuori@gmail.com)

A hardcore-punk band Terveet Kädet from the town of Tornio in northern Finland reached global audience in 1980s, and the location was essential for its music. As the sole border town to Sweden, Tornio was the place in Finland to keep up with the current international beat in music, comics and hardcore porn. The singer 'Läjä' Äijälä, the only permanent band member until the disbandment in 2015, mixed these sources of inspiration with the northern anxiety: a peculiar state of mind stemming from harsh climate and oppressive inward-turned society. The resulting mix is undeniably barbarous, but also unique and strangely appealing. Surprisingly, in 2010s Terveet Kädet transmuted from an unfamiliar oddity into local heritage. As with the case of Sex Pistols and 6 Denmark Street, this was ill conceived by the general public, thus calling attention to the processes of heritagization and sensemaking of the experienced past at present.

'It's got bells on': Space and Place in English Morris Dance

David Petts (Durham University, d.a.petts@durham.ac.uk)

Morris dancing is one of England's traditional display dance traditions. Arising from localised practice in the South Midlands, it was revived from a near moribund state in the early 20th century. This paper traces the relationship between place and the Morris tradition. It began as a way of making and contesting place within a very circumscribed spatial area with strong local affiliations. However, through the process of recording, revival and reworking it has become increasingly disembedded from these literally 'parochial' contexts and come to be identified with wider regional and national identities. There is though a counter-narrative to this move towards a national conception of the tradition, with particular places and locations intimately linked with morris dancing's history still retaining a mystique as sites of pilgrimage, return and reaffirmation of continuity. This paper will bring together text, sound and video to explore the relationship between place, space and traditional dance.

Notes of, Notes on, Footnotes

William Brooks (University of York, w.f.brooks@york.ac.uk), Jez Wells (University of York, jez.wells@york.ac.uk) and Stefan Östersjö (University of Piteå, stefan_ostersjo@hotmail.com)

Footnotes, a composition written between 1983 and 1985 by a composer allegedly named William Brooks, was recorded between 2011 and 2018 by guitarist Stefan Östersjö and sound engineer Jez Wells, with the help of William Brooks, musicologist. It became evident to the three collaborators that the overall project required the construction of a set of different identities for each participant: guitar, guitarist; score, composer; hardware, engineer. This presentation traces the construction of, distinction between, and eventual representation of, those identities. It considers the extent to which a single entity—personality, place, artifact, or historical event—can be regarded as a collection of irreconcilable differences; whether those differences can be constituted as a series of masks or persona; and whether anything can truly be said to reside behind those masks.

Remediating the Mythical: Heritage Culture & Artists-as-Intermediaries

Steven Hadley (University of Sheffield, s.hadley@sheffield.ac.uk), Fay Hield (University of Sheffield, f.hield@sheffield.ac.uk) and Carolyne Larrington (University of Oxford, carolyne.larrington@sjc.ox.ac.uk)

The paper discusses initial findings from research into the heritage culture of British folk-tales and how such material can be made relevant to contemporary audiences via artistic re-mediation. Given that the specificity of artistic production has long been acknowledged, the paper considers the artists as 'cultural intermediaries' (Bourdieu 1984) – actors occupying the conceptual space between production and consumption - in an artistic process which mediates between professional(ised) and everyday heritage consumption. The paper focuses on the processes and pressures involved with practice-based research and collaboration with different kinds of performers, in a project which actively places composition in its social context through involving audiences and the commercial arts sector in a process designed to remediate heritage culture. Research data offers reflective analysis of the self-conceptualisation of artists working as both performer and researcher within the project, and their negotiations of agency, autonomy and 'creative reciprocity' within a collaborative process.

SOUNDmound dot org: Experimental Music as Archaeological Theory and Practice

Frances Gill (www.motherflute.org, fran@beetree.se) and Helle Kvamme (hellekvamme@gmail.com)

There was this massacre in a beautiful landscape. Children's bones haunt the archaeologists at Sandby borg, on the Swedish island called Öland. A world's media arrived at the fortress swiftly after the discovery. The hidden treasure, some in bags stashed around the site, now adorn the museum on the mainland. Tales of superstition circulate like wildfire. In this paper, I will briefly present my experimental heritage project which is all about sound (subsuming music), place and heritage. It is about a mound from sound built with help from different community groups in relation to this Iron Age site, its violent history and current world crises. In the presentation there will be practical exercise to demonstrate how sound can be used in such conflict-archaeological contexts both from the point of view of performance and reception.

Where You Are, There You Are: Relating Ruin Experience with the Creative Process
Mark Dyer (Royal Northern College of Music, Mark.Dyer@student.rncm.ac.uk)
In line with my practice of composing 'musical ruins', I have previously attempted to create music that somehow is an architectural ruin; an analogy that has proved tenuous at best. However, in a recent commission, I explore ways of equating ruin experience to the compositional process itself. By recording my own reflections from a visit to the ruinous Radcliffe Tower and redirecting these toward my musical borrowing of a Philippe de Vitry motet, I hope to render the latter as a malleable heritage object. I will give a brief overview of my artistic practice before describing the creative processes undertaken with this commission, as well as the critical thinking that informed and resulted from these processes. These include issues surrounding New Materialism, creative-autoethnography, and narrative empathy. How does the musical object, via my experience of the Tower, act upon me and how do I relate this to a listener?

Memory and Place in Songwriting and Production: The Magnetic North
Carl Flattery (Leeds Beckett University, C.Flattery@leedsbeckett.ac.uk)
The Magnetic North are a UK based music collective comprising Erland Cooper, Simon Tong and Hannah Peel, who have come together to release two albums which move between autobiography, psychogeography and hauntology. The first album 'Orkney: The Symphony Of The Magnetic North' was inspired by a dream by Cooper and developed into a soundtrack of his birth place, the Scottish archipelago of Orkney, and Cooper's relationship to that place. The second album refers to the birthplace of Tong: the New Town of Skelmersdale in the North of England. This was a very different prospect and so needed a different approach. In the resulting album 'Prospect of Skelmersdale', the band use lyrics, arrangements and additional sound effects and archive voice recordings to embody not only the birth and legacy of a new town but also the memories of Tong growing up in the 1970's and 80's.

Composing with Place: A Retextured and Sonified 3D model of the Sculptor's Cave, NE Scotland
Kristina Wolfe (University of Huddersfield, k.wolfe@hud.ac.uk), Ian Armit (University of Leicester, ia201@le.ac.uk) and Lindsey Büster (University of Bradford, L.S.Buster1@bradford.ac.uk)
A sense of 'presence' in a place often results from a convergence of unique acoustic and environmental characteristics that render it 'special'—a found-and-then-cultivated sonic landscape. The Sculptor's Cave in Moray, NE Scotland is such a place, as evidenced by its recurrence and longevity as a locus for ritual activity.

The Covesea Caves Project (Armit, Büster) and the using Virtual Reality and Archaeoacoustic Analysis to Study and exhibit Presence project (VRAASP; Wolfe) have collaborated on a retextured and sonified 3D model of the Sculptor's Cave, based on an archaeologically-informed field walk and creative realization derived from the acoustics inherent to this enigmatic site. The resulting work will use place as material, with the field work as programme note, in order to exhibit the unique features of the cave (both archaeological and modern) as interactive and present heritage.

Manchester's Improving Daily: How a Northern Quarter Music Venue was Crucial in the Reinterpretation of 19th-Century Broadside Ballads
David Jennings (University of York, dj715@york.ac.uk)
Band on the Wall is a music venue with a unique past, and the kind of venue that acts as a hub for various communities and cultural movements, becoming in itself 'a transient product of the activities of remembering and reminiscing, which take place in the context of social interaction… between people and their environments' (Jones and Russell 2012: 270).

Located in an area long associated with a dissenting tradition reflected in notable musical, political and artistic events, the venue is part of a wider cultural landscape that has developed a unique sense of place through the various social networks using the building for decades, and is therefore key to the influence of, and on, the communities involved.

This paper will discuss the cultural heritage manifest in music venues, focusing on Band on the Wall and the activities taking place within, as represented by the recent Manchester's Improving Daily project.

"In the Clubs of our Lost Youth": Tentative Notes on a Psychogeography of late 20th-Century Mancunian Music

Adam Gearey (Birkbeck College, University of London, a.gearey@bbk.ac.uk) and Benjamin Gearey (University College Cork, B.Gearey@ucc.ie)

This paper takes its starting point from the work of Modiano and Vismann, to propose tentative notes around the archaeology of a musical 'scene'; focusing on that which began in northwest England with bands such as The Smiths and culminated with the 'Madchester' scene of the 1990's. In distinction to the appropriation of identifiable 'significant sites' by the culture industry (The Hacienda, The Boardwalk…etc), our departure point is the Vismann/Modiano paradox: what is important is always absent/ever from the archive. We will also be concerned with different ways in which traces and memories can be followed through the music and other congruent archives. This paper is about the 'almost...' that both constitutes, and makes impossible, the archive: the chance encounter of Bowie and Morrissey on King's Road.

Digital Installation on Campus

SOUNDmound på Sandby borg is a digital-acoustic sound installation situated on the east coast of Öland in Sweden. It is composed by Frances Gill who currently as an archaeologist applies social geography practices through 'people processes' in experimental music. For the TAG conference in Chester the piece is being cloned and available to experience! Situated to the car park area south of Small Hall (Building 24 on the campus map) and the garden in from of the Bestwick Building (Building 17 on the campus map), the piece will be available round the clock to experience.

Delegates will need to equip themselves with a mobile phone and stereo headset. Download the free navigation app: Tidsmaskinen and tap in the code: smound. This experimental heritage project (www.soundmound.org) is being presented in the session.

#tag205
Queer Frontier: LGBTQ Research and Experiences in Archaeology

Sponsored by Oxbow Books
Room: Beswick CBE013
Session organiser: Caitlin Kitchener

It has been eighteen years since Thomas Dowson (2000) argued that the past is presented and written in a heterosexual manner and that LGBTQ archaeologists often feel under pressure to separate their sexuality and/or gender from their work. Where are we now? How do LGBTQ archaeologists experience, navigate, and challenge the discipline? Is the past still dominated by heterosexual readings and narratives? If so, what can we do about it?

This session seeks to explore the experiences and research of LGBTQ archaeologists, as well as archaeologists who engage with queer theory. It invites work from any time period or methodology because the emphasis is on creating a space that celebrates and constructs queer readings plus permits the sharing of personal experiences. Questions and themes to consider include how sexuality and/or gender influence or are integral to the research being conducted, the theoretical and methodological ramifications of queering the past, and how to present queer archaeology and history within heritage settings, both traditional museum spaces and alternatives. Papers are welcome to focus on personal experiences and reflections too. As a queer archaeologist myself, these are challenges, concepts, and criticisms I have considered and lived, with this session being an opportunity to connect these with others and to wonder whether there is such a thing as the queer frontier and what this means for archaeology.

Keywords: gender; LGBTQ; queer theory; sexuality

Papers

Queering Archaeology's Digital Frontiers: Mediating Creativity and Risk in Public Scholarship

Katherine Cook (University of Montreal, katherine.cook@umontreal.ca)

The expansion of digital research, web-based public scholarship and adoption of creative media have increasingly radicalized participation, engagement and power in traditional disciplinary structures. Revelling in the ways that coding, maker and hacker cultures underscore the practices of creating, tinkering, and breaking to disrupt and remove barriers, digital public practice in archaeology presents new opportunities, but also new risks. This paper will examine the intersections of dissent, public-ness, and risk-taking in archaeological knowledge production and the reception of diverse identities, inclusion and multi-vocality online. The ways in which queer voices are using the flexibility, access and openness of digital platforms to disrupt the past and the present has the potential to establish a critical future agenda of activism, advocacy, and impact in archaeological theory, but only if we find the means of protecting and supporting diverse archaeologists online.

Creating an Archaeogaming Zine: A Queer Public Archaeology?

Florence Smith Nicholls (Museum of London Archaeology) and Sara Stewart (Freelance illustrator)

Archaeogaming can be very broadly defined as the archaeological study of video games as artifacts, immaterial spaces and their programming. As an emerging, interdisciplinary field, some of the core challenges of archaeogaming have been self-definition and engagement with diverse audiences. However, it is precisely this uneasy position within the academy which renders it particularly well suited to queering the field of archaeology.

As an archaeologist and illustrator, we have joined together to produce an archaeogaming zine, a short, non-profit and self-published magazine which will explore the definitions and concerns of archaeogaming. The zine form, not traditionally considered academic, allows for an informal exploration of archaeogaming with a combination of written and visual pieces. It is hoped that this collaboration will have potential for queering archaeogaming and the practice of public archaeology through disseminating the zine in contexts not typically associated with either video games or heritage.

A Queer Exploration of Ecological Care

Geneviève Godin (University of Tromsø, genevieve.godin@uit.no)

I here wish to provide a queer reading of ecological care. As we accept that the boundaries between humans and nonhumans are more akin to complex webs of interdependence, making us deeply interconnected, we allow for the expansion of a non-anthropocentric way of thinking that is uniquely equipped to address the concerns that grow out of our archaeological work with people, things, and increasingly precarious ecologies. Queerness asks of us that we care about the world beyond ourselves, and act in its best interest. The role of valuing-beyond-the-self in creating new futures should not be underestimated. I argue that it is through queer values, especially those surrounding Halberstam's seminal concept of 'queer failures,' that we may begin to envision a different kind of futurity—one that radically fails to continue on our current trajectory, and actively embraces more caring and ecologically-adept ways of life.

In Defense of Antinuos, or On a Paradox of Studying Homosexuality in Antiquity

Tatiana Ivleva (Newcastle University, Tatiana.Ivleva@newcastle.ac.uk)

In this presentation I will focus on a personal experience when dealing with and studying the subject of same-sex relations in the Roman world and Roman army in particular. By trying to present a more balanced view on the nature of the same sex relations, it became clear that academics and public have conflicting preferences, with the former more open to heterosexual normativity readings of the evidence, whilst the latter to a more positive 'love story' view. As a case study, the relationship between the Roman Emperor Hadrian and his male lover Antinuos will be discussed. This relationship have been often cited to represent the true gay love story of the ancient world, but the image of Antinuos as romantic companion of Hadrian was created in mid-19th century and the true nature of the relationship is simply not known to us.

A Cabinet of Curious Creatures – Dragging the Museum into the 21st Century

Michelle Scott (University of Manchester/Manchester Museum) and Michael Atkins (University of Manchester)

In an age where museums are empowered to advocate for social change and inclusion, many LGBTQ+ people continue to feel excluded by objects and text which privilege worldviews that are not representative of today's social and cultural diversity. Grounded in the idea that gender and identity are social signifiers, normalised through received and habitual performance, this paper positions museum display as a performative space projecting an (un)conscious perpetuation of fixed narratives, which legitimise a 'natural' gender binary.

In a theoretical exposition of interventions at Manchester Museum, using drag performance as artistic response and (re)presenting the museum's objects through a queer lens, this paper discusses drag as a vehicle to trouble the fixity in the representation of (past) people, and its potential as a critical counterpoint to deconstruct the privilege that has been afforded to one story over another.

The Things we Hold Queer(ed): Questioning the Ownership of Viking Loot

Tonicha Upham (University of Iceland, tmu1@hi.is)

A significant proportion of Viking loot ultimately arrived in the hands of women. Typically, considerations of female usage of loot hinge on heteronormative narratives of a raider bringing home loot as a gift for his wife. In whatever form these objects took, they would serve as an exotic trinket as well as a masculine war prize.

I will question this narrative, exploring alternative modes of loot acquisition, and highlighting how object symbolism might be subverted under female ownership. Focusing on the Melhus Reliquary as an example of an Insular object used by a woman in a possible ritual setting, I will separate the female usage of loot from the traditionally masculine narratives to which it is usually attached, considering how women's active ownership of loot might have queered the 'masculine' narratives and receptions of raiding.

"Few and the Most Depraved of their Sex": Queering Regency Female Reformers

Caitlin Kitchener (University of York, caitlin.kitchener@york.ac.uk)

1819 saw the formation of the first working class female reform society in Blackburn to aid the cause of suffrage and parliamentary reform. The women were insulted, mocked, and satirised in the press and print due to the perceived instability of their gender. Their roles in the family were criticised in pamphlets and their bodies attacked through caricature. I utilise the idea of 'female masculinity' to interpret how the female reformers constructed their own identities but also how they were viewed from a conservative or Loyalist perspective. This paper will explore how through engaging with the story and experiences of these pioneering Lancastrians, my own queerness, sexuality, and gender intersected with the analysis. Simply put, does the analysis conceive of female reformers as deviant, othered, or masculine because of my own experiences? And then, does this matter?

#tag206
Opening Pandora's Box: Europe and its Colonial Ruins

Part of the 'Applying Archaeological Theory' Strand Sponsored by Big Heritage
Room: Beswick CBE017
Session organisers: Beatriz Marín-Aguilera, Sergio Escribano-Ruiz

The common understanding is that European colonialism is something from the past, now that the dust has cleared… Has it? Colonial buildings and monuments in the former European colonies are being restored for heritage tourism programmes, many of them enlisted as World Heritage. Yet, the contribution of indigenous communities to those countries' past (and present) is neglected. Any reference to colonial violence and its destructive effects on local communities is very often deleted from heritage discourses, perpetuating a colonialist narrative that provides a pleasant (yet uncritical) consumption of the past for tourists. Likewise, in Europe, there is barely any mention of the colonial roots of many of the extant buildings and monuments that tourists and we encounter every day in our cities. Liverpool, Bristol, Amsterdam, Lisbon, Bordeaux, Genoa, Seville and Cádiz are only few of the numerous cities actively involved in the slave trade. Many aristocratic houses in Copenhagen were built

with the profits earned by the slave trade, slavery provided the raw material for the industrialisation of Manchester, and colonialism fuelled the diamond industry in Amsterdam. How can archaeologists, as public intellectuals, bring this to the current debates? How can we draw on the colonial experience to repel an increasing xenophobic society? How can we build a critically engaged present that acknowledges the painful experiences of those who suffered (and still do) European colonialism? This debate session seeks to explore these questions to attest the political and social relevance of archaeological theory in understanding and (hopefully) changing our contemporary world.

Keywords: archaeology of colonialism; European colonialism; colonial heritage; colonial discourses; historical archaeology

Papers

Decolonising our Archaeological and Heritage Practices

Claire Smith (Flinders University, claire.smith@flinders.edu.au), Kellie Pollard (Flinders University, kellie.pollard@flinders.edu.au), Vincent Copley senior (Ngadjuri Elders Heritage and Landcare Council Inc, vincent.copley@flinders.edu.au), Jasmine Willika (Flinders University, jasmine.willika@flinders.edu.au), and Chris Wilson (Flinders University, christopher.wilson@flinders.edu.au)

Assessing the Role of Improvement in the Material Imposition of Colonial Rule in Ireland, After the Union

Katherine Fennelly (University of Lincoln, KFennelly@lincoln.ac.uk)
This paper will address the role assigned to material improvement in urban and rural Ireland by the British government in the early-nineteenth century. Ireland's status as a colony (or not) has been a matter of much multi-disciplinary debate in recent years, not least by archaeologists. While there are many material elements which support Ireland's de facto status as a colony, her de jure status was as a part of the greater Union of Great Britain and Ireland. Employing the material evidence of institutions for social improvement constructed in the period immediately following Union, this paper will address the ways in which the ideas and materials of improvement can be (if at all) considered tools of colonial rule.

Dismantling the Persistent Structures of Colonialism in Archaeology and Heritage Management

Ramona Nicholas (University of New Brunswick, ramona.nicholas@unb.ca), Neha Gupta (University of New Brunswick, neha.gupta@unb.ca), Sue Blair (University of New Brunswick, sblair@unb.ca), and Katherine Patton (University of Toronto, katherine.patton@utoronto.ca)
'Post-colonial' can refer to the emergence of the modern, autonomous state of Canada, yet for Indigenous communities (nations within the federal state), the persistence of foundational colonial instruments (the Indian Act), make the experience of colonialism entirely present. In this context, the heritage assessment process as a part of land development places archaeology at the point of friction between the interests of private-sector industries and Indigenous nations. As a federated system, ownership of the past is vested in provincial governments, and the relationship between governments and Indigenous communities is often coercive, complicit and conflicted. Our current research involves Indigenous and non-Indigenous scholars, and our examination of these practices indicates that it is essential that there is fulsome engagement by archaeologists as public intellectuals, a willingness to examine theoretical and epistemological underpinnings, and a collaborative approach to actively dismantling colonial structures that continue to impinge on archaeology and heritage management.

Distorted Representations: Searching the Many Faces of Colonialism in Social Media

Eduardo Herrera Malatesta (University of Leiden, e.n.herrera.malatesta@arch.leidenuniv.nl)
The objective of this presentation is to debate on alternatives to create postcolonial discourses in the media, sensitive to actual archaeological and historical data and the researchers working with it. There has been a growing interest in representing history in a short-video format, which is widely viewed on Social Media. Among the topics, some focused on 1) using historical information to show a non-historical knowledge; 2) using archaeological data to show global perspectives of our past, and 3) highlighting the atrocities of colonialism and war. While most of these are probably based on good intentions, some tend to be misleading and inaccurate when it comes to real archaeological and historical evidence. For this debate, I will present a selection of videos that show: 1) how colonialist perspectives

can be traced on them; 2) how some of them are actually creating distorted representations of the past and current historical knowledge.

