

TAG Deva

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

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



TIMETABLE AND USEFUL INFORMATION

Useful Information

Where are we? – The conference is taking place at the Main (Parkgate Road) Campus of the University of Chester (CH1 4BJ).

Registration/Helpdesk – The registration desk will be in the Molloy building's foyer from 11.00–19.00 on Monday 17th December. On Tuesday 18th (08.00–17.00) and on Wednesday 19th (08.30–10.00) registration will be in Binks Ground Floor CBK010. CBK010 will remain open as a helpdesk until the close of the conference.

Emergencies – Call 999 or 112 for the emergency services, or call the University Porters for any other matter (01244 512151). For any conference matters, please see the TAG Deva volunteers at the Registration/Help Desk in the first instance.

Luggage Storage – If you need to leave your bags in a secure place (at own risk) during your stay, contact the TAG Deva volunteers at the Registration/Helpdesk in Molloy (Monday) and Binks (Tuesday/Wednesday).

Conference Sessions – Binks and Beswick buildings on the Main (Parkgate Road) Campus (see Campus Map).

Bookstall and Exhibitors – located in the Small Hall, between Binks and Beswick (see Campus Map).

Antiquity Lecture, 6pm, Monday 17th December, Molloy CML006 –

Applied Archaeology: From Historical Development to Sustainable Development

by Professor Cornelius Holtorf (UNESCO chair in Heritage Futures at Linnaeus University, Sweden)

Drinks Reception, 7.30pm, Monday 17th December, Brewhouse & Kitchen, Love Street, Chester CH1 1QY – 20 mins walk from the conference venue (or c. £5 in a taxi). *Your conference name badge will be your ticket for entry: door staff at the venue will not allow admittance to this private event without a TAG Deva name badge.*

Antiquity Quiz & TAG Deva 40th Birthday Party – The Antiquity Quiz (7.30pm) and TAG Deva Party (from 8.30pm) will take place on the Tuesday evening in the Chester Students Union Bar on the Main Campus.

TAG National Committee Meeting – The TAG National Committee meeting will take place at 13.15 on Wednesday 19th December in CBK106

Lunches – For those who have pre-ordered hot lunches, these will be served in Whites Dining Room (see main campus map). *Please remember to bring your lunch voucher (from Registration in your conference pack) for each day you have ordered lunch.*

There are a number of possibilities near the University campus (c. 5–10 mins walk). Chester city centre has a wide range of shops, cafes and restaurants and is approximately a 15-minute walk from the conference venue.

Breaks and Refreshments – During morning and afternoon breaks on all days, tea, coffee and biscuits will be available in the Small Hall.

Toilets, Baby Change Facilities and Breastfeeding Facilities – Toilets and disabled toilets can be found on each floor of each building to be used by the TAG Deva conference. Baby changing facilities are available in Beswick and Binks Buildings. For those who may require a more private location for breastfeeding, there is a dedicated space at the back of Small Hall (as at Registration/Helpdesk).

Accommodation – For those in the University accommodation, this will be in Sumner House, a short walk from the Main Campus on the way into the city centre beside the Fountains Roundabout.

Supermarkets – There is a Tesco Extra immediately beneath Sumner House (c. 9 mins walk from the campus venue). Morrisons at Bache is 15 mins walk away and Tesco on Zealand road is 20 mins walk away.

Disabled Access – The conference spaces in Small Hall, Molloy and Beswick have full disabled access at ground floor level (see building floor plan). In Binks, the first floor is accessible via lifts at the front of the building by the entrance (see building floor plan). In the event of an emergency, evacuation chairs on the first floor of Binks are located at the rear stair case (see building floor plan). Evacuation chair on the second floor of Binks is

WiFi – Temporary access to the University of Chester Conferences WiFi network is provided. The WiFi password is: **duckPond** (case sensitive).

Breakout/Quiet Spaces – There are a range of options for places to sit on the main campus, including dedicated breakout and quiet spaces are available (see the room schedule on the back of this document). The Department of History and Archaeology will also be opening its hub area and mezzanine seating area on the second-floor of the Binks building as a quiet space during the conference.

Cash Machines – There is a cash machine at the Santander Bank on the main campus (see campus map). Alternatively, there are a range of banks in the city centre including the Northgate Street Post Office (12 mins walk).

Around Chester

Public transport links to and around the city are good, with many sites, bars, restaurants and accommodation within a short walking distance.

Car Parking – Parking is available for free for delegates on the Parkgate Road campus for the duration of the conference on a first-come, first-served basis. For those staying at Sumner House, it might be cheapest to park on campus and walk to the accommodation (9 minutes walk).

Walking – The Parkgate Road campus is only a short distance from the city centre on foot. There are many great ways to explore Chester by walking. Among these, you can walk from the Parkgate Road campus along the Ellesmere Canal, beside the River Dee, as well as along the famous Chester Rows and around the City Walls. The Ellesmere Canal can be accessed from adjacent to the Parkgate Road campus of the University of Chester at the intersection of Garden Lane and Cheyney Road. The Millennium Greenway can be accessed from close by the Parkgate Road campus.

Cycling – There are a range of cycle routes linking the Parkgate Road campus and the rest of Chester and its environs, including the Millennium Greenway.

Rail – Chester's railway station is a short (c. 22 mins.) walk from the Parkgate Road campus. There is no direct bus service between the Parkgate Campus and the railway station, but buses operate between the campus and the Chester Bus Interchange (Route 1) and between Chester Bus Interchange and the railway station (Route 40).

Bus – Chester Bus Interchange is a short (c. 15 mins.) walk from the Parkgate Road campus.

Taxis – Abbey Taxis (01244 318318) and King Kabs (01244 343434).

During the evening taxi ranks may be found at the south end of Bridge Street (opposite the King Kabs office), on Northgate Street near the junction with Princess Street, at the eastern end of Foregate Street, and at the railway station. Uber is available but very limited in Chester.

TAG Deva Sponsors

We are very grateful for the financial and other support offered to the 40th Theoretical Archaeology Group conference by the following organisations:

- Antiquity
- Archaeopress
- BAR Publishing
- Big Heritage
- Chartered Institute for Archaeologists
- Chester Archaeological Society
- Cornerstone Archaeology
- Council for British Archaeology
- Council for British Archaeology North West
- Equinox Publishing
- Hare and Tabor
- JAS Arqueología S.L.U
- LP Archaeology
- Liverpool Museums
- Manchester University Press
- Open Archaeology
- Oxbow Books
- Oxford University Press
- Royal Archaeological Institute
- Department of History and Archaeology, University of Chester