From Sugar Palaces to Colonial Fortresses: discussing the heritage of Dutch Brazil in the contemporaneity

Carolina Monteiro (Leiden University, carol.mont@me.com), Leandro Cascon (Leiden University, l.matthews.cascon@arch.leidenuniv.nl) and Mariana Françozo (Leiden University, m.de.campos.francozo@arch.leidenuniv.nl)

The Mauritshuis Museum stands nowadays as testament of the political presence of Johan Maurits van Nassau-Siegen, governor of the Dutch Colony in Brazil. From 1630 to 1654, the colony became a source of wealth through the production of sugarcane and its possible implications in the slave trade. Today, the Mauritshuis houses part of the Royal Collection Masterpieces of seventeenth-century Dutch Gold Age, and it is one of the most visited museums of the Netherlands. Recently, the institution came under fire after removing a bust of Nassau from its foyer, being accused of trying to "erase" history and distancing itself from its colonial past. In Brazil, Nassau's legacy is also expressed in architecture, such as the Fort of Itamaracá, an important touristic historical attraction. This presentation intends to discuss how monuments of Dutch Brazilian colonial history can be studied regarding their symbolic power both in Brazil and the Netherlands in the contemporaneity.

Roundtrip Stories: Thoughts and Experiences on Spanish Colonialism in Central Mexico

Natalia Moragas (University of Barcelona, nataliamoragas@ub.edu)

Archaeologists, as researchers of the material past, cannot be isolated from the cultural context in which past discourses were constructed. In fact, we are in a privileged position to analyse and interpret the ambivalence of the colonial discourse in the material culture of everyday life. The study of material culture must reconsider how a critical archaeological theory can set up a new understanding of the colonial heritage, and how it affects, even today, indigenous communities. Yet, archaeological theory cannot be satisfactory if it does not acknowledge the specific methodology applied, the particular case study, and the historical period, i.e. it needs to be contextualised. A review of the archaeology of colonial Teotihuacan, in Mexico, can provide insightful ideas and a critical reconceptualisation of Spanish colonialism in an indigenous territory next to the colonial capital of the Viceroyalty of New Spain.

Discussion

Sergio Escribano-Ruiz (University of the Basque Country, sergio.escribanor@ehu.es)

Tuesday 18th December
Afternoon from 14.00

#tag301
Death and Archaeologists: A Conversation of Reciprocity
Room: Binks First Floor CBK107
Session organiser: Emily Wright

Archaeologists have an inevitable relationship with death in that it provides us with our data. While the work of Karina Croucher has demonstrated the value of our unique perspectives on death outside the discipline, the rise of the positive death movement, the increasingly popular 'Death Café' format, and the development of the Church of England's own 'GraveTalk' initiative suggests a growing understanding of the social need for dialogue on death, dying, and bereavement.

This session will offer a similar conversation for archaeologists, about how we engage with death professionally and personally, and about how our professional and personal experiences intersect. While the importance of objective rigour in archaeological theory is not questioned, the emergence of theoretical approaches to memory, emotions, affect, and anxiety (for example) suggests that consulting our experiential subjectivity should also be valid. In theorising culturally conditioned responses to death and human remains, we should not ignore our own conditioned responses as archaeologists to the mortuary origins of our data – and how these responses translate back into our personal lives and experiences of death.

This round table aims to explore the tensions between individual and group knowledge, personal and professional life, and objectivity and subjectivity when theorising funerary experiences.

Discussants: Katherine Crouch, Karla de Roest.

There will be no individual papers; conversation will be guided by the Chair and facilitated by Discussants. All attendees are welcome to participate, but there will be no obligation to speak.
Discussants are invited to submit a response to at least one of the prompt questions provided below:

Questions
- If you have been to a Death Café or GraveTalk event before, what was your experience of the occasion?
- What was you first awareness or experience of death?
- Why do we go to funerals? Why do we have funerals?
- From your personal experiences, what have funerals done well? How? Why?
- What did you not appreciate at a funeral you have attended?
- How might your personal experiences of death have shaped or affected any aspect of your work in archaeology?
- How might your professional experiences of death have shaped or affected any aspect of your personal experiences of death?
- Is there anything about our professional experiences that makes death "different" for archaeologists?
- How helpful or harmful have you found scientific perspectives in your personal experiences of death?
- How helpful or harmful have you found artistic/literary/musical perspectives in your professional experiences of death? Examples to discuss and display, digitally or in print, are welcome.
- Are there any words, written or spoken, about death that you have found helpful, personally or professionally? Again, examples are welcome.
- In talking about death, both professionally and personally, how conscious are you of your language choices?
- What does a 'good death' mean to you?
- What does life after death mean to you?
- What do you think happens when we die?
- How would you explain death to a 5 year old?
- When and how do you discuss death with family and friends? Does your work in archaeology help you do this?
- Do you know the funeral plans of your relatives?
- Do you have a plan for your own funeral? What would you like at your own funeral? How important is this to you? Who knows this? Do your plans matter?
- What would you like to happen to your body when you die? What do you think will happen?
- Would you prefer to be buried or cremated? Why?
- Where would you like your remains to be disposed of?
- Would you like your remains to be left undisturbed?
- Do you have a will? An advanced directive? A donor card? Would you consider donating your body to science?

- What is your most favourite possession, and who are you leaving it to?
- When thinking about your own death, how much do material possessions play a role in your concerns? Are you conscious of the materiality of your own death or the deaths of others you experience personally?
- Would you like anything included in your coffin? Have you added something to someone else's coffin?
- From your personal and professional experiences, do you think we are all equal in death?
- What was your first experience of grief?
- Do we 'recover' from grief?
- How do emotions shape your personal and professional experiences of death?
- How have your personal experiences of death differed emotionally?
- Is there anything from your professional experiences of death that you would offer to someone in mourning?
- What is the greatest comfort you have received at a time of a personal experience of death?
- What life experiences do you value most?
- What is it that makes your life worthwhile?
- How would you like to be remembered?
- Would you like to be forgotten?
- What scares you?
- Before I die I would like to…

Keywords: death; personal experiences; professional experiences; intersections; subjectivity

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#tag302
Comics, Community and the Past

Room: Binks First Floor CBK106
Session organiser: John Swogger

Over the past few years, a number of innovative projects have used the unique combination of storytelling and visualisation of comics to explore, connect or re-connect communities with various aspects of personal, communal, folkloric, archaeological and historic pasts: The Oswestry Heritage Comics, Little Histories, Magic Torch Comics, Graphic Lives, Haawiyat, Prehistories, etc.

As archaeology seeks to engage communities as partners in preservation and stewardship, what can such projects teach us about the ways in which the local past might be conceptualised, presented and understood? How do projects such as these engage with the past and with their audiences in ways that differ from other forms of outreach? Are there outcomes which are specific to such projects? Are there design, management and funding lessons to be learned from these projects?

This interdisciplinary session will build on the examples of projects which have used comics to explore personal and family history, histories of place, archaeological and ethnographic pasts, and community and local heritage. The session will explore the potential of the medium for a more inclusive approach to communicating archaeological research and practice, both to public and specialist audiences.

Keywords: comics; community; heritage; public outreach

Papers
Little Histories: Significant Personal Moments Drawn in the Blackpool Press
Simon Grennan (University of Chester, simon.grennan@zen.co.uk)

Local print newspapers still represent community life. This presentation will discuss the ways in which, in 2011 artists Grennan & Sperandio utilised the Blackpool Gazette to present 16 weekly comic strips revealing aspects of the lives of Blackpool residents, titled Little Histories.

Little Histories utilised established methods of people's history. The artists interviewed over 300 people. A website charted the progress of the project and a selection of strips appeared as part of the Blackpool Illuminations. The strips visualised the storytellers as the centre of their own stories, offering personal opinion as an entertaining addition to the content of the paper.

Serialisation structured these personal stories. Readers were first puzzled by the motives of the strips, then entertained and, finally expectant. Little Histories enlarged the scope of the paper, highlighting the central role of storytellers as creators of the character of the town's communities.

Secret Identity – Community Comics and Cultural Identity

Paul Bristow (Magic Torch Comics, @pjbristow)

Magic Torch Comics work with schools and community groups to create comics which reinterpret intangible cultural heritage, promote visual literacy and even encourage community campaigning. This presentation will explore and discuss a number of our projects and publications, from adapting Gaelic songs and First World War diaries to creatively interpreting local archaeology and traditions. Comics have a proud history of sharing diverse voices, and this has perhaps never been more important than it is now. I will also discuss our more recent projects have worked to create comics with Syrian families and people over 65 at risk of social isolation in order to improve understanding and integration. Comics provide an engaging output to potentially reach new audiences, but it is in the creative process itself that the stories shared, reimagined and recreated can help develop vital new community connections and a sense of shared history.

The Oswestry Heritage Comics: Bringing the Local Past Home

John Swogger (Archaeological Illustrator, jgswogger@gmail.com)

The Oswestry Heritage Comics were a year-long series of weekly newspaper comic strips published in the 'Oswestry and Borders Advertizer' newspaper, between August 2016–September 2016, and June 2017–June 2018. The project covered sixty strips, and was part-funded by the Heritage Lottery Fund.

Each week, the comic strip covered an aspect of local heritage, with the aim of raising awareness within the community of the diversity of history and archaeology within the town. The series drew on research and participation from a diverse range of local historians, archaeologists, and teachers, as well as community heritage volunteers and enthusiasts, re-enactors and heritage craft-makers, as well as visiting academics.

The comics were designed not simply to disseminate information, but to be able to respond to the heritage-related interests and concerns of the local community. The project demonstrates how such locally-informed and locally-consumed informational comics can facilitate a particularly effective kind of bi-directional engagement in local heritage.

Prehistory to Primary Schools

Nick Overton (University of Manchester, nicholas.overton@manchester.ac.uk), John Piprani (University of Manchester, john.piprani@manchester.ac.uk), Hannah Cobb (University of Manchester, hannah.cobb@manchester.ac.uk), and Tony Pickering (Illustrator/artist/graphic novelist, apickering23@outlook.com)

Our project was a response to the inclusion of British Prehistory into the Primary KS2 curriculum. Our approach was based upon two realisations. First, primary school teachers with little time to research, or money to purchase relevant resources struggle to teach prehistory. Second, the department of archaeology at University of Manchester has the artefacts, technology and research required to produce teaching materials that are interesting to both teachers and pupils, and deliver cutting-edge archaeological research.

A key element of this project has been situating our department's research and teaching within a Graphic format, utilising the multi-layered narrative strategies that comics present to weave a narrative around key ideas, themes, and in particular key artefacts that feature in the wider teaching materials. Additionally, the brief was to develop a narrative that would capture the attention of the teacher and provoke pedagogical ownership by teachers who may not begin as experts in the field. These sequential narratives might as a secondary feature then be developed as a teaching resource in itself. With this in mind, the narratives are deliberately from multiple perspectives, drawing upon concepts of object-agency and non-human-agency, establishing artefacts and nonhumans as meaningful parts of prehistoric social structures. The use of comics in this way has provided a powerful means to provide narratives that goes beyond a bounded (and modern) human perspective, communicating complex and challenging ideas from current archaeological research to both teachers and the next generations of archaeologists, in an intelligible and consumable manner.

#tag303

Beasts, Birds and Other Fauna: Animals and Their Meaning in the Early Middle Ages

Room: Binks Ground Floor CBK013
Session organiser: Klaudia Karpińska

In the Early Middle Ages (the period from 6th to 12th century) animals accompanied human societies. Birds started every day with a choir of their songs, big mammals were hunted (or bred) for meat and skins, and dogs were kept for protection. Several animal species held important roles during the various pre-Christian rituals, and after the conversion some of them become symbols linked to Christian religion.

Recently, during excavations on archaeological sites in Europe, numerous bones of *inter alia* mammals and birds have been discovered in various contexts. They were found on settlements or on the beds of lakes (or rivers). Moreover, their bones have also been discovered in various inhumation and cremation graves of men, women and children. After Christianisation, these creatures were no longer present in the graves, but their depictions appeared in ornamentations on grave monuments (e.g. hogbacks or shrines).

The variety of animals, as well as fantastic beasts or fauna, were depicted in simplistic or more detailed way on numerous artefacts. They were part of the complex pre-Christian ornamentation on weaponry, jewellery and Christian art (e.g. illuminated manuscripts, liturgical paraphernalia, architectonic details).

This session will explore different aspects of human-animal relations in Europe in the Early Middle Ages. Its aim is to discuss the roles of animals in pre-Christian and Christianised societies (e.g. Anglo-Saxon, Vendel Period, Viking Age or Western Slavic societies) from interdisciplinary angles. The meaning of various fauna in farming, craftsmanship, trade and rituals will be taken into account.

Keywords: art, animal studies, animals, Early Middle Ages, pre-Christian rituals, Christian symbolism.

Papers

Hunting for Pleasure or Enlightenment?

Sue Stallibrass (University of Liverpool, Sue.Stallibrass@liverpool.ac.uk; Sue.Stallibrass@HistoricEngland.org.uk)

Elusive wild animals move between known and unknown worlds, and the act of hunting them is often accompanied by ritual protocols and divine permissions. At the NW edge of the Roman Empire (Central Britain) in the pre-Christian period, wild animals were regarded with many different, ambiguous or even self-contradictory emotions. Different types of evidence are used in this talk: animal bones, writing tablets, funerary architecture, epigraphy and art. These illustrate and emphasise the multiple roles of wild animals and their relevance to philosophy, religious beliefs, and social and political hierarchies. When Christianity arrived in the later Roman period, it did not replace these attitudes, but adapted them. Hunting continued as an elite pastime, but the search for, and pursuit of, elusive wild animals simultaneously morphed from a 'chase' of tangible real animals to an allegorical 'quest' for the transcendental.

The Birds of the Manx Crosses

Dirk H. Steinforth (Independent Researcher, dirk.steinforth@gmx.net)

After the Vikings settled in the Isle of Man, they gradually became Christian, and in the middle of the 10th century adopted the local custom of erecting memorial stones for their dead. They enthusiastically adapted this new medium to their taste and created intricately carved monuments – the so-called Scandinavian 'Manx Crosses'.

Apart from interlace and runic inscriptions, they frequently feature scenes with human figures and animals, which have constantly been a challenge to scholarly interpretation, as despite of the ever-present Christian cross clearly the old pagan images had not been forgotten.

Among the animals in the carvings are a number of birds, many of which can be identified zoologically with some certainty. Being carved on gravestones, at least most of them appear to have religious significance – and to be illustrating both Christian and pagan traditions and thought, respectively: the doves of Christ meet Óðin's ravens. It seems, however, that regardless of spiritual background they may have been small parts of a common message, indicating the transitional character

of both the cross-slabs and Manx society in the mid-/late 10th century, when (formerly) pagan Vikings and the Christian Manx mixed.

Birds of Battle? Myths and Materialities of Eagles and Ravens in the Old Norse World

Kathryn A. Haley-Halinski (University of Cambridge, kah78@cam.ac.uk)
It is often accepted among scholars that eagles and ravens were viewed as being in some way sacred by the Old Norse peoples of Scandinavia. This is largely based on the prominence of these birds in the Prose Edda and in eddic poetry, particularly their connections with the god Óðinn. This interdisciplinary paper will draw upon the field of Human-Animal Studies to investigate the nature of this apparent sacred nature by inspecting sources beyond eddic materials to model how humans interacted with eagles and ravens. This will include sources such as laws against eating them in the law codes such as Grágás, and a search for marks indicative of human interference, such as hunting, butchery, or captivity on skeletal remains of these birds from Viking Age finds. This will aim to model a more complex and holistic image of how Old Norse peoples perceived and interacted with eagles and ravens.

Through Fire to the Otherworld: Viking Age Cremation Graves with Bird Remains

Klaudia Karpińska (University of Rzeszów, klaudiakarpinska@daad-alumni.de)
In Viking Age Scandinavia, cremation burials were very complex. During 'culminating moments' of these rituals, the dead were burnt directly on the pyres (or on the decks of ships) with different artefacts (e.g. combs, jewellery, tools, weaponry). Beyond that, on their journeys to Otherworld, they were accompanied by domestic or wild animals. Among this fauna were also various species of birds.

Recently, cremated bones of different species belonging to the *Aves* class (e.g. chickens, cranes, hawks) were discovered in the cremation layers or urns which were located under mounds or flat ground. Several cremation graves also contained several unburnt bones (or whole skeletons) of domesticated birds.

The main aim of this paper is to present and analyse Viking Age cremation graves from Scandinavia. It will also consider what meanings in cremation rituals these 'airborne' creatures might have had. Moreover, it will also discuss meaning of birds in the various medieval written sources.

What Did This Sheep Mean to You? Animals, Identity and Cosmology in Anglo-Saxon Mortuary Practice

Clare Rainsford (Freelance zooarchaeologist, clare.rainsford@cantab.net)
The inclusion of animal remains in funerary contexts was a routine feature of Anglo-Saxon cremation ritual, and less frequently of inhumations, until the introduction of Christianity during the 7th century. This paper considers the roles of animals in mortuary practice between the 5th-7th centuries across eastern England in both cremation and inhumation rites.

The funerary role of animals is argued to be based around broadly consistent cosmologies which are nevertheless locally contingent in their expression and practice. Animals were a fundamental and ubiquitous part of early medieval society, and their contribution to mortuary practices is considered to be multifaceted, existing at the intersection of belief, identity and individual lives. It is proposed that integration of funerary data with secular and historical evidence can provide a broader insight into animal lifeways and the effect of changing beliefs and worldviews on the human-animal relationship in the Anglo-Saxon period.

Dead Dogs are so Ninth Century: Challenging the Dramatic Turn in the Interpretation of Viking Mortuary Animal Sacrifice

Thomas Davis (University of Glasgow, t.davis.1@research.gla.ac.uk)
My research looks at specific acts of ritualised mortuary violence enacted on objects, animals, and people by Vikings in the British Isles, and aims to develop a new interpretative framework with which to consider them. Utilising examples from Britain, Ireland, and the Isle of Man this paper will outline the challenges in interpreting the use of animals in furnished Viking graves. Recent scholarly trends in the interpretation of Viking mortuary practices have highlighted the performative and dramatic in mortuary ritual. However, death rituals also have highly conservative aspects. Close analysis of the archaeological evidence of Viking burials, especially from antiquarian excavations, often produces opaque results- yet artistic recreations and scholarly narratives of those same graves can imply graphic and emotive death-scenes. We are left with a question- what if such sites are in fact the product of continual reworking and reuse of places of burial, rather than single, discrete, dramatic events? Were

these sites of climactic, transformative ritual or arenas for the conservative repetition of practices-already considered ancient in their own time? Does this help explain the speed with which such rituals were dropped by Viking-age settlers in Britain and Ireland, where despite mass migration from Scandinavia, the tradition of animal sacrifice is confined to the geographical fringe and quickly dies away?

The Badger in the Early Middle Ages
Shirley Kinney (University of Toronto, shirley.kinney@mail.utoronto.ca)
When envisioning the most popular animals of early medieval culture, images of horses, lions, and even unicorns might be the first to come to mind. The role of the humble badger is much less clear, since this animal is not usually mentioned in scholarship about the Middle Ages. Despite its lack of exposure among scholars, the badger appears in many fascinating medieval texts, from bestiaries to legends, and was even the subject (and main ingredient) of a very popular and widespread medical treatise from the early medieval period. Zooarcheological and place-name evidence demonstrate a medieval awareness of badgers and their habitats, while material evidence of early badger paw amulets are still extant today. With a focus on the insular world, this paper will examine textual, archaeological, and iconographical evidence of the badger during the early middle ages in order to uncover medieval perceptions and use of this animal.

Shifting Baselines of the British Hare Goddess(es)
Luke John Murphy (University of Leicester, l.j.murphy@leicester.ac.uk) and Carly Ameen (University of Exeter, c.ameen@exeter.ac.uk)
Life in the Middle Ages was inherently connected to both the natural world and complex and shifting religious ideologies. Studies of past religions tend to fall into one of two camps: tightly-focused empirical examinations of a particular religious culture, or wide-ranging phenomenological studies divorced from any local context. Little scholarship engages with the middle ground of longue durée development of particular phenomena within the same geographic region or ecological niche. This interdisciplinary paper seeks to prove the value of just such an approach by examining the worship of female beings that negotiated the relationships between humans, animals, and their shared environment. Employing a combination of archaeological and textual evidence, we examine three female beings associated with hares in the British Isles: an anonymous Romano-British figure, the Anglo-Saxon goddess Ēostre – whose name shares an etymological root with 'Easter' and its lagomorph attendants – and the medieval Welsh St. Melangell, the Catholic patron saint of hares. We propose that these figures' key roles and attributes may have been significantly different, but that they nonetheless show remarkable continuity in their secondary characteristics. This evidence is used to argue that the temporally-local concerns of each society found expression in 'the same' figure of the British Hare Goddess, whose origins and 'meaning' is today frequently discussed on online internet fora – perhaps reflecting the Digital Age's own anxieties regarding the flow and reliability of information.

#tag304
Archaeology for Change
Part of the 'Applying Archaeological Theory' Strand Sponsored by Big Heritage
Room: Binks Ground Floor CBK011
Session organiser: Kathryn M. Price
As archaeologists we are surrounded by change – trained to read changes in the landscape, in contexts and to adapt to changes in the techniques and methodologies used. We piece together changes through time in past societies, attempting to understand how communities lived, worked together, and increasingly, its relevance of understanding our society today. Often the focus is on negative aspects of change e.g. warfare and population replacement but can we see positive societal changes through time in the archaeological record? Can we identify societal changes which resulted in positive community cohesion?

Archaeology and archaeologists can themselves be catalysts/advocates for community inclusiveness, social awareness and commitment to positive change. Dorothy Garrod pioneered an all-

female excavation team at Mount Carmel, Palestine in 1929 (Price 2009). 'Homeless Heritage' (Kiddey 2017) highlights the potential of archaeology to positively impact those on the fringes of society. Operation Nightingale with Breaking Ground Heritage continues to make positive changes in the lives of Veterans through archaeology (CAA 336 2018).

How can archaeology contribute to and instigate positive changes in contemporary communities? Can archaeology be used to bring different community members together in a positive, impacting, lasting way? How can archaeology appeal to those beyond the retired, middle class and almost exclusively white audience?

The session will explore whether archaeology could be instrumental in changing our society today? How can it positively impact those who live in it – especially those on the margins of society? Fundamentally, how can archaeology be used to encourage positive contemporary change?

Current Archaeology 226. Breaking Ground at Barrow Clump https://www.archaeology.co.uk/articles/breaking-ground-barrow-clump.htm

Kiddey, R. 2017. *Homeless Heritage: Collaborative Social Archaeology as Therapeutic Practice*. Oxford: Oxford University Press

Price, K.M. 2009. One vision, one faith, one woman: Dorothy Garrod and the crystallisation of prehistory. In R. Hosfield, F.F. Wenban-Smith & M. Pope (eds.) *Great Prehistorians: 150 Years of Palaeolithic Research, 1859–2009* (Special Volume 30 of Lithics: The Journal of the Lithic Studies Society): 163–183. London:.Lithic Studies Society.

Keywords: archaeological theory, change, communities, contemporary societies.

Papers

Archaeology for Change: Introduction

*Kathryn M. Price (*National Botanic Gardens of Wales*, Kathryn.Price@gardenofwales.org.uk)*

Can archaeology be instrumental in changing our society today? How can it positively impact those who live in it – especially those on the margins of society? Fundamentally, how can archaeology be used to encourage positive contemporary change?

Addressing Important Issues of Change: Creating an Equal and Diverse Archaeological Discipline

Kevin Wooldridge (Freelance Archaeologist, arkeogeek@gmail.com)

Seeking evidence for change is a fundamental of archaeological fieldwork, drawing upon a widely held belief in ontological equality amongst its participants. However, the archaeological discipline is clearly not equal nor widely diverse.

Diversity within UK archaeology has changed very little in over a century. Behaviours and practices have developed, that exclude many, and entrench a stereotypical elite. Examples point to exclusion through class or education. Promotion, deserved through the quality of fieldwork, is still considered a surprise, purely due to gender. Individuals appear as project leaders, but merely front the fieldwork of others.

Archaeology can be an exemplar for change; a paragon to other disciplines espousing community and intellectual values, crossing over academic and vocational boundaries. In this paper, I will propose an agenda envisaging change; promoting positive action towards creating a more equal and diverse archaeological discipline.

Positive Past, Present and Future Changes in Archaeology

Theresa O'Mahony (Enabled Archaeology Foundation, director@enabledarchaeologyfoundation.org)

As a dis/Abled enabled archaeologist my paper will examine the positive examples of past dis/Abilities, from Neanderthals to the medieval period which illustrates extended positive social cohesion within some past communities. Osteoarthritis will be discussed as this condition links from the medieval period to some working dis/Abled enabled archaeologists. Debate of Fraser's thesis (2008), concerning USA dis/Abled enabled archaeologists and one of my interview participant's with osteoarthritis will follow.

Advocate archaeologists and organisations for community inclusion and positive change will be mentioned. My idea of a local dis/Abled enabled archaeologist system going out to the heart of our communities will be debated. By going to where people are, can positively bring in many diverse minorities. The positive effects of archaeologists, students, dis/Abled enabled, united, at our inclusion methods week at Bamburgh Research Project shows that positive change can be achieved.

Can (and Should) Participative Public Archaeology Tackle Social Disadvantage? An Evidence-Based Answer

Carenza Lewis (University of Lincoln, clewis@lincoln.ac.uk)

Arguments about instrumentalising archaeology to tackle wider societal challenges by involving wider publics in archaeological fieldwork have pitched the risks to the archaeological resource of involving unqualified or inexperienced people against the potential social benefits. While experience has shown that the risks can be mitigated by effective project design and execution, and the evidence base for the achievable benefits is growing, the latter remains dominated by the outcomes of projects involving more affluent communities. Meanwhile, funding for both archaeology and social programmes is being cut across the UK and beyond. Could this be challenged by stronger evidence demonstrating archaeology's capacity to benefit disadvantaged sectors of society?

My paper will present evidence showing how participation in archaeological investigation has involved and benefitted people from less advantaged backgrounds, including disadvantaged teenagers and residents of deprived housing estates, while also advancing archaeological knowledge. I will finish by considering the potential of such approaches in other countries.

'Dig Society': Putting the Community into Community Archaeology

Matt Beresford ((MBArchaeology / Involve Heritage CIC, matt@mbarchaeology.co.uk)

Recently, we have seen 'the community' spread in its widest possible sense with the emergence of the crowdfunding model of funding fieldwork. This model allows any given 'community' to exist on an international spectrum. Archaeology – Community Archaeology – is finding ways to connect with people like never before.

But does this have a danger of being exclusive rather than wholly inclusive? If 'buying in' to a project is required in these times of austerity – through crowdfunding, or attending a training field school for example – does this limit which parts of the community can get involved? As lottery ticket sales decrease, what does this mean for future HLF funding pots?

In this paper I wish to discuss the model of Community Archaeology that I have created via MBArchaeology and Involve Heritage CIC over the past ten years, a model that has allowed me to work almost exclusively within the field of Community Archaeology across a wide spectrum of communities, from high deprivation regions to more affluent areas, within diverse communities, and within schools, Family Learning and the widest age-range of Adult Education.

Creating Heritage Projects for People: Archaeology Scotland Social Impact Programme

Cara Jones (Archaeology Scotland, c.jones@archaeologyscotland.org.uk)

Since 2011, Archaeology Scotland's Adopt-a-Monument scheme has actively developed projects to enable new heritage audiences to explore and discover their local heritage. These projects have included work with diverse audiences from organisations like Crisis and Women's Aid, during which we have observed the positive benefits our participants get from taking part in a heritage project.

Leading on from this, Archaeology Scotland has now developed a new project called Attainment through Archaeology. Working with 11–26yr olds, this project will help them develop new skills and experiences they can utilise in their next steps in life.

This paper will look at our journey with these projects, presenting case studies, our lessons learned along the way and demonstrate how participants from all areas of society can benefit from taking part in heritage activities.

The CAER Heritage Project: Co-production with Disadvantaged Communities

Oliver Davis (Cardiff University, DavisOP@cardiff.ac.uk)

The CAER Heritage Project has developed from humble beginnings in 2011 to be a major community heritage project. Focussed on the electoral wards of Caerau and Ely, two economically deprived, but heritage rich, suburbs of Cardiff, Wales, the project is a thriving collaboration between university academics, heritage professionals, community development workers and local schools and communities. From the outset, the project has been steeped in co-productive ideals and principles with the aim of addressing contemporary social and economic challenges through active participation in heritage, and particularly archaeological, research.

The journey from project birth to maturity has been rewarding, but also challenging. As the winner of two recent community archaeology awards (Times Higher Education Awards 2017: Outstanding Contribution to Local Community; National Coordinating Centre for Public Engagement

Engage Competition 2014 Award: Overall Winner), we now occupy a national stage. By drawing from the different perspectives of academics, community development workers and participants, this paper will use CAER as a case study to examine the potentials and problems of co-production of research with disadvantaged communities.

The Role of Archaeology and Heritage in the Promotion of Recovery to Veterans Suffering Complex Traumas of a Physical or Psychological Nature

Richard Bennett (Breaking Ground Heritage, r.bennett@breakinggroundheritage.org.uk) and Richard Osgood (Ministry of Defence)

Over the past 12 months Breaking Ground Heritage (BGH) have been conducting surveys on how beneficiaries involved in Operation Nightingale (OPN) projects are coping with their depression and anxiety. We have also been looking at how general wellbeing on projects has been affected through participation in heritage-based projects.

Evidence is now indicating that peer-peer support is instrumental in helping beneficiaries reconstruct a narrative that is conducive to their own personal recovery and that the heritage element is a driving force, helping to build upon a social identity that is more than just a label or career description (veteran / ex-military).

Heritage is also providing the platform to refocus the soft skill ingrained into this community during the process of becoming 'military'. Skills such as self-discipline, attention to detail, a desire to succeed and teamwork all highly desirable in any workforce.

VIA Culture: Recording Cardiff's Religious Landscapes for Social Inclusion

Konstantina Kalogirou (Cathays High School, Kkalogirou@cathays.cardiff.sch.uk) and Konstantinos P. Trimmis (Cardiff University, TrimmisKP@cardiff.ac.uk)

VIA Culture aims to record and mobilize cultural heritage assets as tools for teaching English as an Additional Language and for providing social inclusion to refugees, asylum seekers and newly arrived migrant students. The project is currently recording Cardiff's Butetown and Cardiff Bay religious buildings, past and present, in a single online interactive database/ georeferenced open educational resource. During the project New Arrival students will develop skills on building recording, data management, blogging, community engagement, geoinformatics, drawing, report writing, oral presentation, photography, videography, video editing, and they will learn about the importance that cultural heritage has for the promotion of social values.

Volunteering for All at Birmingham Museums Trust

Rebecca Fletcher (Birmingham Museums, Rebecca.Fletcher@birminghammuseums.org.uk)

There is a great deal of research around volunteering motivations but much less around why people don't volunteer and in 2015 Birmingham Museums Trust (BMT) undertook a research project to understand why people might choose not to volunteer in museums, particularly in BMT. Birmingham is a diverse city, 42% classify themselves as BAME, 18% describe themselves as having a disability, approximately half the population are under 30 and Birmingham is estimated to be home to 60,000 LGBT+ citizens. Our particular research motivation was to understand why people from BAME backgrounds might choose not to volunteer in museums. The results were heart breaking, if not surprising. There were misconceptions around museum volunteering, roles available and the kind of people who give their time. It is our responsibility to change perceptions of our programme by highlighting our charitable status, showcasing our opportunities, showing it's not just for experts and by giving something back.

Twitter Paper
Black Flags and Black Trowels: Embracing Anarchy in Interpretation and Practice

Alex Fitzpatrick (University of Bradford, A.L.Fitzpatrick@bradford.ac.uk)

The concept of an "anarchist archaeological framework" is not new; anarchy and archaeology have been explored in many forms together, including conference sessions (see SAA 2015 conference), special journal issues (Borck and Sanger 2017), and, more recently, as the focus of a manifesto written by a group known as the Black Trowel Collective (2016). This coincides with a broader movement across academia (and in general politics) calling for self-reflection and critical engagement with the

problematic foundations that many of our disciplines have been based on, specifically with regards to sexism, racism, and colonisation.

This paper continues this discussion by critically engaging with past attempts to utilise anarchist theory in archaeological interpretation, as well as expanding these arguments further by applying them to archaeological practice as well. I argue that engaging with anarchist theory in both interpretation and practice is a form of further detaching ourselves from the problematic foundations of our discipline and moving forward towards a more equitable archaeology that can imagine both a different past and future.

Black Trowel Collective 2016. Foundations of an Anarchist Archaeology: A Community Manifesto. Savage Minds. Retrieved from https://savageminds.org/2016/10/31/foundations-of-an-anarchist-archaeology-a-community-manifesto/

Borck, L. and Sanger, M.C. 2017. Anarchy and Archaeology. The SAA Archaeological Record 17(1).

#tag305
Steaming Plant or Steam Punk? Researching Industrial Archaeology and Heritage in the 21st Century

Room: Beswick CBE001
Session organiser: Mike Nevell

This session seeks to build on the discussion of a decade ago about the role of industrial archaeology and industrial heritage research and fieldwork. This lively debate was captured in the 2009 Horning and Palmer edited volume 'Crossing Paths or Sharing Tracks? Future directions in the archaeological study of post-1550 Britain and Ireland'. There are over 600 independent volunteer-run industrial museums in the UK and nine industrial-themed UK World Heritage Sites, whilst around two-thirds of all developer-funded archaeological work produces post-medieval and industrial period material. Yet how relevant or understood is industrial archaeology and heritage in the second decade of the 21st century? This session is seeking papers that discuss and challenge the more traditional and newer approaches to these subjects, rather than having narrower talks on sites that have been recorded or conserved. We would encourage papers that consider the following Issues: Are perceptions of the subject barriers to engagement and participation? Whose archaeology and heritage is it we are recording? Are the terms industrial archaeology and industrial heritage still relevant and helpful? Where do the current trends for urban exploring and steam punk fit into our understanding of industrialisation and industrial heritage tourism? Have archaeologists moved beyond simply recording the data to provide explanations for industrialisation? And does it matter than very few university departments have dedicated undergraduate modules or post-graduate courses dealing with the subject?

Keywords: barriers; engagement, industrialisation, theory, skills

Papers

Funky Archaeology – The Legacy of Industrial Buildings in the 20th Century.
Sarah Cattell (University of Salford, S.J.Cattell1@salford.ac.uk)

Understandably, archaeological research and fieldwork on Industrial period sites tends to concentrate on the construction and early uses of such sites. This work allows us to develop an understanding of life, employment, technological advances etc. of the 18th and 19th centuries. But this is not the end of the story, vast numbers of buildings and sites from this period continued in use throughout the 20th century, in fact some are still going strong in the 21st. This paper will consider the legacy of the Industrial period through the buildings that form our last tangible link with that time. Using the Reno nightclub, Hulme as an example, the paper will explore the later uses our Industrial heritage has been put to and what impact that heritage has on current custodians and users.

"But what's the point?", and Other Questions, Faced while Excavating Victorian Bandstands in Sheffield
Katherine Fennelly (University of Lincoln, katherine.le.fennelly@gmail.com)

The Dig It! Bandstand project started out as a student-and-community focused excavation on the site of a now-demolished bandstand in Firth Park in north Sheffield. Since the first excavation in 2016, the

project has moved on to a second bandstand in Sheffield, at Meersbrook Park. The project has uncovered significant remains and thousands of artefacts, and been joined by school children, university students, local people, and interested volunteers. Despite the enthusiasm for the project by the visiting public and the diggers alike, however, the question heard most often on the trench edge (and sometimes within it) is: "Why?" Why, people ask, are we excavating a park feature from the fin-de-siecle, when there were photographs of it? These are the questions that excavators of industrial archaeology are undoubtedly familiar with. This paper will address some of the most frequently asked questions encountered while digging the bandstand sites in Sheffield, and in this manner attempt to address the most frequently asked question: what is the point?

How do you Define Heritage in Fast Moving Fields such as Telecommunications?

Nigel Linge University of Salford, N.Linge@salford.ac.uk) and Andy Sutton (BT, andy.sutton@bt.com)
Telecommunications has had a transformational impact on society. Whether that is through the development of international communications, the evolution of the telephone into the mobile and onwards to the smartphone, or the Internet and its associated world wide web. However, much of the technology that underpins this revolution lies hidden from public view and therefore tends to be taken for granted. It is also an incredibly fast moving field with an industry that is commercially driven and ruthlessly focused on today and tomorrow with little regard to preserving what happened yesterday. Using examples such as the BT red phonebox and the rapid replacement of mobile networks, the paper considers the challenge for industrial archaeology: by the time an object is considered important and worthy of preservation, it has often already gone and been replaced with something more modern. How do we as archaeologists become far more agile in terms of recognising significance early enough, adopting more aggressive contemporary collecting policies and having the correct policies in place to enforce preservation?

'What's in a Name?' – Concepts, Practice and Prejudice in Industrial Archaeology

Leonor Medeiros (Universidade Nova de Lisboa, lapmedeiros@gmail.com)
For a discipline that has established itself and grown for more than half a century, it is surprising that it is still often hardly understood outside of the academic cocoon. While post-industrial communities are eager to reconnect with their past (in its heritage version or through urban explorers' photography) regardless of the name its scientific research may have, the name of the discipline helps us bring forward a set of concepts and practices that identify industrial archaeology in the field. But, as experience in Portugal shows, this set of tools isn't still widespread enough to be known by other areas of archaeology or most archaeologists in the field, damaging the record, regardless of any effects it may have in the affirmation of a name.

Industrial Archaeology or Railway Anthropology?

Siobhan Osgood (Trinity College Dublin, osgoods@tcd.ie)
This talk shall discuss the application of industrial archaeology to the study of railway artefacts in their broader physical context, and whether 'railway anthropology' could be a more suitable term.

Since the first publication of the term by Michael Rix in the journal *The Amateur Historian* in 1955 Industrial Archaeology has wrangled with its identity as an academic discipline in balancing the responsibilities of understanding human endeavour in industry and as a rallying call for industrial heritage conservation. Often in application to railways industrial archaeology becomes limited by scientific explanation and heritage; the preservation of a locomotive, for example. This risks the loss of the artefact's cultural significance in its broader physical and socio-historic context. Post-processual archaeology calls for anthropological approaches to artefacts; does the study of railways need a new term – 'railway anthropology'? Or has the definition of industrial archaeology been misinterpreted as the study and preservation of technology, rather than of the society in which it was created? If so, could anthropological approaches to railway studies be the truest application of industrial archaeology, meaning a new term is not required but that the original methodologies be correctly applied?

Integrating Industrial Archaeology and Social Archaeology

Hanna Steyne Chamberlin, (hanna.steynechamberlin@manchester.ac.uk, University of Manchester)
Industrial archaeological research traditionally focuses on the remains associated with industrial processes, however industrialisation touched all areas of life in the 19th century, from the food eaten and clothes worn to the way people travelled, the time and of course how people worked. Furthermore,

industrialisation had enormous impacts on the population, urbanisation, housing, and rural and urban landscapes. This paper suggests that whilst the terms industrial archaeology/heritage may still have a role to play, the nature and impact of industrialisation can only be fully achieved by integrating traditional, functional analysis of sites of industry with socially focussed research on the communities involved in and affected by industrialisation. Using examples from riverside central London, this paper demonstrates the ways in which people not directly involved in industrial processes were affected by industrialisation and the dominant ideologies of the day.

Belford's Divergence: or is 'Industrial Archaeology' Relevant in an AONB?

Katy Whitaker, (University of Reading, K.A.Whitaker@pgr.reading.ac.uk)

#tag306
Location, Location, Location: Constructing Frontier Identity

Room: Beswick CBE013
Session organiser: Brooke Creager

"Where are you from?" That is one of the first questions asked when you meet someone new. Your answer informs your new acquaintance of your cultural background and current geographic affiliation. Your identity is at least partially informed by where you live, or where you originated. A geographically defined identity is recognizable in the archaeological record. The regions of a culture group vary in their material culture and practices, but are still recognizably related. Among these variations of identity, the frontier identity is distinctly different from those in the cultural centre, or in the hinterlands. Traditionally, discussions of regional identity have focused on the core and periphery, but in this session we aim to focus on the tripartite of core, periphery and frontier, and how we can distinguish these archaeologically. Living on borders with other culture groups, or the unknown, adds a different dimension to the identity of the group and individuals requiring them to adapt and reinforce their cultural identities in different ways. This session will explore the construction of a frontier identity through various means in a variety of contexts.

Keywords: identity; frontier; hinterland; culture contact

Papers
Life on the Danubian Frontier 7000 Years Ago
Peter Bogucki (Princeton University, bogucki@princeton.edu)
During the second half of the sixth millennium BC, early farming communities dispersed throughout central Europe, eventually halting at frontier zones in the north and west that would persist for a millennium or more. While much thinking has been done about the farming diaspora itself, little attention has been paid to the generations that followed it, when people from different directions

converged on established communities along the farming frontier. We can envision the effects of such convergence as different generational cohorts from various regions came together, especially its potential for complicating social processes. Among possible effects might be a struggle for cultural ownership with newcomers asserting a claim to a more authentic 'Danubian' identity while threatening the host community's own connection with its past.

Constructing frontier identities in the face of Roman imperialism: Landscapes of resistance in the northern fringes

Manuel Fernández-Götz (University of Edinburgh, M.Fernandez-Gotz@ed.ac.uk)

Frontiers are liminal spaces of interaction that are crucial for the construction of various levels of nested identities. Pressures from imperial powers can lead to the constitution of frontier identities very much shaped by resistance to external agents. However, resistance is a broad concept that has often been used in a rather loose way. In order to develop a more subtle approach, in this paper I follow Gonzalez-Ruibal's (2014) terminological distinction between 'resilience', 'resistance' and 'rebellion' to explore the effect of Roman imperialism in two cases studies from Western Europe: northern Gaul and northern Iberia. By doing so, I will explore not only active military resistance to the Roman army, but also cultural strategies aimed to minimise the perceived threat to traditional ways of life and identities.

Whose Identity Are We Talking About? The Imperial Melting Pot in Cheshire

Peter Carrington, Chester Archaeological Society, p.carrington@tiscali.co.uk

Arguably from the first to the third centuries the 'core' areas of Roman Britain were the garrisons of the north and west, with the richer areas to the south and east representing the periphery. The intermediate 'frontier zone' of west Cheshire was a landscape of colonisation, populated to boost local supplies to the garrisons of the region.

The civilian population could have been as diverse in origin as the garrisons, of varying legal status, and in the countryside lived in small communities. Political and social organisation is unclear, and it is uncertain if the *civitas Cornoviorum* had any meaning. From the outside the distinctive character of the area may have been its social fragmentation, deep creolisation and dependence on the military. On the inside identities and loyalties again seem likely to have been fragmented. So far only one possible marker of local identity has been recognised, the 'Wirral-style' brooch.