TAG Deva Organising Committee

Main Organisers – Dr Caroline Pudney & Prof. Howard Williams

Committee Members

Brian Costello – Social Media

Dr Kara Critchell

Julie Edwards – Grosvenor Museum

Dave Garner – Postgraduate Research Student Representative

Prof. Meggen Gondek

Dr Amy Gray Jones

Maiken Holst – Archaeology Society Representative

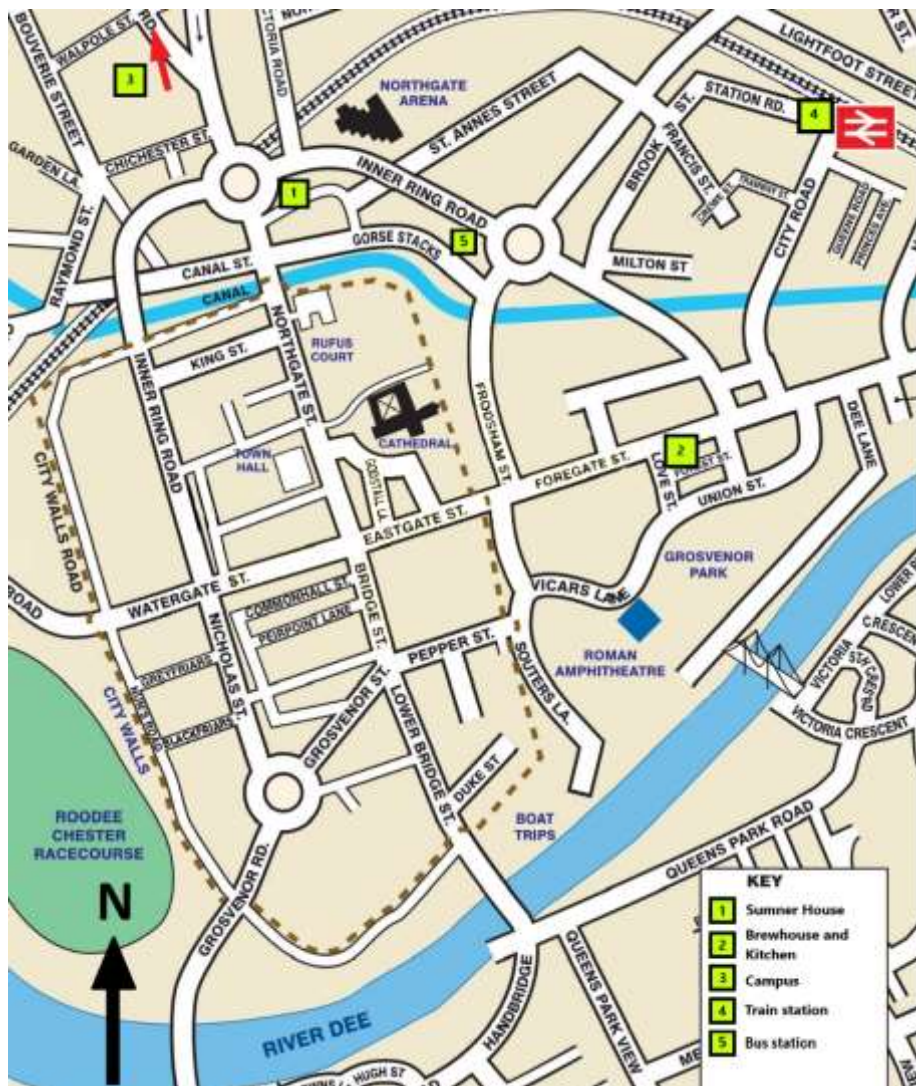
Bronwen Kennedy – Archaeology Society Representative

Dr Rachel Swallow – Honorary Affiliate Representative

Dr Barry Taylor

Logo Design: Stephen Morris

Maps



It is approximately a 9 minute walk from the Sumner House accommodation to campus on Parkgate Road.

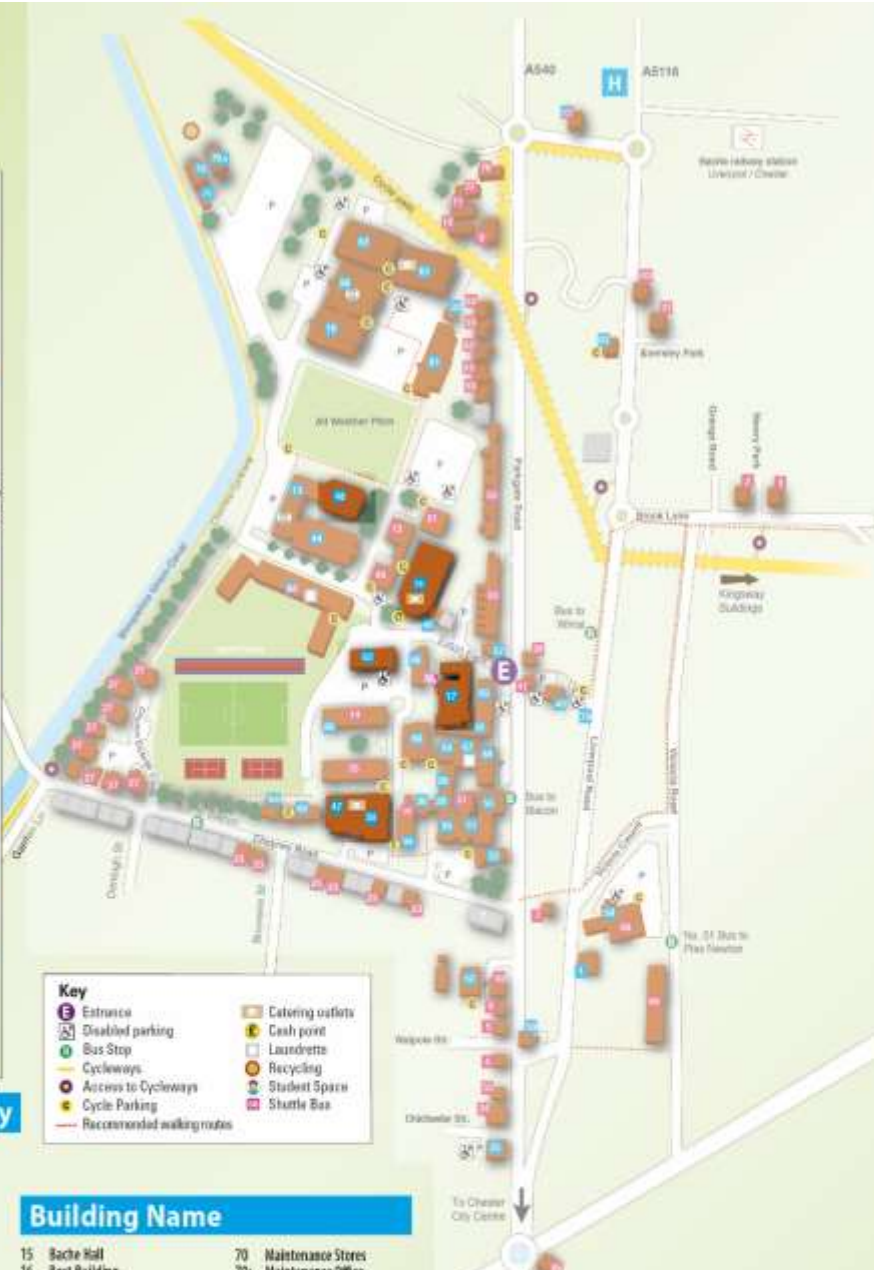
It is approximately a 12 minute walk from the Sumner House accommodation to the Brewhouse and Kitchen.