Investigating Frontier Identity in Roman Cheshire

Kevin Cootes (Liverpool John Moores University, K.V.Cootes@ljmu.ac.uk)

The Roman frontier in North-West Britain has long been the subject of academic study, primarily focused on military instillations such as the legionary fortress at Chester. The current state of knowledge regarding fortifications, structural layout and the lives of ordinary soldiers is often highly detailed. This contrasts starkly with the lack of information on rural land-use and interactions with the indigenous Iron Age population. Continuing excavations at Poulton in Cheshire have shed light on this enigmatic period, in the form of later prehistoric occupation which continued into the first millennium AD. A large and varied material assemblage has been recovered which has enabled tentative interpretations of an affluent society benefiting from contact with the Roman military. This rare insight suggests a group adapting to the needs of the military, whilst retaining their Iron Age identity and land-use strategies.

Hadrian's Wall and Frontier Identities across Time

Richard Hingley (Durham University, richard.hingley@durham.ac.uk)

This paper addresses the idea of Britain's famous Roman monument as a multi-temporal frontier work (cf. Hingley 2012; Hingley 2018). Addressing the creation of frontier communities in Roman times has been made to interact with the perceived roles of the monument through time as a national and international divider. Three periods in the Wall's history are explored—the second to fourth centuries, the Renaissance (late C16 to early C17) and the present. The aim is to identify the ways that ideas about the identities of the communities of this frontier landscape at these times have been created through reference to the monumental Roman past.

Religion on the Frontier: Identity and Ritual Adaptations after the Anglo-Saxon migration

Brooke Creager (University of Minnesota, crea0046@umn.edu)

The Anglo-Saxon 'frontier' was the inhabited British Isles, where the native culture had a clear influence on the religious practices. Religious changes in response to frontier interactions represents a change in identity and worldview. The Anglo-Saxon groups adapted their religious practices in their new landscape. Religious rituals and materiality are tangible representations of how groups interact with the supernatural and conceptualize them. Religion is a defining aspect of identity formation and a frontier existence would have modified the nature of the practice compared to other geographic regions of the society. Residents along the frontier of a society would have had a distinctly different view than those in the core. This paper will explore what it meant to practice religion on a frontier compared to the core, where the religion was based, by contrasting Anglo-Saxon ritual practices in Britain and the Continent. A frontier mentality would have influenced the interactions between a religious practitioner and their supernatural beings, the concerns and needs expressed would have reflected the nature of their frontier existence.

Facing the Ocean: Assembling an Early Medieval Cosmic Frontier on the North Sea Coast of England

David Petts (Durham University, d.a.petts@durham.ac.uk)

In the early medieval period, a distinctive aspect of the siting of early medieval Northumbrian ecclesiastical establishments was in prominent coastal locations. The notion that this represents an engagement and confrontation with the Ocean, which constructed the sea as a metaphoric equivalent of the Egyptian desert where the first monastic pioneers sought isolation is a well-established one. This paper however develops this notion highlighting the pre-existing extent to which the coast was seen as freighted with symbolic meaning and how the distinctive nature of the North Sea as compared with the Mediterranean, particularly regarding the presence of tides, led to a distinctive engagement with the coastal landscape in Northern England.

Keeping Up Appearances: A look at burials on the Viking frontier

Rachel Cartwright (University of Minnesota, cartw054@umn.edu)

Viking Age archaeology essentially began in the 1800s with the excavation of graves, with the burials in the Scandinavian homeland being the most intensively excavated. While there are some patterns in the burials that connect with those on the frontiers, there are also some very distinct differences that are important to examine. This paper looks at those differences and discusses the changes in the formation of Scandinavian society and identity on the frontier. The settlement of frontiers such as Northern Scotland and Iceland show how burial practices morphed, thus showing shifts in identity both on an individual and group level. The differing practices seen illustrate the ways in which the frontier had changed society amongst the Scandinavians migrating throughout the North Atlantic.

Discussant

Peter S. Wells (University of Minnesota, wells001@umn.edu)

#tag307
Creative Frontiers

Part of the 'Applying Archaeological Theory' Strand Sponsored by Big Heritage
Room: Beswick CBE017
Session organisers: Erin Kavanagh and Eloise Govier

Applying Theory
to foster
discussion
beyond
research,
is
to build
perceptions
in society.
(Kavanagh 2018)

Influencing perceptions is a role attributed to public intellectuals, yet archaeologists appear to be absent from inhabiting such a stage (Tarlow and Stutz, 2013). This session seeks to question if this is actually so, when our collective and individual works are engaged with the process of re-creating worlds, potentially impacting the way that society can be perceived.

We therefore contend that processes of making are a critical area of investigation for applied archaeological theory, requesting creative responses from those addressing the 'worlding world' (Ingold 2017) through the production of archaeological narratives.

Questions include, but are not exclusive to:

- What theories, methods and practices do archaeologists embrace to reveal/veil and re/create unique lifeways – and how might these shape current social debate?
- Does archaeological theory simply scavenge from innovators, or does it create new frontiers of thought, be they disciplinary, commercial or conceptual?
- Archaeological narratives have been apparent in creative media for millennia, from poetry to television. Could these be seen as oblique modes of social influence?
- And are archaeological worlds peopled only by the past, and therefore not of relevance to a present public?

Kavanagh, K.E. 2018. 'Applying Theory', in exhibition with The Big Heritage, TAG Deva.

Tarlow, S. and Nilsson Stutz, L. 2013. Can an archaeologist be a public intellectual? *Archaeological Dialogues* 20(1): 1-78.

Ingold, T. 2017. 'On Human Correspondence'. *The Journal of the Royal Anthropological Institute.* Volume 23, Issue 1. pp. 9–27.

Keywords: creative method; innovation; representation; social debate; world-making.

Papers

An Archaeology of Making: The Processes behind Doppelgangster's 'Everybody Loses'

Tom Payne (Sheffield Hallam University, tom@doppelgangster.com) and Tobias Manderson-Galvin (http://tobiasmandersongalvin.com, tobias@mka.org.au)

In this paper we draw upon theoretical perspectives from within archaeology, performance and the environmental humanities in order to provide an account of the making processes behind Doppelgangster's 'Everybody Loses: The Death Diary of Karl Patterson Schmidt'.

Utilising ancient creation myths and the recent historical narrative that is the death by snakebite, in 1957, of a world renowned herpetologist, 'Everybody Loses' seeks to bring the past into dialogue with the present, critiquing social and political responses to the global climate crisis.

This paper offers a critical reflection upon the ways in which archaeological methods (Pearson and Shanks 2001), theories and practices (Pearson 2006) have informed the construction of this work, suggesting how past worlds might capture the public imagination in the present with a view to shaping social debate around climate change.

Pearson, M. and Shanks, M. 2001. *Theatre/archaeology*. London: Routledge.

Pearson, M. 2006. *In comes I: performance, memory and landscape.* University of Exeter Press

Into the Light – Art as a Creative Way to Deal with Egyptological and Archaeological Frontiers within the 'Museum of Lies'

Katharina Zinn (University of Wales Trinity Saint David, k.zinn@uwtsd.ac.uk) and Julie Davis (independent artist, j.y.davis@uwtsd.ac.uk)

Our case study concerns the literal/cultural (re-)discovery of neglected ancient Egyptian artefacts in Cyfarthfa Castle Museum and Art Gallery, Merthyr Tydfil, Wales. Most of the artefacts once formed the private collection of Harry Hartley Southey (1871–1917), and were bequeathed to the museum in the early 20th century.

Aiming to bring these objects back to life, the archaeologists involved are creating simultaneous cultural representations (academic outputs, exhibitions, story-telling and a *museum of lies*) for different audiences. Our aim is to 'unpack the collection', to trace the 'networks of material and social agency' (Byrne *et al.* 2011). As part of the annual exhibition in 2018, the *Museum of Lies* collected fictions inspired by these, as well as introducing art as narrative.

Our paper and video describe this artwork's commission, the creative process and the ways in which art can enhance Egyptological research by overcoming the frontiers between traditional archaeology and the audience.

Lighting Fires: The Potential for Archaeological Interpreters to Influence the Next Generation

Kim Biddulph (Schools Prehistory and Archaeology, kimbiddulph@btinternet.com)

The 2014 change in the English primary history curriculum provided archaeologists an opportunity to teach children on a hitherto unprecedented scale. The amount of archaeological interpreters consequently increased (including the addition of me). I argue that we are well placed to challenge public rhetoric around the purpose and method of education (Ingold 2018), which is on a slippery slide to rote learning and regurgitation. By intertwining educational theory with public archaeology, we can work with movements such as Forest Schools to encourage a return to creative curricula, promoting critical thinking, personal knowledge and confidence to ignite a passion for learning.

Delegates will get a chance to experience a selection of hands-on tasks to explore some of the principles of this approach. I hope to light a fire in the audience and ask them the question of how best to go about this work.

Ingold, T, 2018. *Anthropology and/as education*. Abingdon, Routledge.

Nonsense as Salvation: Archaeology, Digital Archaeology - and the Whole Truth

Vince Gaffney (Bradford University, v.gaffney@bradford.ac.uk)

In a society where, increasingly, news is often fake, it may be absurd to consciously create digital worlds that represent the past. The inevitable recognition following these, is that much of what any archaeologist may digitally create is partial at best, probably misleading, or simply untrue. In some situations this is problematic. In others, this may be regarded as a lesser issue. The building imagined by an archaeologist from a geophysical survey, and experienced by the public consumer, is inevitably superior to the sum of a grey scale plot.

These situations become more complex as archaeologists fill the vacuum of space between dots, or explore the emptiness of vast marine palaeolandscapes. In such locations, digital reconstruction may be the only recourse to the archaeologist. It may even be reasonable to suggest that these creative frontiers, somewhat like art, are not a mirror to the past but a hammer to shape our archaeological futures.

The Actuality of the Past: Experiences of an Archaeologist in Silicon Valley

Michael Shanks (Stanford University, mshanks@stanford.edu)

Drawing on experiences with Museum Boijmans van Beuningen in Rotterdam, in automobile design and the Historic Vehicle Association of America, with software company SAP, while authoring an overview of the body politic in Graeco-Roman antiquity, I will offer comment on the potential and future of archaeological critique. This will involve a brief presentation of the case for a process-relational understanding of the archaeological project.

'Quick, someone call the archaeologists!' A Provocation

Ben Gearey (University College Cork, b.gearey@ucc.ie)

Recent years have seen intensifying debate concerning the wider social role, and even the definition of, archaeology. This has been accompanied by an explosion in the application of scientific techniques which regularly generate extensive public interest through the media. At the same time, archaeology appears to be in crisis: In the UK, neoliberal economic models in higher education have led to closures of departments amidst falling student numbers. In Ireland, the union Unite continues to fight for archaeology to be recognised, and paid, as a 'skilled profession'.

In this paper I will argue that the biggest enemies of archaeology are often archaeologists ourselves. Our ever-desperate attempts to demonstrate social relevance are counterproductive. Striving to project archaeology or archaeological theories as public intellectuals plays into late capitalisms' need for everything to have definable 'value'. Instead, archaeology needs to focus on the power of micro, rather than macro, political engagements.

Ben Gearey (University College Cork, b.gearey@ucc.ie)

Wednesday 19th December
Morning from 09.30

#tag401
Curating the Dead: Manipulating the Body and its Memory

Room: Binks First Floor CBK107

Session organisers: Michelle Scott and Emma Tollefsen

The key themes of this session are intentionality and curation in the manipulation of the body in death. From antiquity to modernity, the human body has occupied a difficult and sometimes dangerous space in mortuary practices and the post-mortem translation and transformation of bodies and bones. With a focus on the visual language of the deliberate manipulation of the body and its elements, this session invites papers that take new approaches to the epistemologies surrounding the ancient dead and the social motivations behind the practices of deliberate curation of the dead, in both the past and the present.

In the context of the session, curation is defined as a deliberate alignment for usage within a specific social narrative. Papers might address the pre-burial strategies for halting, arresting and/or managing the effects of death. Papers are equally encouraged that consider funeral rites themselves but also post-burials exhumations and consequent manipulations of a body as well as reburial. This broad definition of 'curation' is extended to the ways in which the bodies of the ancient dead are dealt with in the present within museological, institutional and restitutional contexts, including display, interpretation and reburial.

Keywords*: curation, mummification, osteology, museology, burial*

Papers

The 'Timeless' Dead? – Neolithic Chambered Tombs, Disarticulated Remains, and Bayesian Modelled Chronologies

Dan Boothby (University of York, db975@york.ac.uk)

This paper uses the 2007 Histories of the Dead Bayesian modelling series as a starting point, which provided chronologies for the construction, use, and closure of five early Neolithic chambered tombs in southern England. These chronologies provided evidence for much shorter timescales of action than had previously been considered. I will discuss the impact of these timescales on our understanding of early Neolithic disarticulated remains. This includes potential challenges to the current conceptualisation of Neolithic "ancestors", and the relationship to personal memory and personhood. Of further interest is the extent to which the potential intentionality of disarticulation as a practice affects these debates.

Just Remember that Death is Not the End: Curation and Excarnation of Human Remains in Bronze Age Britain

Tom Booth (Natural History Museum, T.Booth@nhm.ac.uk) and Joanna Brück (University of Bristol, joanna.bruck@bristol.ac.uk)

Potentially curated disarticulated human skeletal elements and multiple/token cremations are recovered from variable contexts throughout the Bronze Age in Britain (c.2500-700 BC). Determining the duration over which these human remains were curated, and their precise post mortem treatment is vital to understanding the meaning of these practices. Through a novel programme of radiocarbon dating and micro-CT analysis of cremated and unburnt human bones from variable Bronze Age contexts, we found that radiocarbon dates from curated human remains were consistently offset from and sometimes statistically significantly older than dates from their depositional context, suggesting that they had been curated over relatively short timescales, decades rather than centuries. These results are inconsistent with curated bones representing the remains of long dead anonymous collective ancestors and are more in line with suggestions that they represent the remains of individuals who lived within living or cultural memory.

The Clue is in the Bone: Curating the Iron Age Dead in Britain

Emma Tollefsen (University of Manchester, marte.tollefsen@manchester.ac.uk)

From 2014 onwards, scholarship from the fields of archaeological sciences and bioarchaeology has demonstrated that there is a causal relationship between bone diagenesis and funerary treatment. Employing a diverse suite of scientific techniques this paper aims to explore ideas of curation through investigating aspects of the taphonomy and decomposition of several archaeological collections of human remains dating from the British Iron Age. This research will shed light on subtle clues regarding

the funerary treatment, the post-mortem trajectory and depositional history of burials where the body of the dead is arranged in such a way that active anthropogenic manipulation is implied; such as bodies found in an exceptionally tightly contracted position whilst maintaining its anatomical articulation. Lastly, this paper will touch on the social motivations for why prehistoric people chose to preserve/mummify/curate the body after the death of an individual.

Denials of Death? Chinchorro Mummification and Affect Theory
Yvonne O'Dell (University of Leicester, yvod2@leicester.ac.uk)
There is a paradox in the Andes: a material denial of death. Across different geographical and temporal contexts people die, and yet they continue to engage in the realm of the living. In most contexts, treatments of the dead are understood as mourning rituals or ancestor worship. However, by engaging in an ontological approach the scene becomes considerably more complex. Drawing on the recent 'affective turn' in the social sciences, and especially on the philosophies of Gilles Deleuze and Baruch Spinoza, I intend to explore how we might use affect theory to better contextualise and comprehend Chinchorro attitudes to death. I argue that mummification was not simply an elaborate grieving process or some generalised form of ancestral worship, but part of distinct ontological experiences in which Chinchorro mummies served to reinforce social unity, exert social power, and maintain the general wellbeing of the group.

Osteological Trauma as an Indicator of Identity: A New find of Sharp Force Trauma for Garton Station, East Yorkshire.
Catherine Jones (University of Manchester, Catherine.jones-9@postgrad.manchester.ac.uk)
Osteological analysis of human remains is vastly important for studying violence in the past as it can provide direct evidence of trauma and cause of death. When coupled with interpretations of the funerary record osteological trauma may also reveal information about an individual's identity. During analysis of 18 skeletons from the Iron Age cemeteries at Garton Station and Kirkburn, East Yorkshire a new discovery of healed sharp force cranial trauma was recorded for one of the individuals. This paper presents the osteological findings with reference to the funerary context within which the individual was found. The performative nature of their burial, whose curated assemblage was devoid of weaponry, prompts discussion around the interpretation of warrior identity in the archaeological record. Through the investigation of osteological evidence, funerary context and material culture this paper adds to the discussion of the prevalence of warrior culture during the Iron Age of East Yorkshire.

Sutton Hoo's Deviant Dead: Display and Reception
Madeline Walsh (Independent Scholar, maddy.walsh07@gmail.com)
Recently, early medieval deviant burials have come to the fore in mortuary archaeological debates. Despite this, discussion about criminal burials' characteristics and their relation to either the rest of the cemetery, or to the surrounding landscape has faced little to no critical discussion. Often with no data to discuss aside from the physical remains, the criminals' crimes are left up to the interpretation and pre-conceptions of the viewer.

This paper shall discuss the Sutton Hoo criminal burials, and how they are depicted within the exhibition hall, information boards and the physical landscape. It shall also discuss Sutton Hoo's methods and applications in displaying and interpreting criminal burials and how such methods can and should be applied to other heritage displays. While the punishment may not always fit the crime, the issue of how to interpret and contextualise criminal burials ethically and respectfully within a heritage setting still remains.

Long-Term Curation of a Legendary Body
Sian Anthony (AOC Archaeology, Sian.Anthony@aocarchaeology.com)
The young, beautiful, and rich widow Giertrud Birgitte Bodenhoff was buried in Assistens cemetery, Copenhagen on 23 July 1798 but was she dead? Family legend tells how she had been buried alive, but unconscious, from an excess of opium. When grave robbers opened her coffin, she woke up and they killed her to conceal their crime.

This tale has long been used as a Gothic horror story for visitors to the cemetery. In 1953 a descendant decided to exhume her. The findings, particularly the position of her skeleton, were used to suggest the story was true and the legend grew.

With advances in forensic taphonomy and comparison with graves from a recent excavation in the cemetery, the conclusion and the legend can be re-interpreted. However, the legend continues through the discussion of how her body and the story have been intentionally manipulated over time.

Curating the Animal Dead: Evidence of Changing Human-Animal Relationships in Post-Medieval Britain

Eric Tourigny (Newcastle University, Eric.Tourigny@newcastle.ac.uk)
The animal body was treated in a variety of ways throughout the post-medieval period. Following their deaths, animals could be buried in back gardens, tossed in rubbish heaps or even provided with their own cemetery plots complete with commemorative monuments and gushing epitaphs. Others were never buried, their human companions opting to send bodies to knackering yards, sell them for their skins or send them to the taxidermist to be forever positioned in a manner thought to best serve their memory. Citing zooarchaeological data and pet cemetery surveys, this paper explores the extent to which archaeologists can infer people's intentions by analysing the meanings behind animal body curation. Can certain practices serve as evidence for care or neglect? How does manipulation of the body inform on religious beliefs and the roles animals held in the afterlife?

Twitter Papers
Curating the Dead on Bronze Age Cyprus (c. 2500–1340 BC)
Sarah Douglas (University of Manchester, sarah.douglas@postgrad.manchester.ac.uk)
The organisation of the Bronze Age mortuary arena on Cyprus was a complicated and complex process in which the curation of both bodies and grave goods played a central role in the construction and display of both individual and group identity. This aspect of funerary treatment was prevalent from the onset of the transitional Philia facies on Cyprus and evolved throughout the period as tombs were used to inter larger groups of deceased in collective burial ritual. This digital paper will introduce some of the most tantalising examples of funerary practice from the island's burial record that illustrate this concept. This includes the primary and secondary treatment of and human interaction with deceased bodies after death, as well as bodily connections between individuals and groups and the grave goods with which they were laid to rest.

Projecting Personhood, Imagining Identity, Engaging Audiences
Michelle Scott (University of Manchester, michelle.scott@manchester.ac.uk)
As social creatures, our interaction with both humans and things is entangled within a web of signs and signification; just as we perform our own identities, the archaeology of an object constructs a narrative within a social-linguistic framework. It is demonstrated how the emic language used in description and classification, at discovery and accession, becomes part of an object's memory.

Considering 'tag' figures from Egypt's fourth millennium BC, this paper discusses the agency of the object (especially in the absence of a body) in both its deposition and afterlife, with the object becoming a site of negotiation between the storage of memory, projection of personhood and the (re)construction and (re)imagination of the ancient dead. Further, it explores ways of subverting institutional narratives and binaries of gender, class, race, subject and object, liberating past actors and shifting the interpretative paradigms of traditional museum display.

Enduring and Everlasting: Romanticism and the Secular Relic in 19th Century Mourning
Kate Morris (Independent Researcher, katemorris823@gmail.com)
From the 18th century, the physical body appears to have become increasingly absent from funerary ritual, a thing to be glossed over and hidden, replaced by sentimentality and euphemism. This culminated in the legitimisation of cremation in the 1880s, the destruction of the physical body without ceremony and in the absence of mourners. The bereaved were increasingly engaging in elaborate and extensive mourning rituals, extending far beyond the actual funeral and interweaving with almost every aspect of daily life, actively keeping the memory of the deceased at the centre of their social life. This paper will examine the evidence that this distancing of the corpse from the funerary ritual is reflected in the inclusion of a symbolic, everlasting 'body' in this mourning ritual, in the form of hair jewellery and other secular relics.

#tag402

Flat Ontologies or a Disney Approach? Debating Non-Human 'Agency'

Room: Binks Ground Floor CBK011

Session organisers: Manuel Fernández-Götz, Andrew Gardner, Guillermo Díaz de Liaño,

In recent years, there has been widespread interest among theoretical archaeologists in what has been labelled as a 'material' or 'ontological' turn, whose aim is to recognise the importance that material and other non-human entities have in human societies. This has crystallised in multiple approaches, such as Symmetrical Archaeology, Material Engagement Theory or Entanglement Theory, but also has points of similarity with the memetic approach in Darwinian archaeology. Despite these approaches deriving from very different backgrounds, their interest in exploring the capacity that things have to affect the world sooner or later implies the need to address whether things and non-humans have agency. But the concept of agency is difficult in itself, as it has a long history of being an exclusively and distinctively human attribute. Moreover, and despite recent attempts to separate agency and intentionality, both terms seem to be bounded in the minds of most archaeologists, some of whom propose that, in order to study the impact that non-human and material entities have in the world, another term should be coined.

This session invites critical contributions to these debates, focusing particularly in the following:

- To what extent is it productive to grant 'agency' to non-human and material entities?
- If both humans and things have agency, is it necessary to differentiate between different types of agency, à la Gell?
- Is it possible to avoid anthropocentrism when speaking about the agency of things? Is anthropomorphism a valid alternative, as Material Engagement Theory has suggested?
- To what extent is our notion of agency based on our contemporary, post-industrial and individualised identity, facilitated as this is by high technology?
- How can we adopt flat ontologies without risking archaeology's capacity for social and ideological critique?
- What are the political consequences of creating an equivalence between people and things?

Keywords: agency, identity, ontologies, posthumanism

Papers

Debating Flat Ontologies – Introduction to the Session
Manuel Fernández-Götz, Andrew Gardner and Guillermo Díaz de Liaño

The Predicament of Ontology
Robert W. Preucel (Brown University robert_preucel@brown.edu)
In the last ten years or so, the social sciences have seemingly become enamored of ontology. Everywhere we look there are scholars advocating for 'assemblages,' 'vibrant matter,' 'perspectivism,' and 'object oriented ontology.' Although distinctive, these approaches share an interest in animating things and together are often cited as signs of an 'ontological turn.' Not surprisingly, archaeologists have taken notice of this new-found fascination with things and are engaging in the ontological debates on our own terms. One can distinguish three main approaches – entanglement theory, symmetrical archaeology, and relational archaeologies. In my presentation, I examine the nature of the 'ontological turn' and offer a critical ethnography of its use in archaeology.

Crafting 'Agency': An Inquiry into the Thing-Human Imbroglio through Ancient Crafts
Alicia Núñez-García (Edinburgh University, A.Nunez-Garcia@sms.ed.ac.uk)
Olsen has illustrated the symmetrical understanding of the world through the assemblage of traditional Innuit hunter, their kayak and hunting gear. However, most of these things are human-made, but the agency processes behind their creation are never discussed. It is argued that an analysis of the interactions between human and things (resources, tools and finished product) during the crafting process could provide a more complex illustration of the thing-human imbroglio, and the agencies of each. It could also present a dynamic human that might help soften the de-centering of the human agent, a well-known criticism towards symmetrical theory.

From the Bronze Age to *Bambi*: Animal and Material Agencies in Processes of Conceptualisation through Illustration

Kevin A. Chew (University of Cambridge) and Joanna M. Lawrence (University of Cambridge, jml99@cam.ac.uk)

Animals have populated human narratives for millennia. It remains unclear whether prehistoric animal characters were passive objects or anthropomorphised subjects, either within narratives or in human perceptions. However, through two case studies, the first on Bronze Age Scandinavian Southern Tradition rock art and the second on Disney animated features such as such as *Bambi,* we argue that animals do indirectly exert an influence upon their representation in human visual media through their interactions with illustrators. Furthermore, in both stone and film, the medium possesses agency in this process in demanding a critical engagement with the idea of the animal, complementing the agency that arises as the animal contests the terms of its representation. To conclude, we consider how non-humans demonstrate the capacity to act beyond an anthropomorphic understanding of agency, and explore implications for the nature of agency in relation and contrast to intentionality, classification, and anthropocentric ontology.

The Bottle Tried to get me Drunk! Biologistic Reductivism, from Memes to Object Agency

Timothy Taylor (University of Vienna, timothy.taylor@univie.ac.at)

Biology and culture have often been mixed up in archaeology (unsurprisingly given the long-term, evolutionary perspective). This paper argues that the reductivist mis-step of mimetics, which aimed to seamlessly extend the concept of Darwinian selection from biology to technology by sleight-of-hand, has encouraged a climate of philosophical and (related) terminological confusion.

Meme 'theory' (memetics) postulates that 'units of culture' operate in a similar way to genes, even though the former are bound up with intentionality and the latter axiomatically have no aims or intentions (their 'selfishness, *sensu* Dawkins, being metaphorical). Object agency theory seems to have responded to such reductivism by according intentionality to inanimate artefactual objects. This seems to be a case where Lichtenberg's provocative rhetorical aphorism, 'To do the opposite: is that not also an imitation?' might well apply.

Alternatives to both memetics and object agency do exist and might be developed: in *The Artificial Ape* I proposed that humans might be seen as having the status of bio-tech symbionts who create an arena where intentional action arises jointly from neurons, muscles, and information and material technology (consider the totality of a Bronze Age drinking symposium). This is not symmetrical, as there are no reflecting 'sides'. The traditional distinctions (between internal and external, substance and appearance) mislead us as to the nature of the phenomena, so we need to spring-clean our terminology and, with it, our logic.

The Body in the Cave: Agency and Temporality in Neolithic Cave Burials

Rick Peterson (University of Central Lancashire, RPeterson@uclan.ac.uk)

The connections between living people, dead bodies, artefacts and landscapes are all central to the 'post-humanist' turn within archaeology. In a recent study of cave burials from the British Neolithic I have suggested that rather than be concerned about whether places and dead bodies have 'agency' it is more helpful to study the ways in which they may have been perceived to act. If we think of all these kinds of things as acting, regarding them as equally important parts of any network, then it follows that we can also consider them all as participants. Therefore, caves, artefacts, living and dead bodies are all able to constitute temporality. The material indices of the passage of time are the place where the recursive nature of structure and agency exists. The places, objects and bodies within any network are the embodied and material narratives within which caves, bodies, people and things are constituted.

A Matter of Life and Death: Augmenting the 'Biographies' of Objects

Helen Chittock (Project Officer, AOC Archaeology Group, helenchittock@gmail.com)

Archaeologists often employ human metaphors as tools for understanding objects. One of the most influential uses of such a metaphor in the context of archaeological theory has been that of 'object biographies' (e.g. Gosden and Marshall 1999, Joy 2009). Although it has been harnessed in varied ways, at its heart is the idea that objects can accrue biographies as they move through time and space, forming mutual relationships with people. Recent years, however, have seen the examination of the limitations of object biographies, rooted in post-humanist archaeologies, questioning the degree to which

anthropomorphic biographies are able to capture the complex ontologies of objects. This paper derives from a discussion that took place at TAG 2017, regarding ways of building on or moving on from object biographies. It continues to pursue this discussion, suggesting that a raft of linked approaches could be most useful. A case study from Iron Age Britain will be used to suggest that an assemblage-based approach might form a useful addition to recent approaches. After all, "no one theory will ever be adequate to understand all circumstances" (Gosden and Marshall 1999, 172).

From Agency and Intention to Agencement and Affect
Oliver Harris (University of Leicester, ojth1@leicester.ac.uk)
In this paper I want to reflect on why, in my own work, I largely no longer find agency - whether in its human or object varieties - a particularly useful concept. In contrast to the session abstract, which posits a return to debates around the nature of agency, I suggest that an approach rooted in a notion of affect, taken from Deleuze's reading of Spinoza, combined with the related ideas of agencement or assemblage, allow for a more fruitful understanding of the past. Furthermore, such an approach has the potential to facilitate the emergence from archaeology of a far more radical form of immanent political critique.

Taking the Wrong Turn? Re-examining the Potential for Practice Approaches in Archaeology
Andrew Gardner (UCL Institute of Archaeology, andrew.gardner@ucl.ac.uk)
Is the 'material' or 'ontological' turn a major new paradigm in archaeological theory? Or is it another iteration of the cycle of piecemeal innovation which has created a very fragmented discipline? While there are insights from recent scholarship in this vein which are certainly important, this paper will err toward the latter view. Even though 'symmetrical' and other object-agency approaches are still growing in mainstream archaeological debate, much of the source literature upon which they draw has been around for 20+ years, and accumulated a fair amount of critique. At the very least, therefore, we need to learn from the way the materiality debate is playing out in other sub-fields. Beyond that, I will argue, we should go back to the turn before this one – the practice turn – and explore that road a bit more thoroughly, if we are to find the most useful approaches to develop in the future.

Discussant
Artur Ribeiro (University of Kiel, aribeiro@gshdl.uni-kiel.de)

#tag403
Theorising Archaeologies of Religion
Room: Beswick CBE001
Session organiser: Peter Kahlke Olesen
This session will take a material approach to both the material and immaterial dimensions of religious phenomena, exploring a range of themes from myths and rituals to cosmologies and institutions. It will explore how religions are materially constituted and how archaeologists might recognise and approach religious aspects of material culture. There will be an emphasis on how archaeological evidence might contribute to knowledge of religious phenomena, rather than being a passive recipient of culture-historical interpretations. Furthermore, the session will theorise the relationship between material culture and other sources of evidence for religious practice and belief. It will consider how diverse materials may contribute to an integrated understanding of religion – however defined – in societies past and present.

The recent decades have seen an increasing interest in the material constitution of religious phenomena and their expression in the archaeological record. The formulation of archaeological approaches to religion have largely followed broader trends within the humanities, with practice and material affects taking centre stage, while recognising the fluidity and multiplicity of meaning. At the same time, new avenues of research are exploring how meaning is constructed in the interaction between agents and their contexts, and how such meaning may be recognised. The latter has drawn on the iconicity of materials and objects, the possibility of direct-historical approaches, and the structures and structuring of material culture.

By pushing the boundaries of what is archaeologically feasible, while remaining grounded in theory, it is hoped the session will shed new light on the intersection of religion and material culture and contribute to the formulation of archaeologies of religion.

Keywords: interdisciplinary; materiality; meaning; practice; religion

Papers
Performing Piety at Chester Cathedral
Matthew Hitchcock (University of Manchester; matthew.hitchcock@postgrad.manchester.ac.uk)
Chester Cathedral, formerly the medieval abbey church of St. Werburgh, has been a locus of Christian worship and a monument in the local landscape for almost a thousand years. It comprises a space in which a diverse cross-section of Christian society could (and still do) congregate and worship in a diverse series of ways, with differing levels of formality. Some acts of piety were quiet and solitary, others were social and conspicuous, and all involved a certain degree of performance.

With a focus on the later medieval period, this paper takes a contemporary archaeological approach to considering the ways in which the Cathedral's architectural features facilitated and constrained the performance and sensory experience of the liturgy and other religious phenomena. It will also explore how fluid and shifting Christian ideologies and concepts have been expressed materially within the space both historically and recently.

The Archaeology of Wonder
Vicki Cummings (University of Central Lancashire; VCummings1@uclan.ac.uk) and David Robinson (University of Central Lancashire; DWRobinson@uclan.ac.uk)
Wonder is a pretty powerful thing. On being asked what he could see when he opened Tutankhamun's tomb, Howard Carter replied '… wonderful things'. An experience of wonder has been explored in other subject disciplines as an intrinsic component of religions and belief systems the world over, and yet the idea has not been used by archaeologists. In this paper we present some of the ideas surrounding the concept of wonder and how it is particularly apposite for gaining insights into past belief systems. We then highlight two, very different, case studies where we think the concept of wonder is instructive for gaining insights into past belief systems. Firstly, the megalithic monuments of early Neolithic north-west Europe are considered, particularly those which use very large stones in their construction. Instead of these being simply functional burial chambers it is argued that the deployment of big stones is to elicit a sense of awe and wonder. Second, we consider how wonderment was a significant component with mystique practices of Native California, helping us to interpret the role rock-art may have played within indigenous institutions. Finally, we point out how wonderment today often connects modern audiences with archaeological and other academic disciplines.

Materializing a Cosmopolitan Religion. Archaeological Evidence and Visual Imaginaire of the Silk Road
Paride Stortini (The University of Chicago; paride@uchicago.edu)
Archaeology can shed light on aspects of religious life of a local context, but it can also fuel views of broader and transnational religious connections. This is particularly true in the case of the intersection between narratives of Buddhist history and the material culture of the Silk Road. In this paper, I will particularly analyse how material objects retrieved at sites along the Silk Road and preserved at Japanese museums play a central role in the construction of a cosmopolitan image of Buddhism translated in the art and activism of Hirayama Ikuo, a leading figure in twentieth century Japanese art and a UNESCO Goodwill ambassador, who has made the preservation of the cultural heritage of the Silk Road his life-long commitment. The paper will focus both on historical issues of post-WWII Japan and international cooperation, and on theoretical considerations on religion in relation with material culture, archaeology, and the media.

Deconstructing Hoards – a Matter of Social Thoughts

Kamilla Majland (The National Museum of Denmark; krm@natmus.dk)

Hacksilver hoards from the Migration period in Denmark are a complex find group containing fragments of Roman silverware, ingots, nondescript silver, coins, and personal objects such as relief brooches. Commonly the hacksilver deposits have been interpreted as being representative of a smith's accumulated scrap or raw material, cached for safekeeping but never retrieved. However, although hacksilver had utilisation in the profane sphere, circulating as e.g. currency, both the accumulation and subsequent depositing of hacksilver in environments and contexts that cannot be connected to a utilitarian sphere suggest that these deposits are representative of something else. In this paper it is argued that they are part of a somewhat uniform religious ideology and practice, and additionally that, depending on the size of a given deposit, several to many individuals contributed to a hacksilver hoard, thus making the accumulation and depositing a communal offering.

The Semantics of Visual Religion in Bronze Age Scandinavia

Peter Kahlke Olesen (University of Copenhagen; fkq573@alumni.ku.dk)

Iconography has been considered one of the best archaeological sources for the understanding of religion in non-literate societies. Yet there is little consensus on how to approach "meaning" in visual materials, and the relevance of semiotic, linguistic, and text-based models for interpreting visual religion remains contested. Taking as a starting point the iconography of Bronze Age Scandinavia as depicted on metals and in rock carvings, I focus on the complex formal relations between motifs, and how they relate to their semantic dimension. I explore how metaphor and metonymy are employed to establish formal visual homologies, and posit that these are isomorphic with cosmological homologies. In reading the ambiguous and polysemic iconography not unlike a poetic text, it is possible to discern the system of equivalences that constitute the basis of Bronze Age Scandinavian religion. This semiotic integration of visual form and meaning opens up new ways of approaching prehistoric religion.

Remembering the Rites: A New Theoretical Approach for Learning and Transmission of Religious Rituals

Blanka Misic (Champlain College Lennoxville; bmisic@crcmail.net)

Drawing on recent research from the cognitive sciences and sensory archaeology, the present paper puts forward a new theoretical framework for explaining how religious rituals were learned and transmitted among worshippers in the Graeco-Roman world. This new theoretical framework will be tested within a case study of a healing cult from southern Pannonia. By examining material evidence of the cult and its community of worshippers, the paper aims to shed light on how the merging of interdisciplinary theoretical approaches with diverse material evidence can help us demystify which types of rituals would have taken place within the cult, and how these rituals would have been learned and transmitted within the community of cult members.

Some Thoughts on Stone Circles

Morten Warmind (University of Copenhagen; warmind@hum.ku.dk)

Stone circles impress us by their obvious materiality and at the same time by their obvious uselessness which makes us almost certain that they were constructed with an immaterial purpose in mind. Many such purposes have been suggested, most often that they were observatories for celestial phenomena. Inspired by the work of Aubrey Burl, I would like to share some observations from the point of view of Religious Studies on the circles.

Religion and Ritual in the Bronze Age Grave Mound of Hüsby (LA 23) in Schleswig-Holstein

Mechtild Freudenberg (Stiftung Schleswig-Holsteinische Landesmuseen Schloss Gottorf, Museum für Archäologie; mechtild.freudenberg@schloss-gottorf.de) and Lisbeth Bredholt Christensen (Danevirke Museum; lisbeth@danevirkemuseum.de)

In an interdisciplinary cooperation we (LBC study of religion, MF prehistoric archaeology) have been working on the development of methodological tools to identify religion on the basis of material culture and to apply method to empirical material. Our empirical material is the BA grave mound of Hüsby (LA23) in Schleswig-Holstein. On the basis of: (a) the identification of a set of components of religion which are independent of texts and recognizable in material culture; and (b) a processual analysis of the actions undertaken in the deposition of the dead body and the construction of the barrow and its

immediate surroundings; we (c) interpret the Hüsby complex as a process of constructing religion and as centred on the creation of ancestors.

#tag404
Fighting for our Finds from Discovery to Display

Room: Beswick CBE013
Session organisers: Vanessa Oakden and Dot Boughton

This session will focus on artefacts, and their journey from discovery to display. We invite papers that discuss this journey and the biases affecting finds and how they are interpreted, used and/or displayed. Practical frontiers are encountered when caring for our artefactual past as curators, while finds specialists often encounter the interface between the hobbyist and the archaeologist, the recorder and the researcher. Biases can also be inherited: our approach being strongly influenced by past methods of collection, past interpretations, political discourses, and earlier research goals. We are also part of the artefact's journey, as we add our own use and interpretation of those objects. Bias also affects how we collect and what we store or choose to discard. Moreover, excavations, metal-detecting and sometimes chance discoveries produce more and more materials and the finder can be keen to donate their finds to museums (as they are encouraged to do), but we often forget that our museum space is finite. Will our finds slot nicely into display cases, stores or boxes labelled for disposal and should they? The session invites submissions addressing the life-histories of artefacts and the practical and interpretative challenges faced through archaeological and museum practice.

Keywords: bias; collections; finds; research

Papers

Dissertations and Detecting: Using PAS Material for Further Analysis

Kathryn Z Libby (University of Sheffield, kzlibby1@sheffield.ac.uk)

The presentation discusses ongoing PhD research using the Portable Antiquities Scheme as its primary source of data, principally, dress accessories from Viking-Age Lincolnshire to provide new insights into the production of Early Medieval copper alloys. Many of the items after being recorded on the PAS are then returned to the metal detectors. Therefore most research can be done using the entries on the PAS database. Closer analyses of the items, such as XRF, has required researchers, such as myself, to be in contact and work closely with the metal detectors. This continued research leads to a reliance on the positive relationships cultivated by archaeologists and museums in the area and overcomes other biases the occur in the PAS database. Overall, this presentation will discuss the vital role metal detecting has played in archaeology and the issues with ownership over these items using my PhD research as a case study.

Big Data – Does Bias Matter?

Vanessa Oakden (Museum of Liverpool, Vanessa.Oakden@liverpoolmuseums.org.uk)

The Portable Antiquities Scheme has recorded over a million objects from England and Wales found by members of the public. How can we be sure we are getting an accurate picture of activity in the past when we use this data in our research? Many metal detectorists will detect on land that is accessible with suitable parking. Blank spots on maps can be due to the landowner refusing permission to detect or restrictions on the land rather than a lack of activity. Often finders will show the FLO what they believe is important or of interest rather than scrappy bits of metal which could still tell a story. FLOs with a heavy workload covering vast areas often need to prioritise some finds over others in order to manage their work load. Bias therefore is represented in a number of different ways within the scheme, this talk will discuss how we can address that bias or indeed if we need to.

'The Whole Business is Rather a Nightmare …': The Trouble with Forgetting Problematic Finds

Martyn Barber (Historic England, martyn.barber@historicengland.org.uk)

Some artefacts never get to be seen by the public, not because of the stories that archaeologists want to tell but because of those they'd perhaps rather not, especially when those objects bring to the fore aspects of archaeology's methods and history that some would prefer to ignore. In this paper, I want to look at

the history and circumstances of two near-identical objects found in Wiltshire in the autumn of 1928, one of them very close to Stonehenge. Both were given to museums, but were never put on show – in fact, one of them (the Stonehenge one) was never accessioned and its whereabouts are now unknown. No notice has been taken of them for over 80 years. What are we missing by failing to address the interpretative challenges such objects offer, and in continuing to 'forget' that they exist?

Too Much Evidence: A Modern Conundrum of Space and Time
Dot Boughton (Oxford Archaeology North, dot.boughton@oxfordarch.co.uk)
The archaeological evidence that we collect and store (in both units and museums) keeps growing alongside the number of methods applied to the evidence. This is true for both artefactual and paleo-environmental finds. This is to say – if we didn't have microscopes and computers, would we bother keeping the fine and coarse residues to search for fish bones, grain husks and metal-working residues? Furthermore, we keep 'stuff' for potential future analysis. Science keeps developing new tools and new methods to analyse residues, ceramics, metal- and stonework. We can now look deep into ceramics and metal and find out more about where the clay came from and how the metals were alloyed. We feel it would be bad practice not to keep this evidence – even if we cannot analyse it now, but maybe, possibly, hopefully, theoretically at some point in the future. However, both museums and units run out of space: some collections have over 200 boxes of ceramics, metalwork needs conservation basically from the moment it comes out of the ground, and environmental sample tubs need (A LOT OF!) storage space – but when is 'enough' enough? When is the final report written and if there is a report, what evidence do we need to keep and what can be discarded – risking the possibility for future generations not to be able to 'double-check' our analyses or results?

Finds Processing: A Community vs. Commercial Perspective
Sam Rowe (Salford Archaeology, s.a.rowe@salford.ac.uk)
Finds processing is an essential part of archaeological investigations. However, methods of collection, processing, recording and reporting can vary greatly depending on resources available and the nature of projects. This paper aims to present some of the different approaches applied and the challenges faced by units, museums, and those responsible for reporting archaeological finds.