City Centre Locations



Department/Faculty

- 66 Biological Sciences
- 61 Business/Chester Business School
- 56 Careers and Employability Centre
- 15 Centre for Work Related Studies
- 45 Chaplaincy
- 18 Computer Science, Mathematics and Business Computing
- 67 Clinical Sciences
- 20 Conference Office
- 15 Corporate Business and Enterprise
- 74 Education and Children's Services
- 52 English
- 58 Facilities Department
- 25 Finance Office
- 16 Geography and Development Studies
- 75 Health and Social Care
- 18 History and Archaeology
- 87 International Centre
- 82 Law
- 44 Learning and Information Services (Library)
- 76 Marketing, Recruitment and Admissions
- 61 Marketing, Tourism and Events Management
- 18 Mathematics
- 18 Modern Languages
- 26 Psychology
- 51 Registry Services
- 16 Social and Communication Studies
- 67 Sport and Exercise Science
- 40 Theology and Religious Studies
- 17 Work Based Learning
- 18 Student Support and Guidance
- 86 Print Unit



Key

- E Entrance
- C Catering outlets
- D Disabled parking
- C Cash point
- B Bus Stop
- L Laundrette
- CYC Cycleways
- R Recycling
- AC Access to Cycleways
- SS Student Space
- CP Cycle Parking
- SB Shuttle Bus
- RW Recommended walking routes

Building Name

- | | |
|--|---------------------------------|
| 15 Bache Hall | 70 Maintenance Stores |
| 16 Best Building | 70+ Maintenance Office |
| 17 Beswick Building | 48 Molloy Hall |
| 18 Binks Building | 81 NewFood Centre |
| 56 Careers and Employability Centre | 51 Old College |
| 47 CH1 (student bar) | 55 Prairie |
| 22 Chapel | 64 Pary Squash Courts |
| 60 Changing Rooms | 67 Price Tower |
| 25 Chichester House | 57 Reception and Porters' Lodge |
| 26 Chritchley Building | 58 Rigg Building |
| 28 Cloisters | 74-76 Riverside Building |
| 63 Downes Sports Hall | 84 Santander |
| 32 Faith Space & Postgraduate Space | 36 Senate House |
| 34 Fitness Suite | 13 Seabome Building |
| 83 Gateway House | 44 Seabome Library |
| 71 Grounds and Gardens | 62 Small Hall |
| 38 Gymnasium | 49 Students' Union |
| 80 Grosvenor House | 65 Swimming Pool |
| 40 Hollybank | 87 Temperance Hall |
| 79 Hollybank Lodge | 66 Thomas Building |
| 8 Humber Walk | 52 Vicarage |
| 20 John Smith's Bookshop | 61 Westminster |
| 45 Langfield House (Chaplaincy Centre) | 30 Whites Dining Room |
| 1, 24 Liverpool Road | |
| 62, 67 Liverpool Road | |

Accommodation

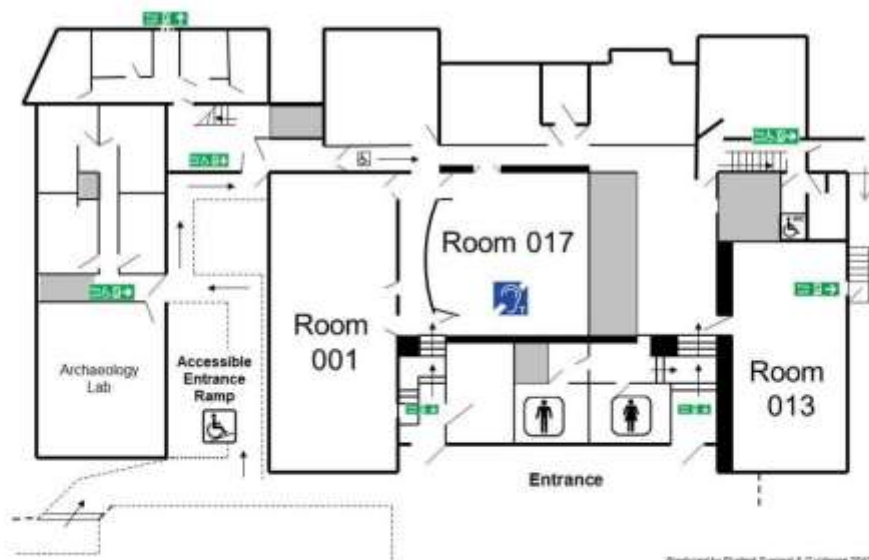
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| 2 26-27 Brook Lane | 24 Chichester Court |
| 3 28 Brook Lane | 27 Church College Close |
| 4 31 Parkgate Road (Scotia) | 73 De Bensen Hall |
| 5 33 Parkgate Road (St Oswald's) | 31 Eversley House |
| 6 35 Parkgate Road (The Whitehouse) | 33 Fisher House |
| 7 37 Liverpool Road | 83 Gateway House |
| 9 91 Parkgate Road (Meadow Bank) | 35 Gladstone Accommodation |
| 10 91 Parkgate Road (The Coach House) | 80 Grosvenor House |
| 11 91 Parkgate Road (The Stables) | 39 Hayes Park |
| 77 93 Parkgate Road (Glenesk) | 41 Hollybank Court |
| 78 99 Parkgate Road (Sandiacre) | 42 John Douglas Court |
| 58 Accommodation Offices | 68 John Milton Hall |
| 12 Alexandria House | 43 Kingsley Lodge |
| 14 Astbury House | 46 Margaret House |
| 69 Arden Court | 51 Old College |
| 15 Bache Hall | 53 Parkgate Road Houses |
| 72 Bridge Street | 54 Parys Court |
| 21 Catherine House | 59 Rademant |
| 23 Cheyney Road Houses | 85 Samser House |

**Building No. 48
Molloy Hall
Ground Floor**



Produced by Student Support & Guidance 2016

**Building No. 17
Beswick Building (CBE)
Chester Campus**



Produced by Student Support & Guidance 2010

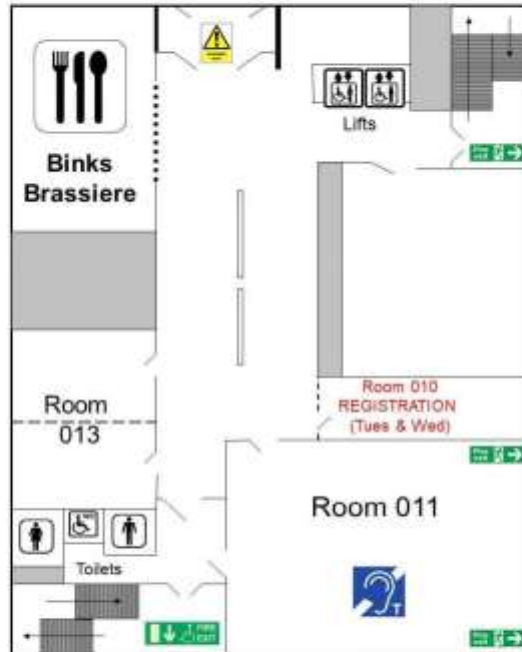
Building No 18
Binks Building (CBK)
Ground Floor
Chester Campus



Accessible Entrance

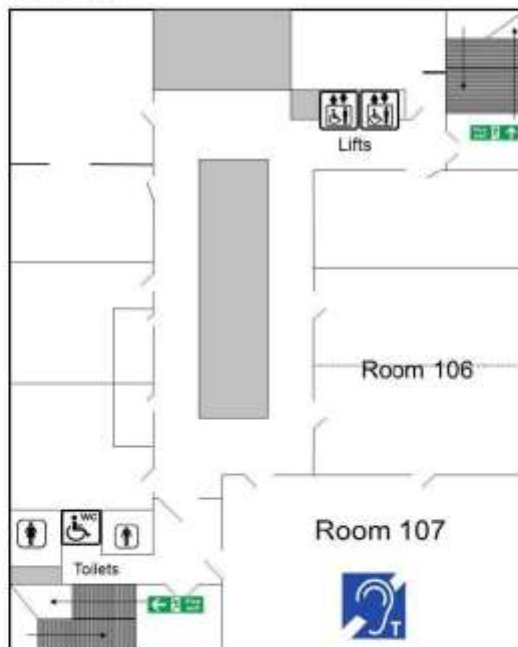


Disabled Parking



Produced by Student Support & Guidance 2016

Building No 18
Binks Building
First Floor



Produced by Student Support & Guidance 2016

All Conference Event

#tag100

Applying Theory: An Archaeopoetic Installation

Exhibition by Erin Kavanagh

Applying Theory

to foster

discussion

beyond

research,

is

to build

perceptions

in society.¹

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.