On community-led projects 100% collection policies are often instigated in order to instruct volunteers, resulting in a greater need for post excavation processing. On commercial-led projects, material is often not retained and post excavation budgets are tight. This can lead to biases in the analysis of assemblages, with certain materials receiving greater attention. There is a need for greater standardisation of finds reporting across the sector.

The increasing pressure for museum space is also leading to more material being discarded, bringing into question the long-term future of archaeological archives. How can we make better use of our archaeological collections?

Do we Sell our Integrity to Sell our Site?
Kevin Cootes (Poulton Project, kvecootes@hotmail.co.uk)
Archaeology has and continues to be well represented across British media on account of a continuing public interest. This exposure has certainly benefitted the discipline, but to gain national coverage usually requires an important find or headline grabber. Do we therefore need to 'talk-up' our site to bring it to public attention, even when the results themselves are nationally important? This paper focuses on one such example at Poulton in Cheshire and the contrasts encountered in advertising our discoveries. This long-term research project has revealed an extensive lowland Iron Age/Romano-British settlement, in addition to the remains of a medieval chapel and associated secular graveyard. Both periods have huge implications nationally, but the press has been far more interested in the human remains. This paper discusses why that is so.

Gender Bias: from Discovery to Display
Elsa Price (Tullie House Museum & Art Gallery, elsa.price@tulliehouse.org)
From archaeologists to audiences there is an intent desire to know the sex or gender of inhumations. Our inherited societal bias has, until recently, assumed the existence of only two genders which correlate to biological sex. Burial goods have, therefore, become gendered to represent the sex of the inhumation as either female or male without necessarily confirming these assumptions through scientific analysis.

Using a case study from Tullie House this talk will examine how the self-perpetuating cycle of 'male' objects and 'female' objects represented in the Vikings Revealed exhibition has affected audiences understanding of sex and gender in this period.

Tullie House Museum & Art Gallery opened its Vikings Revealed exhibition in February 2016 which displayed key finds from the Cumwhitton, a Viking burial site. Cumwhitton was excavated following the discovery of a brooch by a metal detectorist who reported it to PAS in 2004. Overall 6 graves were identified and sexed based on their grave goods.

Archaeological Embroideries: Their Post-Excavation Journeys
Alexandra Makin (Society of Antiquaries; Alexandra.makin@outlook.com)
Due to a renewed interest in medieval England during the nineteenth century, embroideries discovered during archaeological excavations were given more weight, with some being deposited in museums. It was not until the twentieth century, however, that greater scientific understanding led to improved storage and conservation, which in turn came to influence their access, handling and study.

With the emergence of textile archaeology as a distinct sub-discipline, the study of archaeological embroideries became associated with the knowledge and forms of analysis developed in this field. The study of these embroideries is now shaped by conservation, storage, and technical ideas and assumptions developed by textile archaeologists.

This paper will demonstrate that, while developments in the conservation and study of archaeological embroidery have been positive, these objects can be studied as a distinct field, both technically and as material culture. It will also consider possible implications this might have for their future management.

Audley End, Artefact Biography and the English Country House
Cait Scott (University of Sheffield, cascott1@sheffield.ac.uk)
This paper explores the potential of archaeological materials for the research and interpretation of the English post-medieval country house. Country house excavations are rare, yet large quantities of material from projects in the 20th century sit forgotten in the archives of heritage bodies and private trusts. A good example of this is Audley End (Essex), a Jacobean mansion, royal palace, and ultimately an English Heritage property. Its garden was excavated in the 1980s, revealing successive structural alterations and an incredible array of ceramics, organics, and building materials, yet this project has never been published and does not inform how the house is displayed. This paper explores how research into the archive, including the biographical study of the original project, could change understanding of the country house, with wider implications for how we could use archaeological archives when interpreting heritage buildings for the general public.

#tag405
Public Heritage: Negotiating Best Practice
Part of the 'Applying Archaeological Theory' Strand Sponsored by Big Heritage
Room: Beswick CBE017
Session organisers: Seren Griffiths, Ffion Reynolds, Cat Rees
The historic environment of Britain includes rich and diverse sites and landscapes, with materials and archives curated by a range of organisations. As archaeologists working in across sectors in Wales, we are interested in how public heritage best practices are developed across different regions and countries in these islands. There are many stakeholders in public heritage – some of specific relevant to different national or regional concerns – and including those working in museums, on archaeological excavations, in survey work, for national organisations, in local societies, and in many other settings. Public heritage work in Wales offers a specific series of concerns, including economic conditions, the post-industrial history of the country, the importance of Welsh language and Welsh medium delivery, the structure of cultural heritage management in Wales, the issues of engaging diverse communities, as well as the country's geography and infrastructure. This session will provide a forum to discuss and share best practice in these different sectors of the historic environment, addressing specific concerns with public heritage in Wales and how best practice could be developed with reference to other case studies. We

welcome papers relating directly to public heritage practice in Wales, as well as comparison case studies from further afield; we especially invite papers that detail examples of work accomplished through multi-agency collaboration, those that integrate a creative emphasis in public heritage, and those that would be willing to develop strategies for best practice in the future.

Keywords: public heritage; collaborative best practices

Papers

Tintagel and the Kingdom of Heaven: Mythology & The Republic of the Soul

Caradoc Peters (Truro College, Plymouth University, rutcpeters@plymouth.ac.uk)

Tintagel is at the centre of a continuing controversy between English Heritage, Cornwall Council and a range of stakeholders. This controversy is often seen in ideological (colonialist versus nationalist) terms, and as such, misses the underlying causes of conflict. This paper attempts to navigate the issues and review them using Plato's Theory of Soul from the Republic and Phaedrus. The Theory of Soul has three parts: a logical one, a spirited one and an appetitive one. Attempts at resolution in the case of Tintagel often focus on historic detail and legal arguments, which in turn aim at a series of binary one-off outcomes.

The controversies include the interpretation of the site, in particular the presence or absence of Cornish people in its past, the use of and access to the site, the management (especially of art works and infrastructure), ownership of the site, and the promotion and marketing aspects (especially when 'overly commercial').

Public Archaeology at Bryn Celli Ddu: Sharing Prehistory

Sian Bramble, Sanaa Hijazi, Courtney Mainprize, Maranda Wareham, and Seren Griffiths (University of Central Lancashire, SGriffiths7@uclan.ac.uk)

This paper presents the results of an undergraduate project exploring attitudes to heritage and public archaeology at Bryn Celli Ddu, and more widely results from an online survey. The survey was undertaken during the 2018 public archaeology landscape project around Bryn Celli Ddu Neolithic passage tomb. The results examine current attitudes to prehistoric archaeology among members of the public who visit Bryn Celli Ddu, who visits prehistoric heritage sites in Wales, using Bryn Celli Ddu as a case study, and ways in which members of the public would prefer information to be disseminated information about this historic environment to interested members of the public in Wales.

Public or Community: Who Drives Archaeological Projects?

Jenny Hall (Trysor Heritage Consultancy, jennyhall181@btinternet.com)

'Community Archaeology' is now included in all sorts of projects in recent years but what is community archaeology? Is it really archaeology fulfilling the aims and desires of a community of interest, or public archaeology fulfilling the desires of an external organisation/government. This paper will briefly look at the differences between community archaeology and public archaeology, the benefits and the pitfalls.

This paper draws on the experience of the presenter having established Trysor Heritage Consultancy in 2004 (www.trysor.net) with a friend, Paul Sambrook. The vision for Trysor was to engage with communities on their terms to deliver what they wanted. Over the past 14 years Tysor has undertaken over 600 projects including many community-driven projects.

From Bryn Celli Ddu to Babeldaob: Bringing together Lessons Learned from Community Comics Projects in Wales and Micronesia

John Swogger (Freelance Archaeological Illustrator, jgswogger@gmail.com)

Wales and the Pacific islands of Micronesia are – almost literally – half a world apart. Yet both countries face similar issues regarding the economic, political and cultural context of telling stories about the past. This paper will look at community-based outreach projects about archaeology, history and heritage in both countries which are using comics as a medium, and discuss similarities in how such projects are addressing issues surrounding language, cultural resource management, post-industrial/post-colonial heritage concerns, diverse indigenous and incomer identities, geography and infrastructure.

The examples will illustrate ways in which such projects can constructively align professional and/or government agencies with community-based organisations, can prioritise and enable local concerns and curiosities, and can bring together specialist and non-specialist input to create more

sustainable narratives of the past. Lessons learned from such projects can better leverage creative engagement with heritage as part of broader public/community interactions with the past.

Collaborating on the Coast: Making Heritage for the Future at Orford Ness

Lara Band (CITiZAN; MOLA, lband@mola.org.uk) and Nadia Bartolini (University of Exeter, N.Bartolini@exeter.ac.uk)

Formal collaboration between CITiZAN (Coastal and Intertidal Zone Archaeological Network), Heritage Futures and the National Trust on Orford Ness has brought benefits to all involved. Through observing, working with and interviewing CITiZAN participants Heritage Futures has gained a deeper understanding of the motivations of archaeologists, both professionals and volunteers. The wider scope of Heritage Futures provides CITiZAN with an opportunity to address broader questions surrounding the value that places hold for people, the ways in which humans and non-humans interact in the present and how and why we save things for the future. Working with the National Trust in an ecologically sensitive area has highlighted the dynamics of managing landscapes that are significant for both natural and human made environments. Volunteers have enhanced the project through contributing a wide range of skills and expertise. This paper will explore the benefits and challenges of transdisciplinary work and how this has informed ideas for the planned Phase 2 of CITiZAN.

Participatory Research in Archaeology and Local Communities in Northern Italy: Archaeology for Change?

Alexandra Chavarría Arnau (Università degli Studi di Padova, Chavarria@unipd.it)

The paper will compare and discuss some recent experiences in participatory research with local communities in different areas of northern Italy. This paper will discuss how and why the impact of these activities varies from one community to another, including stakeholder involvement, and the "historicity" of these communities. The paper will also discuss the benefits of this kind of participatory projects not only for the communities in social and economic terms, but also the educational value for students as a form of multidisciplinary and immersive way of learning. Participatory research in archaeology has the possibility to change archaeological practice, to change the ways in which archaeology is taught, and also to change the perception that people have of archaeological work and its relevance for the future.

Sharing the Love for Unloved Heritage: Perspectives from Young People across Clwyd-Powys

Penny Foreman (Clwyd-Powys Archaeological Trust, Penelope.foreman@cpat.org.uk)

Unloved Heritage is a Wales-wide Heritage Lottery Funded youth-led project aimed at highlighting areas of Welsh heritage that are overlooked, uncared for – *unloved*. It relinquishes the platform of heritage interpretation from traditional voices and sources, and instead turns it over to young people. Here in Clwyd-Powys, under the broad topic of "rural Wales after the combustion engine", groups are invited to explore the themes, plan their projects, budget their finances, identify their training needs, explore their creativity, and deliver their vision. It's about grounding heritage, history, archaeology, and art in relevant and engaging ideas and activities. It's about developing passion and confidence and identity – above all, about showing young people they have valid, valuable inputs and insights that are necessary for the future of the past.

      This paper is delivered as a collaboration between young people involved in the Clwyd-Powys Archaeological Trust's part of the Unloved Heritage project, and is presented by them.

Using Existing Government Employability Schemes to Enhance Enabled Participation in the Heritage Sector in Wales

Timothy Jones (Cardiff University, tejgeoarch@outlook.com)

This paper will identify how existing schemes designed to assist disadvantaged groups into employment can be used to address the lack of Enabled employment in heritage. Although this paper is focussed on the Enabled, a category into which I fall, I hope that at least some of the methods may have a wider applicability. The paper discusses the following issues.
1) What is inclusivity? How do we measure it? How do we address issues of lack of diversity?
2) A discussion of how specific existing schemes could be used to provide a framework to enhance the participation of the Enabled.

In (2) I will concentrate on 4 'schemes' that I have been involved in as a participant: work trials, work placements, work choice and Specialist Employment Support. I will highlight problems that these schemes face and suggest ways in which they could make a big difference to Enabled participation.

The Public Archaeology of Fragments and Absences
Howard Williams (University of Chester, howard.williams@chester.ac.uk)
This paper critically evaluates the public engagement strategies of Project Eliseg's field investigations, 2010–2012.

Bangor and Chester universities explored for the first time with modern methods a unique monument for North Wales: 'Eliseg's Pillar', Llantysilio, Denbigshire. In the care of Cadw and situated close to the well-visited ruins of the later medieval monastery, Valle Crucis Abbey, the Pillar of Eliseg is an in situ early medieval stone cross-shaft fragment and base, which our fieldwork demonstrated was situated upon a multi-phased Early Bronze Age kerbed cairn with secondary burial cists.

Project Eliseg attempted to engage the public through many activities and media, yet struggled to convey a story built upon multiple, distributed fragments and absences inherent in the cairn, cross and their combined biography. The paper argues that despite earnest strategies of public participation and engagement by the project, the monument has remained an enigma for local communities and tourists alike, in part due to its inherent fragmented and unique multi-period character, and the distributed nature of its heritage interpretation.

Sharing Best Practice in Public Archaeology: Case Studies from Wales
Seren Griffiths (University of Central Lancashire, SGriffiths7@uclan.ac.uk)
This paper presents the results of a consultation on the practice of public archaeology in Wales. It responds to the 2013 Cadw published the Cadw Community Archaeology Framework document, which presented: a range of aims, a definition and context for community archaeology, a background to community archaeology, a vision for community archaeology, and a commitment to working with partners and communities. Discussing a range of case studies this paper address strengths and challenges in the production of public archaeology projects in Wales.

Wednesday 19th December
Afternoon from 14.00/14.30

#tag501
Integrating Theory and Science in Archaeology

Room: Binks First Floor CBK107

Session organisers: Sophy Charlton, Andy Needham

Within archaeology a degree of epistemological division still persists between 'two cultures' - with science and theory often poorly integrated in archaeological studies. However, as we experience archaeology's third scientific revolution, driven largely by the increased application of biomolecular methods, the theoretical power of scientific and technological data is becoming increasingly apparent. As such, it is now important for the theorist to engage with scientific and technological approaches, and for the scientist to engage with theoretical frameworks. Can the gap between these 'two cultures' be meaningfully bridged? How do we achieve this in practice and across diverse periods and research specialisms?

This session aims to explore how science, technology and theory can be integrated, and the impact such an approach can have on our understanding of the past. The primary aim of the session is therefore to create a forum for the discussion of how diverse scientific techniques and theoretical approaches can be combined to explore innovative research questions in archaeology. Building upon the success of our foundation session on prehistoric archaeology at TAG 38 (2016), this session has a wider focus, extending its range to all theoretical persuasions and technical or methodological specialisms, from any historic or prehistoric period and region. We therefore welcome speakers from all research backgrounds, archaeological specialisms and periods to submit a paper.

Keywords: archaeological science; epistemology; technology; theoretical approaches.

Papers

Experimental Archaeology: A Conceptual Bridge? Experiences of Mediating Science and Theory through Antler Working Experiments

Izzy Wisher (Durham University & University of York, icw509@york.ac.uk) and Andy Langley (University of York, al1353@york.ac.uk)

The recent advancement of 'fast science' within archaeology and an ever-increasing breadth of theoretical approaches, has resulted in a divide. Theory and science are frequently perceived as in opposition. Science alone lacks the epistemological grounding of archaeology; archaeology explores specific human behaviours, whilst science creates generalised principles that transcend time and place. The conflicts need to be mediated and resolved.

We propose, through our own experiences with researching prehistoric antler working, that experimental archaeology can act as a conceptual bridge. Experimental archaeology interweaves theory and science to construct specific conditions pertinent to testing theoretical hypotheses about past behaviours. Throughout our research, we have mediated the theoretical and scientific to better understand the chaîne opératoire of antler working, appreciating the merits and limitations of both sides. This paper will therefore critically reflect on our research, presenting experimental archaeology as a potential solution to resolve issues with integrating theory and science.

All the Colours of the Rainbow: An Archaeological Exploration of Mesolithic Britain through the use of Sight and Colour

Mai Walker (Archaeology South East, maiwalker@msn.com)

As archaeologists, we often find ourselves focusing on the materiality of the past. Are we dehumanising our understanding of the people themselves and the colourful worlds they lived in? What if we start back at the beginning, examining the very thing we take for granted often ourselves – sight, and how we use this to build up our own worlds and understand our environments.

Approximately 30% of the brain's cortex processing is used on sight alone, our eyes create a world using colour as an indicator of understanding and meaning. But, what if we use this process to see through the eyes of Mesolithic peoples in their daily lives, especially when it comes to engaging with colour? Through basic neuroscience, experimental pigment production, and an understanding of Mesolithic environments, we will explore one of the 5 senses to illuminate a more human past of an era so dark to archaeological understanding.

Archaeology Stinks! Can we find Smell in Archaeology?

Rose Malik (University of York, rm1567@york.ac.uk)

Smell is a language, communicative and interpretive. It connects the physical, social, emotional and semantic, informing meaning and understanding.

How can we engage with smell – often considered intangible, invisible and incorporeal? Bringing science-based analysis and theory together, we can create strong evidence-based metanarratives of past cultures. This presentation will discuss a technique that can bring odour molecules to life by exploring analysis in the lab and some of the methods and techniques available for collecting samples in the field. Delving into test case evidence from the first millennium BC burial sites in Yemen this talk will demonstrate how we can bring tangible empirical evidence to archaeological theory to a possible meta narrative around the treatment of the body in ancient Yemen and understanding mortuary practices at this time. Furthermore, what could the future hold for a technique that bridges the gap between science and theory in the world of archaeology?

Recording Archaeological Senses in Subterranean Environments: A methodological and technical approach

Konstantinos Trimmis (University of Bristol, Kostas.trimmis@bristol.ac.uk)

Sensorial and emotional approaches in archaeology always have been criticized due to the difficulty of the analytical documentation of the past senses (see Tringham 2015). This paper tries to correlate current trends on archaeological theory about non-rational decision-making factors in prehistoric communities (such as senses, emotions and feelings) with current mapping and geo-analytical techniques. Caves from the Balkans works complimentary as case studies but a discussion on how the application of the proposed methods can alter the current understanding of the human use of the Neolithic Balkan caves will take place, in order to showcase if a geosophical approach (after Gillings 2008) can offer a better understanding of the past.

"But that's how my grandma used to make it!" Using Cheese-making to start Dialogue on the Relationship between Theory and Science

Penny Bickle (University of York, penny.bickle@york.ac.uk)

In 2015, a group from the York Archaeology department started experimenting with Neolithic cheese making, primarily as an outreach activity. The conversations held at cheese making events since have been varied, but a central theme emerged of how results from scientific methods are integrated with questions of social value and decision making. The role of dairy in Prehistoric diet has thus proved an informative route into discussing natural vs. cultural processes; in other words, how Cartesian dualities can shape understanding - and are easily challenged. This paper will explore how debates about dietary shifts across the Mesolithic-Neolithic transition, and the introduction of farming, have inspired such discussion about theory and science. The aim is to consider how epistemological divides shape the conception of, and presentation of, the past; and how we can use creative engagement with past technologies to include the public in our dialogues about science and theory.

What Did Cheddar Man Look Like and Why Does it Matter?

Tom Booth (Natural History Museum, London, t.booth@nhm.ac.uk)

Recent analysis of DNA extracted from the 10,000-year-old British Mesolithic skeleton known as Cheddar Man found that, like other Mesolithic Europeans, he was likely to have had dark skin. These data, alongside other analyses predicting that Cheddar Man would have had blue-green eyes and brown hair was used in a facial reconstruction made as part of a Channel 4 documentary, provocatively titled 'The First Brit'. The strong reaction to the reconstruction on traditional and social media exposed how far understandings of nationhood and heritage amongst the public still often underpinned by implicit ideas of ancestry and common descent. The way in which the Cheddar Man result disrupted these ideas provides a stark example of how new scientific findings can subvert widely held popular understandings of the past and can suddenly imbue ancient remains with new contemporary meanings.

Reinterpreting Upper Palaeolithic Burials in Light of Recent Genetic Evidence

Sophy Charlton (Natural History Museum, London, s.charlton@nhm.ac.uk)

European Upper Palaeolithic burials, although few in number, have held particular interest for prehistoric archaeologists, being the focus for much study and a range of theoretical approaches. Concurrently, recent advances in DNA sequencing technologies have resulted in the publication of a

raft of new ancient DNA papers and whole genome analysis of prehistoric human skeletal material. Amongst this work are included a number of Upper Palaeolithic burials for which genome-wide information is now available. As yet however, this new genetic data has been little integrated with theories surrounding Upper Palaeolithic funerary practices. This paper will consider the information which ancient DNA analysis can provide on Palaeolithic burials, and explore a framework through which early prehistoric burials can be analysed, incorporating both theoretical approaches and new genetic data.

The 'Toolbox' Paradigm
Johnnie Gallacher (Guard Archaeology, j6525wg@gmx.com)
If archaeology is to maintain its academic worth and its status as a cardinal system to understand the human past, then archaeology must adequately come to terms with methodological advances in genetics. The 'toolbox' paradigm is the solution. This relativist, eclectic, multi-disciplinary, evidence-based theoretical approach holds optimum insight into the past as its goal and recognises that there are many ways of achieving that. It sees genetics as an archaeological tool, albeit one which has been sharpened. Rather than blindly accepting findings from not-strictly archaeological disciplines, it applies extra scrutiny to them. My paper discusses current understandings of the archaeo-linguistic origins of Celtic and Indo-European, embodying the 'toolbox' paradigm whilst doing so.