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

Debating an Archaeology of Marginality	<i>Elisa Perego and Rafael Scopacasa</i>	15.00
Marginality in Late Prehistoric Peri-Alpine Europe	<i>Elisa Perego</i>	15.15
Burial Taphonomy as a Tool to recover Marginalised Individuals in Antiquity	<i>Veronica Tamorri</i>	15.30
Climate Change and Marginality in Ancient Italy	<i>Rafael Scopacasa</i>	15.45
Pleasure of the Senses: An Archaeology of the Autistic Sensory World	<i>Paulina Scheck</i>	16.00

#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.

Introduction: A Relational Retrospective	<i>Amy Gray Jones, Nick Overton and Barry Taylor</i>	13.00
More than a Bead: A Relational Approach for Studying Palaeolithic Personal Ornaments	<i>Izzy Wisher</i>	13.20
Relationality and Early Hominin Hunter-Gatherer Worlds: A Relational Exploration of Neanderthal Art	<i>Andy Needham</i>	13.40
Once Upon a Time in the Arctic: Object Itineraries and Social Relations as seen through Palaeo-Inuit Metal Use (AD 500-1300)	<i>Patrick C. Jolicoeur</i>	14.00
Exploring a Relational Approach to Mesolithic Fishing	<i>Anja Mansrud</i>	14.20
Mutual Becomings in Life and Death: Human and Non-Human Animals in the Mesolithic Danube Gorges	<i>Ivana Živaljević</i>	14.40
Discussion		15.00
BREAK		15.20
Hunting Aurochs and the Making of a Significant Place: Thinking about the Late Mesolithic Activity at Langley’s Lane	<i>Caroline Rosen and Jodie Lewis</i>	15.50
Animism and Patterns of Economic Activity in the European Mesolithic	<i>Barry Taylor, Amy Gray Jones and Nick Overton</i>	16.10
When the Virtual becomes Actual: Indigenous Ontologies within Immersive Reality Environments	<i>David Robinson, Colin Rosemont, Devlin Gandy and Brendan Cassidy</i>	16.30
Discussion		16.50
CLOSE		17.30

#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?	<i>Beatriz Marín Aguilera</i>
Solaris and the Hipster Archaeology: A Conceptual Approach on the Current Neopositivism in Archaeological Interpretations	<i>Konstantinos Trimmis</i>
Why Can't you See that You are Wrong and I am Right even Though my Evidence says so?	<i>Raimund Karl</i>
Are the New Materialists simply Running Scared of the Intentional Fallacy?	<i>Adrian Davis</i>

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

Introduction		13.00
When the Artist Outperforms the Archaeologist	<i>Prof. Daisy Diggle aka marjolijn kok</i>	13.05
Engaging with the Ancient Cultural Landscape through Technical Creativity and the "Internet of Things"	<i>Laura Johansson</i>	13.25
Negotiating Creativity in Acoustic Heritage	<i>Catriona Cooper</i>	13.45
Art, Fermented: Comparative Experimentation in Medieval Brewing	<i>Brian Costello and Reanna Phillips</i>	14.05
Found Sculpture: Negotiating the Art and Archaeology of a Buried Skateboard Park	<i>Bruce Emmett and Bob Muckle</i>	14.25
A Case for the Embedded yet Autonomous Artist: Lessons Learned on <i>The Pallasboy Project</i>	<i>Brian Mac Domhnaill</i>	14.45
Discussion		15.05
BREAK		15.15
Deep Dreaming through Iron Age Eyes	<i>Matthew Thomas</i>	15.45
Wandering Around Looking at Stuff	<i>James Dixon</i>	16.05
Bard Times: Archaeology as Poetry in Practice	<i>Penelope Foreman</i>	16.25
Making Visible the Invisible	<i>Rob Irving</i>	16.45
Sometimes I just Want to Draw	<i>Katy Whitaker</i>	17.05
Discussion		17.25
CLOSE		17.40

#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.

Twitter Paper: No turning back: the transition from hunting and gathering to farming in the Atacama Desert	<i>Adrián Oyaneder Rodriguez</i>	12.30
Introduction	<i>Robert Leedham</i>	13.00
On the Edge: An Investigation into the Effects of the Edge Properties of Replica Hand Axes on Functionality in an Experimental Butchery Setting.	<i>Will Attard</i>	13.10
Transition or Revolution? Rethinking the South African Earlier-Middle Stone Age in the Context of the Fauresmith and Pieterburg Technocomplexes	<i>Patrick S. Randolph-Quinney</i>	13.30
Recycling Prehistory? Reality or Myth?	<i>Robert Leedham and Nathaniel Welsby</i>	13.50
Timing the M/LPPNB Transition	<i>Piotr Jacobsson</i>	14.10
Transitioning away from arable agriculture in Middle Neolithic Wessex	<i>David Roberts and Peter Marshall</i>	14.30
Discussion		14.50
BREAK		15.00
Death in Transition: Understanding the Origins of Multi-Stage Neolithic Burial	<i>Rick Peterson</i>	15.30
Hengeland: The Results of Multimodal Geophysical Surveys on four Late Neolithic/Early Bronze Age Henge Monuments in the Milfield Basin, Northumberland	<i>Mike Woods</i>	15.50
Killing off the Beaker Folk, again	<i>Anna Bloxam</i>	16.10
The Influence of the Modern Idea of Progress in Historical Studies: The Iberian Peninsula in Late Antiquity as a Case Study	<i>Fernández Cadenas Nerea</i>	16.30
Iron before the Iron Age? Not Any Old Iron!	<i>Dot Boughton</i>	16.50
Discussion		17.10
CLOSE		17.30

#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

Introduction		13.00
To Infinity and Beyond! A Social History of Frontier Theory	<i>Emily Hanscam</i>	13.05
Multiple bodies, multiple dimensions: Can We Learn Anything about Roman Frontiers from Computer based Posthumanist Approaches?	<i>Alistair Galt</i>	13.25
Life in the Tynelands: The Iron Age and beyond in the border region	<i>Owen Lazzari</i>	13.45
Recycling Richborough: Living on the fringes in the 4th–5th century	<i>Philip Smither</i>	14.05
Discussion		14.25
BREAK		15.00
Roman West Cheshire: Disentangling Complex Landscapes	<i>Peter Carrington</i>	15.30
Whither Roman Scotland?	<i>Rebecca J Jones</i>	15.50
The Western Frontier of Britannia: An Assemblage?	<i>Caroline Pudney</i>	16.10
Roman Scotland: The Undiscovered Country?	<i>Andrew Tibbs</i>	16.30
Discussion	<i>Rob Witcher</i>	16.50
CLOSE		17.30

#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

Introduction		13.00
Ten years of British Women Archaeologists – Was it Worth it?	<i>Rachel Pope and Anne Teather</i>	13.05
Where do you see yourself in five years?	<i>Becky Wragg Sykes, Tori Herridge, Brenna Hassett, Suzanne Pilaar Birch</i>	13.25
"The Real Problem is not whether Machines think but whether Men do"	<i>Lorna Richardson</i>	13.45
Dreams, Realities and Deleuze: Achieving Equality and Diversity in Archaeology	<i>Hannah Cobb</i>	14.05
Discussion		14.25
BREAK		14.45
The Legacy of Colonialism within Feminism and the Archaeology of the Middle East	<i>Elizabeth Hicks</i>	15.15
Intersectionality: A Useful Category for the Historical Analysis of Oppressed Communities? The Case of Chamorro Women in Spanish Colonial Guam (18 th Century).	<i>Enrique Moral de Eusebio</i>	15.35
My Brilliant Friends: Biography and Archaeology, Theory and Practice	<i>Lucy Shipley</i>	15.55
Discussion		16.15
Closing Remarks		16.40
CLOSE		16.45

#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

Introduction		09.00
The 'Scientific Revolution' Eradicates Simplistic Behavioural Explanations. Or Not? Analysis of the Renewed Migration Debate in Archaeology	<i>Karla de Roest</i>	09.10
Deconstructing Dichotomies: New Questions on Burial Practice in Iron Age Britain	<i>Reanna S. Phillips</i>	09.30
2018 – A Spatial Odyssey: An Assemblage-Methodology of Early Medieval Mortuary Rites in Practice	<i>Abigail C. Górkiewicz Downer</i>	09.50
Humanity in a Period of High Juvenile Mortality. Personalised Burial in a Secular Medieval Graveyard in Poulton, Cheshire	<i>Kevin Cootes</i>	10.10
Discussion		10.30
BREAK		10.45
Dead Competitive: Social Memory and Heirlooms within Early Medieval Burials	<i>Brian Costello</i>	11.15
Burials, Bones and (Un)Ethical Behaviours in the Public Archaeology of Death	<i>Howard Williams</i>	11.35
Discussion on Integrated Approaches	<i>Elizabeth M. Lawton-Matthews</i>	11.55
CLOSE		12.30

#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

Twitter Paper - Reassessing Existing Material Culture by Widening Appreciation of Skin-Based Material	<i>Sally Herriett</i>	08.40
Introduction		09.00
Journeying to the Centre of the Earth	<i>Jodie Lewis</i>	09.05
Moving and mapping images: aerial photographs, cropmarks and movement	<i>Kirsty Millican</i>	09.20
"Through hollow lands and hilly lands"... Moving on and around Neolithic Mendip	<i>Jack Rowe</i>	09.35
Locating Micro-Histories in Background Movements	<i>Samantha Brummage</i>	09.50
Troublesome Cultural Heritage on the Move	<i>Irmelin Axelsen</i>	10.05
Discussion		10.20
BREAK		10.40
OGS Crawford's Feet: Photography, Movement and Presence at Sutton Hoo	<i>Beth Hodgett</i>	11.10
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?	<i>Robert Leedham</i>	11.25
The Phallus in the Closet: Boundary Objects and the Movements of Classification	<i>Helen Wickstead</i>	11.40
Motor Launch M.L. 286-A Movy for All Time	<i>Suzanne Taylor</i>	11.55
Discussion		12.10
CLOSE		12.30

#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

Intro		09.00
"She wants to be flowers, but you make her owls". Alan Garner, Archaeologists, and the Fearful Art of Storytelling	<i>Penelope Foreman</i>	09.05
Pausanias, Modern Folklore, and Literal Ghosts of Place	<i>Juliette Harrison</i>	09.20
M.R. James and the Ghosts of Archaeology	<i>Martyn Barber</i>	09.35
Haunted Futures and Alien Archaeologies	<i>Philip Boyes</i>	09.50
Unpicking the Stitches in Time, or being Charlotte Sometimes: the Haunted Landscapes of Children’s Literature	<i>Krystyna Truscoe</i>	10.05
Discussion		10.20
BREAK		10.45
Cherishing the Past: The Ghost of Xuanzang in the Nineteenth-Century Rediscovery of Buddhist Sites in India	<i>Paride Stortini and Rick Peterson</i>	11.10
The Goose is Loose; Awakening the Spirit at Crossbones Graveyard: Myth, Mystery, and Gendering Space	<i>Lucy Talbot</i>	11.25
Strange Tales of Ancient Hillocks and Peculiar Stones	<i>Nela Scholma-Mason</i>	11.40
The Wilderness Savaged and Shared	<i>Alicia Colson</i>	11.55
Discussion		12.10
CLOSE		12.30

#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 Watsons). 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!

Introduction		09.00
Guardians of Runes and Makers of Memories: The Soundscape and Cosmology of the Norwegian Band Wardruna	<i>Debora Moretti and Einar Selvik</i>	09.05
The Northern Anxiety of Terveet Kädet: From Global Buzz to Unknown Local Heritage	Janne Ikäheimo and Katariina Vuori	09.20
"It's got bells on": Space and Place in English Morris Dance	<i>David Petts</i>	09.35
Notes of, Notes on, Footnotes	<i>William Brooks, Jez Wells and Stefan Östersjö</i>	09.50
Remediating the Mythical: Heritage Culture & Artists-as-Intermediaries	<i>Steven Hadley, Fay Hield and Carlyne Larrington</i>	10.05
SOUNDmound dot org: Experimental Music as Archaeological Theory and Practice	<i>Frances Gill and Helle Kvamme</i>	10.20
BREAK		10.35
Where You Are, There You Are: Relating Ruin Experience with the Creative Process	<i>Mark Dyer</i>	11.00
Memory and Place in Songwriting and Production: The Magnetic North	<i>Carl Flattery</i>	11.15
Composing with Place: A Retextured and Sonified 3D model of the Sculptor's Cave, NE Scotland	<i>Kristina Wolfe, Ian Armit and Lindsey Büster</i>	11.30
Manchester's Improving Daily: How a Northern Quarter Music Venue was Crucial in the Reinterpretation of 19 th -Century Broadside Ballads	<i>David Jennings</i>	11.45
"In the Clubs of our Lost Youth": Tentative Notes on a Psychogeography of late 20 th -Century Mancunian Music	<i>Adam Gearey and Benjamin Gearey</i>	12.00
Discussion		12.15
CLOSE		12.45

#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

Twitter paper Queering Archaeology's Digital Frontiers: Mediating Creativity and Risk in Public Scholarship	<i>Katherine Cook</i>	08.30
Introduction		09.00
Creating an Archaeogaming Zine: A Queer Public Archaeology?	<i>Florence Smith Nicholls and Sara Stewart</i>	09.05
A Queer Exploration of Ecological Care	<i>Geneviève Godin</i>	09.30
In Defense of Antinous, or On a Paradox of Studying Homosexuality in Antiquity	<i>Tatiana Ivleva</i>	09.55
Discussion		10.20
BREAK		10.35
A Cabinet of Curious Creatures – Dragging the Museum into the 21st Century	<i>Michelle Scott and Michael Atkins</i>	11.00
The Things we Hold Queer(ed): Questioning the Ownership of Viking Loot	<i>Tonicha Upham</i>	11.25
“Few and the Most Depraved of their Sex”: Queering Regency Female Reformers	<i>Caitlin Kitchener</i>	11.50
Discussion		12.15
CLOSE		12.30

#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

Introduction		09.00
Decolonising our Archaeological and Heritage Practices	<i>Claire Smith, Kellie Pollard, Vincent Copley senior, Jasmine Willika, and Chris Wilson</i>	09.05
Assessing the Role of Improvement in the Material Imposition of Colonial Rule in Ireland, After the Union	<i>Katherine Fennelly</i>	09.40
Dismantling the Persistent Structures of Colonialism in Archaeology and Heritage Management	<i>Ramona Nicholas, Neha Gupta, Sue Blair, and Katherine Patton</i>	09.55
Distorted Representations: Searching the Many Faces of Colonialism in Social Media	<i>Eduardo Herrera Malatesta</i>	10.10
Discussion		10.25
BREAK		10.50
From Sugar Palaces to Colonial Fortresses: discussing the heritage of Dutch Brazil in the contemporaneity	<i>Carolina Monteiro, Leandro Cascon and Mariana Françaço</i>	11.20
Roundtrip Stories: Thoughts and Experiences on Spanish Colonialism in Central Mexico	<i>Natalia Moragas</i>	11.35
Discussion		11.50
CLOSE		12.30

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 your 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

#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

Introduction		14.00
Little Histories: Significant Personal Moments Drawn in the Blackpool Press	<i>Simon Grennan</i>	14.10
Secret Identity – Community Comics and Cultural Identity	<i>Paul Bristow</i>	14.30
The Oswestry Heritage Comics: Bringing the Local Past Home	<i>John Swogger</i>	14.50
Prehistory to Primary Schools	<i>Nick Overton, John Piprani, Hannah Cobb and Tony Pickering</i>	15.10
Discussion		15.30
BREAK		16.00
Workshop		16.30
Discussion		17.30
CLOSE		18.00

#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.