Genetic Relatedness and Societal Groups: Ancient DNA Analysis of Anglo-Saxons at Barrington A (Edix Hill) Cambridgeshire
Jessica Bates (University of Cambridge, jsb206@cam.ac.uk)
Barrington A (Edix Hill) is an important Anglo-Saxon site in Cambridgeshire with 115 burials (148 individuals) spanning from AD 500–700. The site was used by a rural community of around 50-65 people with a complete burial record of all ages and sexes, and material culture suggesting a mixture of cultural identities (Malim and Hines 1998). This research presents the first ancient DNA evidence from the site, where 22 individuals have been analysed genetically in context of nearby contemporary Anglo-Saxon populations. The study will address ideas of relatedness, social groups and cultural identity by exploring correlations between genetic information and burial data. Variation in burial rites within Anglo-Saxon cemeteries will be assessed through an exploration of site organisation and the identification of clusters of individuals sharing biological or cultural similarities. The conclusions of this research have demonstrated that collective burials do not necessarily indicate the presence of related individuals. Therefore, the study highlights the value in interpreting genetic data from an archaeological perspective, which can elevate results to enable an insight into the lives of individuals in the past.

Approaching Hominin Healthcare
Andy Needham (University of York, andrew.needham@york.ac.uk)
The analysis of palaeopathology in early hominins is primarily published in case study format, following strict scientific protocols, with restrained interpretation. This data is essential to any consideration of ancient healthcare practices, but approaching this subject requires the integration of theoretical tools. Two theoretical strands have emerged in recent years, sensitive to different research questions at varying scales. The bioarchaeology of care approach, pioneered by Lorna Tilley, works at the scale of the individual, touching on specific lives and experiences. The evolutionary approach works at the scale of the species, plotting the importance of healthcare within a species as it interacts with specific environments and ecologies. I will illustrate some of the applications of these approaches using Neanderthals as a case study. Together, these theoretical tools, when integrated with palaeopathological data, reflect one viable routeway to approaching hominin healthcare.

The Mesolithic Body: Articulating Science and Theory
Amy Gray Jones (University of Chester, a.grayjones@chester.ac.uk)
Across north-west Europe, Mesolithic human bodies were treated and deposited in a number of different ways after death; as well as inhumed in formal cemeteries bodies were also disarticulated, fragmented, and deposited in a variety of contexts, including occupation layers, middens, caves, and pits. Recent analysis of this disarticulated material has shown the varied forms of funerary practice through which it was generated. However, theoretical approaches to the body in the Mesolithic have generally focused on evidence from inhumations, seemingly struggling to address the implications of practices that involve the manipulation of the body after death. This paper aims to show that approaches that combine a

theoretical framework grounded in body theory and methodological approaches based on taphonomic analysis can reveal the diverse nature of beliefs surrounding the Mesolithic body.

The Power of Plants: Using Palaeo-Ecology to Rethink Human-Environment Relationships

Barry Taylor (University of Chester, b.taylor@chester.ac.uk)

Recent developments in archaeological theory have highlighted the potential agency and animacy of plants, animals and other aspects of the 'natural world'. The challenge, however, is how to integrate these theoretical approaches with the empirical data provided by environmental archaeology, upon which our understanding of these non-human actors is ultimately based. This paper will draw on recent palaeo-ecological and archaeological research on the early Mesolithic landscape in the Vale of Pickering (North Yorkshire, UK), to examine the differing interactions between humans, plants and topographic features. In doing so it will demonstrate how such interactions were structured by the agency of non-human actors, and how their potential animacy was bound up in the relationship between humans and their environment.

Curious Case of Scottish Crannogology, or, Why the Relationship between Archaeological Interpretation and Technological Advances is (Co-)predicated by the Archaeological Record Itself

Piotr Jacobsson (Scottish Universities Environmental Research Centre, University of Glasgow, pt.jacobsson@gmail.com)

In the plenary session of the 2009 TAG at Durham Dan Hicks argued that the nature of archaeological remains themselves has a profound impact on our theoretical approaches. This argument extends to the relationship between scientific methods and their application in archaeology.

There are in excess of 400 lacusterine structures throughout Scotland (referred to as 'crannogs'). Majority of these sites is waterlogged; this means that throughout Scotland there is a wealth of environmental, economic and technological information pertaining to the Iron Age and the Early Medieval period that can be hauled in using scientific techniques. Yet this potential is, for the most part, unfulfilled. This paper argues that this lack of research is driven by the very different nature of the material remains across the wetland/terrestrial divide and that these differences precluded emergence of debates that would benefit from excavation of wetland sites and scientific analysis of the materials recovered.

Animals and Activity areas: Integrating Faunal, Spatial and Geochemical Analysis to Better Understand Environmental Interaction at the Mesolithic Site of Star Carr (POSTGLACIAL Part I)

Becky Knight (University of York, becky.knight@york.ac.uk)

The Mesolithic site of Star Carr is famous for amazing preservation of organic remains, iconic artefacts (antler frontlets and barbed points) and, later, for the dramatic change in preservation quality that affected most of the site. To maximise information drawn from this unique site, along with the usual excavation techniques, the most recent research has emphasised the integration of scientific approaches and spatial analysis to aid with artefact interpretation, taphonomy and to identify otherwise 'invisible' activity foci. This enabled identification of various faunal depositions that reflect interesting nuances in the ways the Mesolithic inhabitants were living and interacting with other animals across the site. This included purposeful reconstruction of 'individuals' as well as different intensities of activity in association with different structures and areas. We will review here some of the interesting examples and explore the implications for what that might mean about Mesolithic human-animal interactions.

Integrating to Disintegrate: Understanding the Palimpsests, Place and Community at Flixton Island 2 (POSTGLACIAL Part II)

Charlotte Rowley (University of York, charlotte.rowley@york.ac.uk)

Flixton Island 2 is only a couple of fields over from the more famous Mesolithic site at Star Carr but is very different in nature. It is a composite of sites from the Palaeolithic and Mesolithic within which there may be multiple occupations represented as well. The challenge is that at Flixton, the dryland occupation layers are very close to the surface, potentially affected by plough damage, and there are no clear features or structures to immediately suggest activity. Furthermore, the Palaeolithic material mainly dominates the wetland areas but the Mesolithic material is up on the dry so there is a contrast within Flixton itself. Using a similar scientific 'toolkit' as applied at Star Carr, this becomes a case study

in how we can learn more about more enigmatic and challenging prehistoric sites but also how we consider those sites in terms of place, identity, memory, persistence and even community.

#tag502
Crossing Borders: Approaching Liminal Landscapes

Room: Binks Ground Floor CBK013
Session organisers: Paul Belford, Melanie Roxby-Mackey, Ian Mackey
Contemporary interdisciplinary scholarship of border landscapes is dominated by making sense of how we respond to living in liminal spaces in the twenty-first century. Yet how can we claim to understand today's contested spaces with limited historical context? To what extent has human activity in and around border landscapes today been shaped by patterns of behaviour in the past? If our present-day responses to modern border landscapes are in fact conditioned by those of the past, then there is a value in looking at the longer historical development of such spaces.

Archaeological approaches to the analysis of liminal spaces in the past promise to make a major contribution to our understanding of one of the key debates of our time: how we create and transform our responses to living alongside each other. However, archaeologists have not always considered their work in the theoretical framework of border studies. This session seeks to explore border landscapes from both ends of the temporal spectrum. On the one hand it will consider the ways in which contemporary discourse shapes archaeological and historical enquiry into the past. How do contemporary borders and landscapes of conflict impact on archaeological practice? On the other, it will look at how archaeological enquiry might inform the broader interdisciplinary study of present-day landscapes. The session seeks papers that explore any aspect of border landscapes – including frontier monuments and the role of their creation in the establishment and maintenance of hegemonic structures – as well as examples of genuinely cross-border collaboratory research.

Keywords: borders, conflict, landscape, liminal, practice

Papers

Illuminating Lowland Iron Age Border Settlement in North-West England: The Poulton Research Project

Kevin Cootes (Liverpool John Moores University, K.V.Cootes@ljmu.ac.uk)

Lowland North-West England is not traditionally a region which occupies the minds of researchers investigating the British Iron Age. A review of the national literature suggests few identified sites, low population density and little social stratification. In spite of the presence of multiple hillforts and local specialist research this view prevails, but is it accurate? Archaeological investigations at Poulton in Cheshire have revealed a settlement which challenges such models, comprising roundhouse gullies spanning eight centuries of habitation. The accompanying material assemblage is characteristic of status, with burial, industrial activity and ritual practices all represented. The site was ideal due to its position adjacent to the River Dee, overlooking a defensible floodplain which enabled a mixed farming regime. Additionally, water-courses often served as boundaries between tribal entities. The overall results have the potential to serve as a type site, revealing similar settlements and illuminating the Iron Age in North-West England.

A Landscape Full of Time: A Long-Term Approach for the Study of Central Calchaquí Valley (Northwestern Argentina)

S. Barbich (Universidad Nacional de La Plata, noestusombra@gmail.com), M. Sprovieri (Universidad Nacional de La Plata, msprovieri@fcnym.unlp.edu.ar), S. Cohen (UBA, sebafcohen@hotmail.com)

This paper proposes a particular theoretical approach for a case study of the Central Calchaquí Valley (Northwestern Argentina, South America). In strict archaeological terms, our research focuses on the populations that inhabited the region during the Late Intermediate Period (AD 1000–1500). This area is still inhabited by native communities, currently facing conflicts with different public and private actors (mainly due to land possession).

Based on our research experience, we present our reflections on the possibility of adopting a long-term perspective, one that reviews critically the boundary between past and present, in order to

study a Calchaquí landscape. We consider that this perspective allows us to apprehend the multiple dimensions and temporalities that merge in the present-day landscape, producing more plural and reflexive narratives about it. Finally, we take into account the political implications of this positioning with respect to the realities of the current indigenous peoples, as well as how it questions our practice.

Hydraulic Borders? Water and Offa's Dyke
Howard Williams (University of Chester, howard.williams@chester.ac.uk)
In the interdisciplinary study of borderlands and frontiers, archaeological contributions to the study of early medieval dykes have much to contribute. Specifically, the interaction of terrestrial boundaries and water courses as revealed in the study of early medieval 'frontier-works' promises to shed new light onto the complex and changing significances of borders and boundaries in transforming landscapes past and present. To this end, the paper considers early medieval dykes as attempts to create and control frontier zones through hydraulic interactivities as much as by dividing the land.

The paper applies this approach to the late eighth-century linear earthwork – Britain's largest - Offa's Dyke. A millennium of erosion has hampered an appreciation of its multi-scalar interactions with water, but so too have over-zealous attempts to define and characterise Offa's Dyke as primarily a bank-and-ditch in isolation. An hydraulic approach contributes new perspectives on Offa's Dyke's design, emplacement and landscape contexts.

Out of Context? Finds from the Calais 'Jungle'
Louise Fowler (MOLA, lfowler@mola.org.uk)
Can using the lens provided by the framework of developer-funded archaeology to look at an assemblage of highly politicised and contemporary material tell us something about the way archaeologists construct the past, and what this means for the narratives we create? By carrying out a post-excavation assessment on a group of objects collected by the photographer Gideon Mendel at the 'Jungle' camp in Calais, this MOLA project seeks to challenge some of our usual assumptions. Collected in France but exhibited in London as part of Mendel's 'Dzhanghal' exhibition at the gallery Autograph ABP, the objects have crossed with ease a border that has recently become a flashpoint for the policies of European governments to migration. Collected by an artist, they have no stratigraphic or precise locational context. Can we do archaeology with them? Should we? Can they tell us anything new?

Do You See What I See? Culture, Conflict and Communication across Borders
Melanie Roxby-Mackey (University of Birmingham, mel529@student.bham.ac.uk)
Archaeology has a long tradition of adopting an interdisciplinary approach to the analysis of landscapes. Architecture, ethnography and psychology have, for example, contributed to our understanding of a range of environments. But what are the advantages of applying this strategy to the study of border landscapes in particular?

Why do elites frequently expend so much energy on manipulating these environments as tools for making us see things their way? What messages are they attempting to convey and to whom? What are the implications for the populations of these liminal spaces who are subject to conflicting, competing and changing messages? What challenges do they face? Is it all bad? Might there also be advantages? Are these processes culturally and temporally contingent and if so, how? This paper explores how archaeology, border studies and ecological psychology can help us answer these questions and thereby further our understanding of liminal spaces over time.

Discussant
Paul Belford (CPAT, Paul Belford, paul.belford@cpat.org.uk)

#tag503
The Creation, Contestation and Transformation of Landscape

Room: Binks Ground Floor CBK011

Session organisers: Eduardo Herrera Malatesta, Jan Kolen

Since its inception as a scientific discipline archaeology has dealt with many challenging theoretical concepts. Among these the idea of *landscape* have seen significant debate from its earlier conception in processual archaeology. Today the study of landscape is accepted as an interdisciplinary field within archaeological research that brings together concepts and methods from a wide range of other disciplines ranging from geomorphology and ecology to cultural geography, performance theory and the arts.

With this session, we would like to explore from concrete case studies the many possible ways for interpreting and using the landscape concept. We are particularly interested in:

- how landscapes are being *transformed* through designed creation, powerful appropriation and contestation, such as in early colonial contexts;
- the roles and meanings of boundaries, borders and walls in the regulation of movement and 'belonging'
- the conceptualization of landscape (in the minds of people) as 'moveable' instead of spatially fixed

We encourage theoretical debates on these issues, but emphasize that presentations preferably include cases studies in which the theories and methods are explicitly articulated.

Keywords: Landscape, Creation, Contestation, Transformation, Movement, Borders

Papers

Do Landscapes Move?

Jan Kolen (Leiden University, j.c.a.kolen@arch.leidenuniv.nl)

Do landscapes simply trigger or attract migration and 'absorb' its effects? Or do landscapes – in one or another- move and "migrate" as well – together and in interaction with people and things? And if so, could the landscape perspective have added value for understanding migration?

This paper deals with these questions, criticizing the common conviction that landscapes are external to people - both physical and in terms of human experience, that landscapes are fixed and therefore provide and environmental and cultural *frame of reference* for movement, travel and exile, and that landscapes consist first and foremost of solid substance, making them immovable. Instead, starting from the observation that landscapes by definition include people who take landscapes with them in their minds, designs and practices, it is argued that landscapes migrate as well – like people, things and ideas. We furthermore suggest that this also asks for a reconceptualization of the life histories of 'biographies' of landscapes. Examples are taken from (pre)historic North-western Europe and from (early) colonial contexts in Asia and the Americas.

Landscapes of Mobility and Freedom. Marronage and the making of the New World.

Johana Caterina Mantilla Oliveros (University of Cologne, caterina.rojo@gmail.com)

Francisca Angola was born in one of the many Palenques (maroon settlements) of the north coast of Colombia. At the probably age of 70th she and some of her descendants were caught by Spanish soldiers after a military entrance into her Palenque. Taken for a trial, Francisca´s declaration offers a glimpse into the dynamics of mobility, social relations, and daily life of the maroons of the second half of the seventeenth century. Based on colonial written sources, archaeological surveys and spatial analysis, I propose that *remembering* and *belonging* could significantly have influenced some of the patterns of mobility of these maroons. Thus, the co-existence of different palenques with a defined military and social structure, as well as their emergence, abandonment and re-emergence in the same areas during this period, characterized the genesis of a particular *landscape of marronage* during the seventeenth and eighteenth centuries.

Changing narratives of power: the impact of designed landscapes in the Late Iron Age and post medieval periods

Krystyna Truscoe (University of Reading, Krystyna.Truscoe@pgr.reading.ac.uk)

This paper explores concepts of ownership and the impact of designed landscapes across time via a case study of Oakwood Park, Sussex, the setting for different narratives of power over the land in very different periods. Three private estates were created here through the process of enclosure in the early 19th century, but earlier signs of control over the land can be found within the former common land. There is a conjunction within Oakwood Park between 19th-century garden earthworks and Iron Age linear dykes thought to be associated with an *oppidum* at Chichester or Selsey. The author's research draws on detailed analysis of aerial photographs and lidar data, as part of a wider study into the landscape settings of Late Iron Age *oppida* in southern Britain.

Egyptians, Persians, Greeks, Romans, Arabs: thousands of years of landscape transformation in the Nile Delta

Israel Hinojosa-Balino (Durham University, israel.hinojosa-balino@durham.ac.uk)

Egyptians, Persians, Greeks, Romans, or Arabs have transformed the Nile Delta since its creation—approximately 7500 year ago—into a man-altered coastal plain. Different cosmologies, with different—conscious and unconscious—ecologic or economic agendas, have changed a natural landscape from a mythical one, to a very rationalised one. The former had a river, a valley, and a desert playing different and essential roles for humans. The latter, an urban landscape with a fertile hinterland, that became the granary of Rome and a playground to deploy an army and preach the word of God. Could this knowledge improve our understanding of the ancient world, and in particular of the urbanism of the Nile Delta? In this paper, I present a cosmologically oriented Geographic Information System (GIS) where we could integrate all these ecologies, and trace historical changes of settlement patterns to possibly determine urban changes.

Pretoria, 'Writing Table' of the Apartheids-Regime: An Urban Terrorscape?

David Koren (Stichting Cultureel Erfgoed Zeeland, david020koren@yahoo.co.uk)

Pretoria, the capital of South-Africa, became in 1948 the seat of a (white) racist regime that introduced the Apartheid (however, elaborating on racism in the colonial era). On a subtle way this regime managed to control the lives of more than eighty percent of the entire population. The non-white population was involuntarily encapsulated in an everything encompassing system that determined where you could live, on what benches you could sit in a parc, with whom you could marry and what type of education you would get. The mechanisms of terror were active on different levels and ranged from sophisticated bureaucracy to brutal forced relocations, imprisonment and torture. The ideological representations of races in public space is equally interesting, just like the creation of nominaly independent homelands, an important tool to deprive black South-Africans from their citizenship. The present society is still struggling to deal with this complex and poisonous heritage.

Designing Space in Place: The Basilica of Sainte-Marie-Madeleine in Vézelay

Thomas Meier (University of Heidelberg, thomas.meier@zaw.uni-heidelberg.de)

The basilica of Ste-Madeleine in Vézelay is among the outstanding examples of romanesque architecture. Today's nave was erected between 1120 and 1140 and is famous for its sculpture and for the architectural integration of light.

While spiritual interpretations of the church are frequent, its spatial dimension beyond the building itself remains surprisingly ignored – although the church was the starting point of a main route to Santiago de Compostela. I argue that the architecture materialises the legend of Charlemagne discovering the grave of Saint-Jacques, developed simultaneously to the building works, and promotes ideological key concepts of the reconquista.

Sainte-Madeleine in Vézelay encloses and pre-drafts the spatial movement of the pilgrims and encompasses five dimensions of Christian imperialism. Thus, the basilica integrates, evokes and designs an outer space of moveable multi-dimensional borders and imperial claims and practices.

The Dramatized Landscape: Ritual performances and Topoanalysis of a Minoan peak sanctuary in Crete

Maria Chountasi (INSTAP Research Grant Program, m_chountasi@hotmail.com)

Contrary to the quantitave approaches on landscape of processual archaeology, which eliminated interaction between the human and his surrounding environment, numerous scholars of performative orientations focus on landscape as a meaningful space experienced through human practices. In this context, the present paper highlights a dramatized aspect of landscape by exploring the pilgrimage and rituals performed on a Minoan peak sanctuary in Crete, situated on the imposing mountain of Juktas and used over a long period of time (2300-1350 BC). It will be shown that the reconstruction of the movements, liminal zones, modes of inclusiveness/exclusiveness leads to a comprehension of the landscape as a dynamic framework, where ordinary social boundaries blur and alternative realities emerge. Furthermore, the paper moves a step forward by focusing on the Bachelardian concept topoanalysis and by analyzing how a prehistoric community "transformed" a concrete space, as is a mountain, through its participation in deeply emotive performances.

Indigenous Landscape Transformations on the First Colonized Region in the Caribbean

Eduardo Herrera Malatesta (Leiden University, e.n.herrera.malatesta@arch.leidenuniv.nl)

The arrival of Columbus to the Caribbean in 1492 and the subsequent process of colonization represented a transformation of the indigenous worlds at material and cognitive levels. In this paper, I will present an interpretative model of the transformation of the indigenous landscape to the colonial one, through the application of a regional archaeological investigation. The research integrated the concepts of taskscape and contested landscapes within a spatial statistical and GIS-led research to evaluate patterns of material culture distribution and how they can be used to reconstruct past landscapes. From the results it was possible to create models of indigenous taskscapes at different spatial scales, which allowed the delineation of the landscape before the arrival of Columbus. This result was compared with early colonial chronicles and cartography for the northern Caribbean, which allowed the identification of the spatial and material transformation of the indigenous landscape to the colonial.

#tag504
Developing Models of Long-Distance Interaction: Migration and Other Processes

Room: Beswick CBE001
Session organiser: Peter S. Wells

Trade and exchange, and the recognition of 'influences' from one society to another, have long been major themes in archaeology. But surprisingly little attention has been paid to developing testable models for understanding how interactions between societies actually took place. A promising approach is to focus on contexts, in the widest sense, in which the evidence for interaction is recovered, as well as on the character of broader changes that were taking place in the societies concerned. Among the mechanisms of interaction to be considered are migration, invasion, colonization, and trade. An example of the need for testable models is the ongoing debate over migration in many different contexts around the world – when can we demonstrate that substantial migration took place, and how can we ascertain the scale of migration? Recent examples that have been much discussed include the spread of the Bell Beaker phenomenon throughout Europe, long-distance interactions across Eurasia during the Bronze Age, and the scale and character of Anglo-Saxon migrations from the continent to Britain. Papers in this session develop models for examining interaction between societies, using specific archaeological evidence to show the applicability of the proposed models.