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

Introduction		14.00
Hunting for Pleasure or Enlightenment?	<i>Sue Stallibrass</i>	14.05
The Birds of the Manx Crosses	<i>Dirk H. Steinforth</i>	14.25
Birds of Battle? Myths and Materialities of Eagles and Ravens in the Old Norse World	<i>Kathryn A. Haley-Halinski</i>	14.45
Through Fire to the Otherworld: Viking Age Cremation Graves with Bird Remains	<i>Klaudia Karpińska</i>	15.05
What Did This Sheep Mean to You? Animals, Identity and Cosmology in Anglo-Saxon Mortuary Practice	<i>Clare Rainsford</i>	15.25
Discussion		15.45
BREAK		16.00
Dead Dogs are so Ninth Century: Challenging the Dramatic Turn in the Interpretation of Viking Mortuary Animal Sacrifice	<i>Thomas Davis</i>	16.30
The Badger in the Early Middle Ages	<i>Shirley Kinney</i>	16.50
Shifting Baselines of the British Hare Goddess(es)	<i>Luke John Murphy and Carly Ameen</i>	17.10
Discussion		17.30
CLOSE		18.00

#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?

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

Twitter Paper: Black Flags and Black Trowels: Embracing Anarchy in Interpretation and Practice	<i>Alex Fitzpatrick</i>	13.30
Archaeology for Change: Introduction	<i>Kathryn M. Price</i>	14.00
Addressing Important Issues of Change: Creating an Equal and Diverse Archaeological Discipline	<i>Kevin Wooldridge</i>	14.10
Positive Past, Present and Future Changes in Archaeology	<i>Theresa O'Mahony</i>	14.25
Can (and Should) Participative Public Archaeology Tackle Social Disadvantage? An Evidence-Based Answer	<i>Carenza Lewis</i>	14.40
"Dig Society": Putting the Community into Community Archaeology	<i>Matt Beresford</i>	14.55
Discussion		15.10
BREAK		15.45
Creating Heritage Projects for People: Archaeology Scotland Social Impact Programme	<i>Cara Jones</i>	16.15
The CAER Heritage Project: Co-production with Disadvantaged Communities	<i>Oliver Davis</i>	16.30
The Role of Archaeology and Heritage in the Promotion of Recovery to Veterans Suffering Complex Traumas of a Physical or Psychological Nature	<i>Richard Bennett</i>	16.45
VIA Culture: Recording Cardiff's Religious Landscapes for Social Inclusion	<i>Konstantina Kalogirou and Konstantinos P. Trimmis</i>	17.00
Volunteering for All at Birmingham Museums Trust	<i>Rebecca Fletcher</i>	17.15
Discussion		17.30
CLOSE		17.45

#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 that very few university departments have dedicated undergraduate modules or post-graduate courses dealing with the subject?

Keywords: barriers; engagement, industrialisation, theory, skills

Introduction		14.00
Funky Archaeology – The Legacy of Industrial Buildings in the 20 th Century	<i>Sarah Cattell</i>	14.05
“But what’s the point?”, and Other Questions, Faced while Excavating Victorian Bandstands in Sheffield	<i>Katherine Fennelly</i>	14.30
How do you Define Heritage in Fast Moving Fields such as Telecommunications?	<i>Nigel Linge and Andy Sutton</i>	14.55
“What’s in a name?” - Concepts, Practice and Prejudice in Industrial Archaeology	<i>Leonor Medeiros</i>	15.20
Discussion		15.45
BREAK		16.00
Industrial Archaeology or Railway Anthropology?	<i>Siobhan Osgood</i>	16.30
Integrating Industrial Archaeology and Social Archaeology	<i>Hanna Steyne Chamberlin</i>	16.55
Belford’s Divergence: or is ‘Industrial Archaeology’ Relevant in an AONB?	<i>Katy Whitaker</i>	17.20
Discussion		17.45
CLOSE		18.00

#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

Introduction		14.00
Life on the Danubian Frontier 7000 Years Ago	<i>Peter Bogucki</i>	14.05
Constructing frontier identities in the face of Roman imperialism: Landscapes of resistance in the northern fringes	<i>Manuel Fernández-Götz</i>	14.25
‘Whose Identity Are We Talking About? The Imperial Melting Pot in Cheshire’	<i>Peter Carrington</i>	14.45
Investigating Frontier Identity in Roman Cheshire	<i>Kevin Cootes</i>	15.05
Hadrian’s Wall and Frontier Identities across Time	<i>Richard Hingley</i>	15.25
Discussion		15.45
BREAK		15.55
Religion on the Frontier: Identity and Ritual Adaptations after the Anglo-Saxon Migration	<i>Brooke Creager</i>	16.25
Facing the Ocean: Assembling an Early Medieval Cosmic Frontier on the North Sea Coast of England	<i>David Petts</i>	16.45
Keeping Up Appearances: A look at burials on the Viking frontier	<i>Rachel Cartwright</i>	17.05
Discussion	<i>Peter S. Wells</i>	17.25
CLOSE		18.00

#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.

Introduction		14.00
An Archaeology of Making: The Processes behind Doppelgangster's 'Everybody Loses'	<i>Tom Payne and Tobias Manderson-Galvin</i>	14.05
Into the Light – Art as a Creative Way to Deal with Egyptological and Archaeological Frontiers within the 'Museum of Lies'	<i>Katharina Zinn and Julie Davis</i>	14.35
Lighting Fires: The Potential for Archaeological Interpreters to Influence the Next Generation	<i>Kim Biddulph</i>	15.05
Discussion		15.35
BREAK		15.45
Nonsense as Salvation: Archaeology, Digital Archaeology - and the Whole Truth	<i>Vince Gaffney</i>	16.15
The Actuality of the Past: Experiences of an Archaeologist in Silicon Valley	<i>Michael Shanks</i>	16.45
"Quick, someone call the archaeologists!" A Provocation	<i>Ben Gearey</i>	17.15
Discussion		17.45
CLOSE		18.00

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 restitutorial contexts, including display, interpretation and reburial.

Keywords: curation, mummification, osteology, museology, burial

Twitter Paper: Curating the Dead on Bronze Age Cyprus (c. 2500–1340 BC)	<i>Sarah Douglas</i>	08.30
Twitter Paper: Projecting Personhood, Imagining Identity, Engaging Audiences	<i>Michelle Scott</i>	08.45
Twitter Paper: Enduring and Everlasting: Romanticism and the Secular Relic in 19 th Century Mourning	<i>Kate Morris</i>	09.15
Introduction		09.30
The “Timeless” Dead? - Neolithic Chambered Tombs, Disarticulated Remains, and Bayesian Modelled Chronologies	<i>Dan Boothby</i>	09.35
Just Remember that Death is Not the End: Curation and Excarnation of Human Remains in Bronze Age Britain	<i>Tom Booth and Joanna Brück</i>	09.55
The Clue is in the Bone: Curating the Iron Age Dead in Britain	<i>Emma Tollefsen</i>	10.15
Denials of Death? Chinchorro Mummification and Affect Theory	<i>Yvonne O’Dell</i>	10.35
Discussion		10.55
BREAK		11.05
Osteological Trauma as an Indicator of Identity: A New find of Sharp Force Trauma for Garton Station, East Yorkshire	<i>Catherine Jones</i>	11.30
Sutton Hoo’s Deviant Dead: Display and Reception	<i>Madeline Walsh</i>	11.50
Long-term Curation of a Legendary Body	<i>Sian Anthony</i>	12.10
Curating the Animal Dead: Evidence of Changing Human-Animal Relationships in Post-Medieval Britain	<i>Eric Tourigny</i>	12.30
Discussion		12.50
CLOSE		13.00

#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

Debating Flat Ontologies – Introduction to the Session	<i>Manuel Fernández-Götz, Andrew Gardner and Guillermo Díaz de Liaño</i>	09.30
The Predicament of Ontology	<i>Robert W. Preucel</i>	09.45
Crafting 'Agency': An Inquiry into the Thing-Human Imbroglia through Ancient Crafts	<i>Alicia Núñez-García</i>	10.10
From the Bronze Age to <i>Bambi</i> : Animal and Material Agencies in Processes of Conceptualisation through Illustration	<i>Kevin A. Chew and Joanna M. Lawrence</i>	10.15
The Bottle Tried to get me Drunk! Biologistic Reductivism, from Memes to Object Agency	<i>Timothy Taylor</i>	10.30
Discussion		10.45
BREAK		11.00
The Body in the Cave: Agency and Temporality in Neolithic Cave Burials	<i>Rick Peterson</i>	11.30
A Matter of Life and Death: Augmenting the ‘Biographies’ of Objects	<i>Helen Chittock</i>	11.45
From Agency and Intention to Agencement and Affect	<i>Oliver Harris</i>	12.00
Taking the Wrong Turn? Re-examining the Potential for Practice Approaches in Archaeology	<i>Andrew Gardner</i>	12.15
Discussant	<i>Artur Ribeiro</i>	12.30
CLOSE		13.00

#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

Introduction		09.30
Performing Piety at Chester Cathedral	<i>Matthew Hitchcock</i>	09.35
The Archaeology of Wonder	<i>Vicki Cummings and David Robinson</i>	09.55
Materializing a Cosmopolitan Religion. Archaeological Evidence and Visual Imaginaire of the Silk Road	<i>Paride Stortini</i>	10.15
Deconstructing Hoards – a Matter of Social Thoughts	<i>Kamilla Majland</i>	10.35
The Semantics of Visual Religion in Bronze Age Scandinavia	<i>Peter Kahlke Olesen</i>	10.55
Discussion		11.15
BREAK		11.25
Remembering the Rites: A New Theoretical Approach for Learning and Transmission of Religious Rituals	<i>Blanka Misic</i>	11.50
Some Thoughts on Stone Circles	<i>Morten Warmind</i>	12.10
Religion and Ritual in the Bronze Age Grave Mound of Hüsby (LA 23) in Schleswig-Holstein	<i>Mechtild Freudenberg and Lisbeth Bredholt Christensen</i>	12.30
Discussion		12.50
CLOSE		13.00

#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

Introduction		09.30
Dissertations and Detecting: Using PAS Material for Further Analysis	<i>Kathryn Z Libby</i>	09.35
Big Data – Does Bias Matter?	<i>Vanessa Oakden</i>	09.50
‘The Whole Business is Rather a Nightmare ...’: The Trouble with Forgetting Problematic Finds	<i>Martyn Barber</i>	10.05
Too Much Evidence: A Modern Conundrum of Space and Time	<i>Dot Boughton</i>	10.20
Do we Sell our Integrity to Sell our Site?	<i>Kevin Cootes</i>	10.35
Discussion		10.50
BREAK		11.05
Finds Processing: A Community vs. Commercial Perspective	<i>Sam Rowe</i>	11.35
Gender Bias: from Discovery to Display	<i>Elsa Price</i>	11.50
Archaeological Embroideries: Their Post-Excavation Journeys	<i>Alexandra Makin</i>	12.05
Audley End, Artefact Biography and the English Country House	<i>Cait Scott</i>	12.20
Discussion		12.35
CLOSE		13.00

#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

Introduction		09.30
Tintagel and the Kingdom of Heaven: Mythology & The Republic of the Soul	<i>Caradoc Peters</i>	09.35
Public Archaeology at Bryn Celli Ddu: Sharing Prehistory	<i>Sian Bramble, Sanaa Hijazi, Courtney Mainprize, Maranda Wareham, and Seren Griffiths</i>	09.50
Public or Community: Who drives Archaeological Projects?	<i>Jenny Hall</i>	10.05
From Bryn Celli Ddu to Babeldaob: Bringing together Lessons Learned from Community Comics Projects in Wales and Micronesia	<i>John Swogger</i>	10.20
Collaborating on the Coast: Making Heritage for the Future at Orford Ness	<i>Lara Band and Nadia Bartolini</i>	10.35
Discussion		10.50
BREAK		11.05
Participatory research in archaeology and local communities in northern Italy: archaeology for change?	<i>Alexandra Chavarría Arnau</i>	11.30
Sharing the Love for Unloved Heritage: Perspectives from Young People across Clwyd-Powys	<i>Penny Foreman</i>	11.45
Using Existing Government Employability Schemes to Enhance Enabled Participation in the Heritage Sector in Wales	<i>Timothy Jones</i>	12.00
The Public Archaeology of Fragments and Absences	<i>Howard Williams</i>	12.15
Sharing Best Practice in Public Archaeology: Case Studies from Wales	<i>Seren Griffiths</i>	12.30
Discussion		12.45
CLOSE		13.00

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.

Experimental Archaeology: A Conceptual Bridge? Experiences of Mediating Science and Theory through Antler Working Experiments	<i>Izzy Wisher and Andy Langley</i>	14.30
All the Colours of the Rainbow: An Archaeological Exploration of Mesolithic Britain through the use of Sight and Colour	<i>Mai Walker</i>	14.40
Archaeology Stinks! Can we find Smell in Archaeology?	<i>Rose Malik</i>	14.50
Recording Archaeological Senses in Subterranean Environments: A methodological and technical approach	<i>Konstantinos Trimmis</i>	15.00
“But that’s how my grandma used to make it!” Using Cheese-making to start Dialogue on the Relationship between Theory and Science	<i>Penny Bickle</i>	15.10
What Did Cheddar Man Look Like and Why Does it Matter?	<i>Tom Booth</i>	15.20
Reinterpreting Upper Palaeolithic Burials in Light of Recent Genetic Evidence	<i>Sophy Charlton</i>	15.30
The ‘Toolbox’ Paradigm	<i>Johnnie Gallacher</i>	15.40
Discussion		15.50
BREAK		16.00
Genetic Relatedness and Societal Groups: Ancient DNA Analysis of Anglo-Saxons at Barrington A (Edix Hill) Cambridgeshire	<i>Jessica Bates</i>	16.20
Approaching Hominin Healthcare	<i>Andy Needham</i>	16.30
The Mesolithic Body: Articulating Science and Theory	<i>Amy Gray Jones</i>	16.40
The Power of Plants: Using Palaeo-ecology to Rethink Human-Environment Relationships	<i>Barry Taylor</i>	16.50
Curious Case of Scottish Crannogology, or, Why the Relationship between Archaeological Interpretation and Technological Advances is (Co-)predicated by the Archaeological Record Itself	<i>Piotr Jacobsson</i>	17.00
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)	<i>Becky Knight</i>	17.10
Integrating to Disintegrate: Understanding the Palimpsests, Place and Community at Flixton Island 2 (POSTGLACIAL Part II)	<i>Charlotte Rowley</i>	17.20
Discussion		17.30
CLOSE		17.45

#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 which 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 collaborative research.