Keywords: interaction; migration; models

Papers
Ancient DNA and the Beaker Phenomenon: Social Implications of the New Genetic Data

Ian Armit (University of Leicester, ia201@leicester.ac.uk)

Recent genetic data has demonstrated that the centuries surrounding the arrival of the Beaker phenomenon in Britain witnessed a massive turnover in the genetic make-up of the population. Although

migration had always been considered as a potentially critical factor in the spread of the Beaker phenomenon, the scale of this population turnover is nonetheless surprising. This talk considers the profound archaeological implications of this new data and explores some potential directions for future research.

Migrations in the Viking Age: The Formation of Iceland

Rachel Cartwright (University of Minnesota, cartw054@umn.edu)

Archaeological models of migration have been developed over a long period of time. However, the application of these models has been somewhat difficult given the tendency for migration as a framework to be generalized. Where possible, an interdisciplinary approach to the study of past migrations should be used. In the case of the Viking Age, historical records and genetic evidence have been combined with archaeological remains to develop a better understanding of the migrations to Iceland during the Viking Diaspora. The complex interaction networks that developed between Norway, the British Isles, and Iceland led to the formation of a unique society still very much linked to the wider Viking World.

Signing the Other: La Tène and non-La Tène on the Gundestrup Cauldron

Timothy Taylor (University of Vienna, timothy.taylor@univie.ac.at)

European prehistory has long laboured under a pre-theoretical commitment to juxtaposing mobile hunter-gatherers (and, later, martial nomadic tribes) with sedentary agriculturalists (and the proto-urban and urban phenomena that developed from such a form of settled life). But it is clear by the second half of the first millennium BC that such coarse-grained distinctions are inadequate. How, for example, should we understand the expansion of the La Tène phenomenon? We all move; thus measuring 'mobility' requires a definition at least of spatial terms.

In almost every book on Celts or Celtic Art some image of picture-narrative from the heavily-decorated late first millennium BC silver cauldron from Gundestrup in Jutland appears. Found in (Germanic) Denmark, showing (Celtic) La Tène warriors, made by (Thraco-Getic) silversmiths who drew on Hellenistic, steppic and northern Indian iconographic sources, the cauldron is nothing if not complex: an iconographic/ethnic Rorschach test that has been prompting highly diverse archaeological responses for over a century.

The frequent association of La Tène with 'Celts' and Celts with the cauldron fuses and confuses a very wide number of discrete issues at both analytical and interpretive levels. This paper attempts to provide greater analytical clarity and more plausible interpretation by looking at the setting of the Gundestrup cauldron both top down and bottom up. Top down, meaning from the perspective of the Eurasian networks and concomitant concepts of ethnicity (especially in relation to the identification of markets, trade partners, and branding) which had been brought into being as part of the socio-economics of what Jaspers once saw as the 'axial age'. Bottom up, in terms of the range of geographical, ethnic and ideological references appearing on the cauldron itself.

The paper concludes by considering some of the kinds of mobility, and the kinds of mobile units, that we may need to envisage to understand the appearance of the cauldron which, re-interpreted, may in turn reflect on some of the standard assumptions about the form(s) of later Iron Age 'movement'.

Migrating West: The Anglo-Saxon Archetype

Brooke Creager (University of Minnesota, crea0046@umn.edu)

The Anglo-Saxon migration offers an opportunity to study the ability of similar, but distinct, groups to influence the landscape and culture of Britain. The Anglo-Saxons were composed of at least five separate culture groups that integrated into the former Roman province. How many Germanic peoples settled there is still debated and is the key to understanding the process of acculturation addressed in this study. Modeling a migration and the subsequent process of acculturation that is found in early medieval Britain requires a multifaceted approach. Identifying the interactions and circumstances necessary for a fast and dramatic cultural change allows for a better estimation of the magnitude of the migration. This paper will propose a model for the interactions of migrant and local cultures to understand the necessary scope of the migration by piecing together the process of acculturation through material analysis and comparative examples.

Interpreting Migration in the Context of Pan-Eurasian Gene Flow and Local Social Process in Late Prehistoric Eurasia
Bryan Hanks (University of Pittsburgh, bkh5@pitt.edu)
The availability of new human aDNA data sets produced from large-scale geographical sampling has rapidly transformed earlier conceptualizations of human migration processes. These studies have produced new characterizations of gene flow over multiple generations through time and space across Eurasia and led to dynamic new models for the movement of people, ideas and technologies. The steppes of Eurasia have contributed importantly to these discussions of population movement both for Europe and Asia. This paper discusses recent genetic and archaeological evidence for the north central steppes of Russia and developments connected with migrating Bronze Age populations in the second half of the second millennium BCE. A particular focus is placed on examining regional and local scale processes where it is argued that more comprehensive local and regional aDNA datasets are needed to better understand diachronic models relating to migration and social organization.

A Model for Long-Distance Interactions between Western and Eastern Eurasia in the Iron Age
Peter S. Wells (University of Minnesota, wells001@umn.edu)
As the result of new discoveries in different parts of Eurasia, especially in central Asia and Siberia, and of new thinking about movements of people and of trade goods, it is becoming increasingly clear that interactions across Eurasia were playing major roles in the transmission of objects, designs, and technologies between Europe in the west and China in the east during the Iron Age. What are the best models to account for these very long-distance interactions, given the information we have currently? Can one model encompass the diverse interactions across this vast landscape, or do we need to think in terms of a variety of models to approach these questions? This paper proposes a model to account for the movements of people, things, and ideas between west and east.

#tag505
Types and Typlessness: (Ir-)Regularity in Creative Action and Things' Becoming

Room: Beswick CBE013
Session organisers: Kevin Kay, Mark Haughton, Marianne Hem Eriksen
Recent years have seen calls to reinvigorate the concepts and methods of typology in light of the material turn. Rather than comprising a formulaic basis for later interpretive work, the similarities among things can open our eyes to critical aspects of things' becoming (Fowler 2017). The dialogue among people, materials, and the contexts of creative action shapes things' forms, both in manufacture and over their biographies (Sørensen 2015: 89). Extending these arguments, we may begin to ask how formal similarities and structured difference in artefacts, actions, identities and social space interact in living worlds.

Just as typological regularity can be informative, so too can its absence. Hard-to-categorise objects and deposits have proven particularly difficult to work with archaeologically, precisely because they defy our common-sense instincts about typology. Bewildering variety, idiosyncratic objects and blurred distinctions among types may indicate a lack of regularizing factors, or may comprise active contravention of norms and expectations. One measure of the success of our attempts to reinvigorate typology will be the extent to which previously inscrutable variation in creative processes becomes more lucidly understood. In other words, can typologies that are about pathways of becoming or taking-form do better at handling 'typelessness' than typologies based on static form?

This session invites papers exploring any of these potentials of a revived typological theory in archaeology. Contributions that work beyond case studies to address the core aspects of types and typelessness as social phenomena are especially welcomed.

Keywords: creativity; material culture theory; relationality, typology.

Papers
Introduction: Types and Typelessness
Mark Haughton, Kevin Kay, and Marianne Hem Eriksen

A Typology of Bodies?
Sian Mui (Durham University, sianmui@yahoo.com)
Recent theorisations of relationality, matter, discourse, and practice have challenged the opposition between persons and things, providing new ways to conceptualise archaeological bodies. In light of this, can typology be a useful framework for understanding bodies in graves? This paper discusses the use of typology in the study of burial positions, based on my own work on Anglo-Saxon burials. A typology is constructed as an experiment to tease out the nuanced patterns and variations in positioning practices, and provide a systematic way of approaching body positions. But how do we generate meaning from an experimental, arbitrary typology of bodies? Does it matter that past people would not have perceived the differing body positions in terms of typology? Is this approach perpetuating the opposition between matter and meaning, or is it going beyond it? What does a typology of bodies inform us about typologies in general?

Classifying the Scottish Bronze Age Food Vessel Corpus - a New Materialist Perspective
Marta Innes (University of Glasgow, m.innes.1@research.gla.ac.uk)
Within the study of the Scottish Bronze Age Food Vessels corpus (2140–1620 BC), the main trend in the conceptualisation of the pots has been focused on a discussion of most apparent ceramic attributes and their translation to elaborate and convoluted type sequences. This paper proposes an alternative approach to the analysis of Food Vessel pottery, which aims to understand the variation and similarity within the corpus through the new materialist approach to creative action, and the conceptualisation of pots as active assemblages. By moving beyond the focus on categorisation and concentrating instead on the fluid, relational and referential perspectives of the creative process of assemblage making, it is then possible to explore the notions of type, style and design in terms of a shared creative repertoire that actively becomes in the interaction between the matter, the maker, and their creative engagement; and manifests itself throughout ceramic types across Prehistoric Britain.

The Content of the Form: Working from Infinite Variation in Depositional Practice at Çatalhöyük
Kevin Kay (University of Cambridge, kk510@cam.ac.uk)
In this paper, I ask how depositional practice at Çatalhöyük, in Neolithic Turkey, operated as a political and knowledge practice. On the surface, deposition at Çatalhöyük has only a tenuous claim to being a 'practice' at all. A near-infinite variety of material culture is deposited in the town's built environment, from spreads of clay and ash to buried clusters of artefacts. True to form, archaeologists have attempted to understand this variety by defining types of deposits, to be studied by different specialists according to different protocols: feasting deposits for the faunal specialists; floor whitewashes for the micromorphologists; human bodies for the osteologists; and so on. The depositional events, in their variety, resist this (should a burial of a pot, a figurine, and a baby's leg be deemed a human burial, a ceramic deposit, a 'magical deposit', or simply a pit with finds?). Sorting the deposits at Çatalhöyük into a list of forms and functions amenable to archaeology's working style becomes an exercise in drawing lines in sand (or silty clay) amid overwhelming ambiguities.

Here I propose an approach that does not begin by parsing deposits into types based on contents and function. Rather, I consider deposition, in total, as something generative of knowledge about the world, and how to act in it. Inspired by Hayden White's analysis of narrative as a political form in recent centuries — it is not only the content of post-enlightenment narratives that is politically active, he says, but 'the content of the form', the way narrative itself teaches us to think linearly in a nonlinear world (White 1987) — I ask how the sum of the rhythms, materialities, and bodily praxis of deposition shaped the way people knew and acted in their world in the Neolithic. Depositional instances may be bewilderingly varied at Çatalhöyük; however, by seeking the way diverse instances added up to emergent dispositions towards space, we can begin to understand the potentials and historical consequences of depositional practice without segregating it into neat types from the outset.

Citation and 'Loose' Types: Approaching the Burials of the Irish Earlier Bronze Age

Mark Haughton (University of Cambridge, mh850@cam.ac.uk)

The funerary record of the Irish Earlier Bronze Age contains a curious contradiction. On the one hand, there is "a bewildering variety" (Waddell 1990) in the treatment afforded to the dead. While on the other, a series of funerary pottery is deposited with the dead that can be readily placed in archaeological typologies. Thus, these burials provide something of a frontier between concepts of types—the readily classifiable within the stubbornly unclassifiable.

In exploring this contradiction, this paper will employ the concept of citation to understand how similarities in elements of practice can tie together greater dissimilarities. Practices of citation—making and marking links between actions—open pathways for understanding things' connections. In this way, loose associations can cohere over time. Here, I consider such 'loose' types in their becoming, attempting to trace the lines by which such phenomena come into being and affect the community in which they are rooted.

Bulk

Laurence Ferland (Université Laval, laurence.ferland.1@ulaval.ca)

The eye is captured by pretty, shiny, or unusual things. For archaeologists, what is expected, what fits a well-established narrative or possesses the characteristics of a well-known type normally has an uncanny way to be more obvious and pleasing to the mind. And then there is the rest: that bulk of sherds, flakes, slags, too-perfect-yet-still-pebbles, and amorphous structures. While the latter end up 'fitting in' most of the time, boxes of typeless artefacts are usually stored without further thought because 'typeless' is the annoying, undefined category. There is a story to the bulk finds, though, a story that often has more to do with matter than form, and with space more than time. It is a story that often emerges on larger scales and tells of the people's relationship with matter and with the landscape in ways that rarely command archaeologists' eyes, because the bulk can hardly be treated like things. This paper moves beyond typology, but also beyond the typelessness of objects, asking: how can we begin to fix our gaze on matter that is not only typeless, but approaching thing-less as well?

Names-in-Motion: Thinking through Difference with Affect Theory

Yvonne Victoria O'Dell (University of Leicester, yvod2@leicester.ac.uk)

Recent concerns about how typologies can constrain understandings of diversity and dynamic processes have led archaeologists to consider new ways of recognising repetition. I propose that Deleuzian difference provides a way to explore the becoming of things, removing the obstacle of pre-existing and universal types. Rather than grounding difference in sameness, between self-contained entities, difference is expressed through time, in the manifestation or expression of substance. In other words, difference occurs in the particularity of the becoming of each thing, event, and moment. I argue that affect theory, with its relational, assemblage based approaches, provides archaeologists with a means to discuss such becoming. With a focus on intercultural encounter in the colonial Caribbean, I want to explore how archaeologists might use affect theory to be attentive to authentic difference in the material record, without cutting their moorings on material recognition and the presence of patterns in the past.

Discussant

Marianne Hem Eriksen (University of Cambridge and University of Oslo, mhe25@cam.ac.uk)

#tag506
'Britain has had enough of experts'

Short Talk Session

Room: Beswick CBE017

Session organisers: Lorna Richardson, Catriona Cooper, Neil Redfern

The complex cultural and social concept of expertise is central to the assignment of intellectual authority to an organisation or person. The social sciences are awash with literature which examine what exactly constitutes expertise, and definitions may encompass formal education; monopolies over esoteric skills; being 'right'; familiarity with an obscure body of knowledge; understanding complex processes; superior judgment and decision-making – although not necessarily paid employment in exchange for

expert knowledge. The concept of expert authority is ineradicably linked to the development of the process of professionalisation within occupations, which has been analysed systematically within the sociological literature since the 1930s.

Within archaeology, there is a long record of active amateur involvement in knowledge production, and scholarship, and the outputs of these have always been included in archaeological practice. Indeed, work by amateur antiquarians and archaeological societies during the 19th and early 20th centuries have been central to the foundations of the discipline itself.

There are difficult social and institutional challenges contained in how 'expert-amateur' discourse is constructed and legitimised: the concept of expertise is also pervasively Eurocentric, racist and colonial. The challenges of understanding the role of the expert are also inextricably linked to neoliberal economic policies, funding cuts, the marketisation of higher education and, ultimately, capitalism. This session seeks to understand how archaeological expertise has been created, maintained and embedded, and what kinds of boundary work takes place to stabilise the core characteristics of a professional expert, and a sense of entitlement to archaeological knowledge.

Keywords: authority; expertise; gatekeeping; knowledge creation; professionalization

Papers
Understanding the Iron Age. Public Perceptions, Educational Engagement, and 'Expert' Interpretation at Open-Air Heritage Venues in Britain
Richard Hingley (Durham University, richard.hingley@durham.ac.uk) and Kate Sharpe (Durham University, kate.sharpe@durham.ac.uk)
In 2013, 'Prehistory' was added to the English National Curriculum, prompting relevant heritage-based visitor centres to provide tailored educational offerings alongside their broader role informing and inspiring the general public. Similar elements of the Scottish and Welsh curricula have also created a market for school visits with opportunities for hands-on experiences and engagements with the Iron Age. Using observations from ethnographic fieldwork at venues seeking to reconstruct Iron Age life, we explore the development, content, and presentation of the 'expert' messages created, and the motivations and values of the heritage communities who deliver them, as well as the expectations and responses of visitors. Although these venues were founded on archaeological evidence, how relevant are archaeological expertise, authenticity, and authority where the primary aim is to attract, engage, and enthuse? What new expert practices have emerged?

"If you can't blind them with science………" Misquote from W. C. Fields
David Paul Taylor (Bradford University, D.Taylor4@bradford.ac.uk)
Archaeology is a discipline of dichotomous relationships and perceived frontiers. This elevation of artificial barriers is to the detriment of a shared and mutual understanding of what defines the discipline.

As professional chartered status is sought now is the time for theoretical archaeologists (another form of segregation?) to peer above the parapet and initiate an inclusive debate. One not centred upon public authorities and expert academics, but open to all. Within our HEIs an elusive boundary has developed since the time of the antiquarians. Scientists may seek to baffle, and theoreticians can blind - yet neither really contribute to the debate. Students remain excluded from the establishment and only rarely invited to collaborate. The discipline remains consumed by divisions and 'TAGS', splitters and lumpers, when a new inclusive ideology is required. The paradox? I am here. I am a student.

Expertise in a Digital Age
Lorna-Jane Richardson (UEA, lorna.richardson@uea.ac.uk)
Is traditional expertise obsolete in the era of local knowledge, community archaeology, co-production, public engagement and participatory digital technologies? Have we conflated the ability to perform highly skilled tasks and acts of knowledge related to the archaeological process with the ability of the non-professional to embody, challenge or attain archaeological expertise and authority? And more importantly, can the economic value of archaeological expertise survive further austerity cuts in the face of Brexit?

Expertise is Not a Thing you Have, it's a Thing you Do

James Dixon (Wood Plc, james.dixon@woodplc.com)

No one should rely simply on qualifications, affiliation, reputation or status to be considered an expert. Because expertise is not a thing you have, it's a thing you do. Expertise is always developed from nothing and it has to be constantly moulded, revised, reformed, nurtured, expanded, contracted, critiqued and celebrated. Most importantly, it has to be applied, and in a manner that does good, because your expertise is not a relationship between you and knowledge that others must recognise and celebrate, but between your knowledge and the chaos of the world in motion, where it exists in what you do with it.

Bridging the Gap: Using Academic Backgrounds in Prehistory to Inform and Consult on Planning Process in the Field

Sam Griffiths (AOC Archaeology, sam.griffiths415@gmail.com)

Developer funded archaeology has a chronic history of the under-investigation of prehistory. However, in the recent past there has begun to be an acknowledgement of this lack of recognition and local authorities are beginning to assess the significance of early prehistory more rigorously. As part of this the mass of geotechnical data drawn from engineering projects in pre-planning is only now beginning to be exploited via archaeology on a major scale to bridge this gap. As an archaeological consultant my knowledge base developed through ten years studying prehistory has been used and tested. This is not a knowledge base you would expect to thrive in such a sector, certainly not on the scale evident by the current work load. From personal experience bridging the gap between planning and mitigation for local planning authorities is not just a case of applying this hard-earned expertise, but also a case of constantly adapting them to fit the situation. This paper is the first step in generating a wider recognition of the use of archaeological expertise in the planning sector i.e. where commercial archaeology bridges the gap between academic knowledge and government/developer needs.

Critical Heritage Theory: Too Critical, Too Theoretical?

Alison Edwards (University of York, ade506@york.ac.uk)

Ideas of academic expertise, specifically critical heritage theory, are examined in relation to the experience of practitioners within the heritage sector of England and Wales. The talk raises questions including: who is excluded from academic discourse; are academic critiques applicable in practical contexts; and how can we create mechanisms which allow practitioners to access academic critiques of their work and voice their own responses? It is suggested that a new method of communicating is required to allow theoretical critiques to make the impact desired by their creators.

Archaeological Expertise in Non-Archaeological Industries

Camilla Moore (University of Southampton, C.I.C.Moore@soton.ac.uk)

For many reasons it is common to find ex-commercial and/or degree educated archaeologists working in interdisciplinary areas or in non-archaeological industries, in roles that draw on their archaeological expertise. While often considered archaeological experts by their employers and work peers, if you were to ask them if they consider themselves to be archaeologists the likely answer would be no. Equally, if you were to ask commercial or academic archaeologists whether they would consider those working in non-archaeological fields to be archaeological experts it is likely that they would also respond in the negative regardless of that persons background and knowledge base. Through a number of brief case studies (including my own maritime industry experience), I shall argue that a person's archaeological expertise and access to the archaeological discourse should not be defined by job titles and I aim to question our current commercialised understanding of expertise.

Commercial Archaeology but not an Archaeologist

Catriona Cooper (University of York, catriona.cooper@york.ac.uk)

For eighteen months, I worked as a heritage consultant and buildings archaeologist for an archaeological unit. My credentials were applied to all outputs and at a high level my expertise was valued. However, there was also a sense of "othering" from field staff. Being office base and with no formal background in "the field" I sat outside the norm of a supervisor. I was not an archaeologist. This friction between field and office staff aligns with issues of interaction between academic and commercial archaeologist and is realised as the difference between formal qualification vs a development of craft in the field. This presentation will discuss this valuing of different types of archaeological expertise and how this has been directed by the capitalisation of the sector and resulting male-dominated workforce.

1.4m people can't be wrong

Lara Band (MOLA, lband@mola.org.uk)

CITiZAN, the Coastal and Intertidal Zone Archaeological Network, is an award winning England wide community archaeology project working with volunteers to record and monitor archaeological sites and features at risk from coastal erosion. The 2015–2018 phase of the project suggested that, rather than having had enough experts many people welcome, enjoy, desire and profit from contact with them. This short paper will explore the final figures and feedback for CITiZAN 2015–2016 as well as questioning just who the experts are.

Twitter Paper

When Archaeological Expertise is Not Enough: Finding (and Losing) Vision in the Gaps between Disciplines

Anthony Masinton (University of York, anthony.masinton@york.ac.uk)

Archaeology is intellectually omnivorous. But what happens when archaeological expertise attempts to collaborate with expertise in disciplines with more refined, and exclusive, ideas about the value of their own 'expert' opinions? This digital paper will provide a case study of the collision of two disciplines and how their separate traditions concerning the value and use of 'expert' opinion affected the outcomes of a project, which was, in part, about making a site more accessible. It will also offer a hopeful vision of how similar situations might be creatively addressed in the future.