Keywords: borders, conflict, landscape, liminal, practice

Introduction		14.30
Illuminating Lowland Iron Age Border Settlement in North-West England: The Poulton Research Project	<i>Kevin Cootes</i>	14.35
A Landscape Full of Time: A Long-Term Approach for the Study of Central Calchaquí Valley (Northwestern Argentina)	<i>S. Barbich, M. Sprovieri, and S. Cohen</i>	14.55
Hydraulic Borders? Water and Offa's Dyke	<i>Howard Williams</i>	15.15
Discussion		15.35
BREAK		15.45
Out of Context? Finds from the Calais 'Jungle'	<i>Louise Fowler</i>	16.15
Do You See What I See? Culture, Conflict and Communication across Borders	<i>Melanie Roxby-Mackey</i>	16.35
Discussion	<i>Paul Belford</i>	16.55
CLOSE		17.30

#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

Introduction		14.30
Do Landscapes Move?	<i>Jan Kolen</i>	14.35
Changing Narratives of Power: the Impact of Designed landscapes in the Late Iron Age and Post-Medieval periods	<i>Krystyna Truscoe</i>	14.55
Landscapes of Mobility and Freedom. Marronage and the making of the New World	<i>Johana Caterina Mantilla Oliveros</i>	15.15
Egyptians, Persians, Greeks, Romans, Arabs: thousands of years of landscape transformation in the Nile Delta	<i>Israel Hinojosa-Balino</i>	15.35
Discussion		15.55
BREAK		16.05
Pretoria, ‘Writing Table’ of the Apartheids-Regime: An Urban Terrorscape?	<i>David Koren</i>	16.30
Designing Space in Place: The Basilica of Sainte-Marie-Madeleine in Vézelay	<i>Thomas Meier</i>	16.50
The Dramatized Landscape: Ritual performances and Topoanalysis of a Minoan peak sanctuary in Crete	<i>Maria Chountasi</i>	17.10
Indigenous Landscape Transformations on the First Colonized Region in the Caribbean	<i>Eduardo Herrera Malatesta</i>	17.30
Discussion		17.50
CLOSE		18.00

#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

Introduction		14.00
Ancient DNA and the Beaker Phenomenon: Social Implications of the New Genetic Data	<i>Ian Armit</i>	14.05
Migrations in the Viking Age: The Formation of Iceland	<i>Rachel Cartwright</i>	14.30
Signing the Other: La Tène and non-La Tène on the Gundestrup Cauldron	<i>Timothy Taylor</i>	14.55
Migrating West: The Anglo-Saxon Archetype	<i>Brooke Creager</i>	15.20
BREAK		15.45
Interpreting Migration in the Context of Pan-Eurasian Gene Flow and Local Social Process in Late Prehistoric Eurasia	<i>Bryan Hanks</i>	16.15
A Model for Long-Distance Interactions between Western and Eastern Eurasia in the Iron Age	<i>Peter S. Wells</i>	16.40
Discussion		17.05
CLOSE		17.20

#tag505

Types and Typelessness: (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.

Introduction: Types and Typelessness	<i>Mark Haughton, Kevin Kay, and Marianne Hem Eriksen</i>	14.30
A Typology of Bodies?	<i>Sian Mui</i>	14.45
Classifying the Scottish Bronze Age Food Vessel Corpus - a New Materialist Perspective	<i>Marta Innes</i>	15.00
The Content of the Form: Working from Infinite Variation in Depositional Practice at Çatalhöyük	<i>Kevin Kay</i>	15.15
Citation and 'Loose' Types: Approaching the Burials of the Irish Earlier Bronze Age	<i>Mark Haughton</i>	15.30
Discussion		15.45
BREAK		16.00
Bulk	<i>Laurence Ferland</i>	16.30
Names-in-Motion: Thinking through Difference with Affect Theory	<i>Yvonne Victoria O'Dell</i>	16.45
Discussion	<i>Marianne Hem Eriksen</i>	17.00
CLOSE		17.30

#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

Twitter paper: When Archaeological Expertise is Not Enough: Finding (and Losing) Vision in the Gaps between Disciplines	<i>Anthony Masinton</i>	14.00
Introduction		14.30
Understanding the Iron Age. Public Perceptions, Educational Engagement, and ‘Expert’ Interpretation at Open-Air Heritage Venues in Britain	<i>Richard Hingley and Kate Sharpe</i>	14.35
“If you can’t blind them with science.....” Misquote from W. C. Fields	<i>David Paul Taylor</i>	14.45
Expertise in a Digital Age	<i>Lorna-Jane Richardson</i>	14.55
Expertise is Not a Thing you Have, it’s a Thing you Do	<i>James Dixon</i>	15.05
Bridging the Gap: Using Academic Backgrounds in Prehistory to Inform and Consult on Planning Process in the Field	<i>Sam Griffiths</i>	15.15
Discussion		15.25
BREAK		15.50
Critical Heritage Theory: Too Critical, Too Theoretical?	<i>Alison Edwards</i>	16.20
Archaeological Expertise in Non-Archaeological Industries	<i>Camilla Moore</i>	16.30
Commercial Archaeology but not an Archaeologist	<i>Catriona Cooper</i>	16.40
1.4m people can’t be wrong	<i>Lara Band</i>	16.50
Discussion		17.00
CLOSE		17.30

Building/Room	Monday pm from 13.00	Tuesday am from 09.00	Tuesday pm from 14.00	Wednesday am from 09.30	Wednesday pm from 14.00/14.30
Binks First Floor CBK107	#tag102 Relational Approaches to Past H-G Worlds	#tag201 Burials, Bones & Behaviour	#tag301 Death & Archaeologists	#tag401 Curating the Dead	#tag501 Integrating Theory & Science in Archaeology
Binks First Floor CBK106	#tag103 LOREM IPSUM	Breakout/Quiet Space	#tag302 Comics, Community & the Past	Breakout/Quiet Space	Breakout/Quiet Space
Binks Ground Floor CBK013	#tag104 Being an Archaeologist & the Archaeologist as a Being	#tag202 Archaeological Movements in Theory & Practice	#tag303 Beasts, Birds & Other Fauna	Breakout/Quiet Space	#tag502 Crossing Borders
Binks Ground Floor CBK011	#tag105 Practising Creativity	#tag203 Haunt This Place	#tag304 Archaeology for Change	#tag402 Flat Ontologies or a Disney Approach?	#tag503 The Creation, Contestation & Transformation of Landscape
Beswick CBE001	#tag106 Rethinking Transitions	#tag204 'In the Mix'	#tag305 Steaming Plant or Steam Punk?	#tag403 Theorising Archaeologies of Religion	#tag504 Developing Models of Long- Distance Interaction
Beswick CBE013	#tag107 (Not) the Final Frontier	#tag205 Queer Frontier	#tag306 Location, Location, Location	#tag404 Fighting for our Finds	#tag505 Types & Typlessness
Beswick CBE017	#tag108 Feminist Archaeologies	#tag206 Opening Pandora's Box	#tag307 Creative Frontiers	#tag405 Public Heritage	#tag506 "Britain has had enough of experts"
Binks Second Floor CBK232 & Mezzanine	Breakout/Quiet Spaces	Breakout/Quiet Spaces	Breakout/Quiet Spaces	Breakout/Quiet Spaces	Breakout/Quiet Spaces
Digital Session	#tag101 #SilentNightScience				