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Abstract Book

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Histories for Prehistory: Narrative, Scale and the Particular

Room 2.01

Organisers: Bisserka Gaydarska (University of Durham) and Alasdair Whittle (Cardiff University)

Formal chronological modelling of radiocarbon dates in a Bayesian statistical framework has produced a series of much more precise chronologies for prehistory, as seen for instance in *Gathering Time*, the ERC-funded *The Times of Their Lives* (2012–17), and other projects. We think that the implications of this new-found ability to measure time much more precisely are profound, and should encourage ‘prehistorians’ to think in much more specific terms about the sequences of the past, and to realign their practices more closely with history. Absolute distinctions between ‘prehistory’ and history, formerly rooted in the deciding card of written records, can be challenged. Both ‘prehistory’ and history share an interest in the creation of narratives, at multiple scales, and concerns with the nature and quality of sources. Following the American historian John Lewis Gaddis in *The Landscape of History*, historians can be seen to work with particular generalisations embedded within narratives, rather than embed narratives within generalisations like social scientists. Contrast that with the recurrent practice in prehistory of starting with some form of general model, often generated in the first place in other disciplines such as social theory and anthropology, which is then applied in a soft or fuzzy chronological framework. There is the opportunity now, however, with better control of time, to shift to much more particularising approaches.

All this raises much to debate. There are many questions about narrative, sources, choices and combinations of scale, and what a particularising approach to ‘prehistory’ could look like after another generation of research. There are the rival claims of ‘the ontological turn’ for a more dispersed agency. Papers are invited across all these and related themes.

Alasdair Whittle (Cardiff University): Introduction

I introduce the themes and problems of this session. I want to focus on the possibilities for a historical turn in archaeology in general, starting with the potential to take the pre- out of prehistory through the construction of much more detailed and precise chronological sequences, and based on those, the creation of more particular narratives. I follow the historian John Lewis Gaddis in seeing historical narrative as particularising rather than generalising, and advocate this as the most fruitful future direction for the discipline of archaeology as a whole. I will look very briefly at the historiography of relevant past efforts, and I will refer to the recent project, *The Times of Their Lives* (2012–2017), to indicate relevant case studies.

Stella Souvatzi (Hellenic Open University): Prehistory as History: Problematizing historical units and scales of analysis

My main concern in this paper is to connect an exploration of history in archaeology with a more general discussion about building and evaluating archaeological theories and analytical frames for a historical outlook on prehistoric societies. Most of all I wish to stress the necessity for a multi-scalar approach that will allow for the interplay between the macro- and micro-level, examine relations and past events at different scales and their inter-linkages, and explore the (inter)relationship of different units of analysis. Archaeology is in a unique position to add a historical perspective to the entire human past, inviting interdisciplinary dialogue. However, our increasing capacity as archaeologists to measure and theorise time continues to surpass by far our capacity to problematize historical process(es) and to translate the archaeological record into historical evidence. A multi-

scalar approach can be key to moving forward, as well as providing a unifying framework for the various bodies of historically oriented archaeological work. After all, we as 'prehistorians' should be at the forefront of the recent interdisciplinary efforts to demolish the divide between prehistory and history and the conflation of prehistoric with ahistoric, and to instigate the acceptance of prehistory into full history.

Oliver Harris (University of Leicester): *Intensive Scales and Virtual Archaeology*

Archaeology has long made a virtue of its capacity to operate at multiple scales, studying everything from the digging of an individual pit through to epochs of human evolution. Our ability to write newly specific narratives about particular sequences of history, through the application of Bayesian modelling, both enhances and challenges how we work at these different levels. In this paper I want to explore how the construction of more detailed narratives might be enhanced through combination with particular theories within the 'ontological turn'. These offer, I would argue, equally significant challenges to how we think about the interactions of historical scale in archaeology (cf. Harris 2017). Rather than 'rival claims', to quote the session abstract, I will suggest that there is nothing *necessarily* incompatible about these approaches. Just as multiple series of Bayesian analyses both create newly detailed histories *and* allow us to build up larger scale narratives (e.g. Whittle *et al.* 2011), so rethinking the ontological foundations of what we mean by scale can open up new ways of thinking about the particular, as well as the general.

Alex Bayliss (University of Stirling and Historic England): *On Intensity*

On the heels of timing and tempo comes intensity. Ordering the beads on the string, and measuring the gaps between them, goes some way towards framing our narratives; but to really configure the plot we also need to understand the scale of past activities, and how these changed through time and space. Using examples ranging from Anglo-Saxon England to Neolithic Hungary, I consider how measuring changes in the scale of past activity at a generational or even decadal timescale can help us to distil causality from happenstance, and reveal the choices of people in the past.

Kevin Kay (University of Cambridge): *A Path Toward Reconciliation? Biographies, between scales, assemble history*

Interest in biographical approaches in archaeology has waxed and waned repeatedly for several decades, with an uptick in interest over the past three years (e.g. Joyce & Gillespie 2015). The difference this time around is the well-developed understanding of relationality in theory today, which refigures what a biography is. Rather than treating objects, structures, or bodies as self-evident entities, today we are able to ask more clearly what, exactly, we are tracing diachronically through the thick mesh of past worlds, and how we are best to do that.

Drawing on research into depositional sequences in Çatalhöyük houses, I argue that refiguring the concept of biography in an inter-scalar, relational perspective provides an opportunity to bring together particularising approaches to history with approaches centred on the past's meshwork of relationships. In particular I ask how types of biographies come to be (cf. Fowler 2016). By seeing lives (broadly defined) as virtually open-ended, but actually channelled along certain paths by participatory relationships between parts and emergent wholes (DeLanda 2006), we can understand biographies as centres of reconciliation among converging and conflicting social phenomena, with structured yet eventful histories as the outcome. Working biographically in this way, and empowered by high-resolution archaeological information, we become better equipped to follow the meaningful regularities and disruptions that constituted the times of past lives.

Timothy Taylor (Universität Wien), C. Dworksy, J-N. Haas, K. Kowarik, J. Leskovar, J. Maurer, H. Pohl and C. Ries: *Nature vs Culture in Transdisciplinary Lake Village Research: Theoretical challenges*

Current work on the Austrian pre-Alpine lakes aimed at enhancing understanding of spatial and temporal dimensions of the Mondsee Culture involves a series of complex theoretical and methodological challenges, especially in relation to causation and explanation of human action. These themes are philosophically complex in themselves (*pace* Collingwood and von Wright) without the addition of the kinds of filters and differences that typically operate on data capture within transdisciplinary prehistoric research. This paper reports on a series of interlinked projects which jointly involve dry-land and underwater remote sensing and archaeological excavation and on- and off-site coring and pollen/NPP analysis both on land and in lake sediments. These are generating rich data sets the chronological resolution (precision, accuracy, interval, etc.) of which nevertheless varies greatly and makes assessment of the distinction between anthropogenic impact on environment(s) and responses to natural change within environments hard to judge. We suggest that the classic distinction of nature and culture, and its embedding into conventional disciplinary terminologies (e.g. archaeology or palynology), while apparently analytical, often in fact pre-interprets different causalities. The distinction thus requires, at the very least, critique and redefinition.

Representation and Conflict: Reconciling the Philosophy and Practice of Heritage Values *Room 2.03*

Organisers: Linda Monckton (Historic England) and David McOmish (Historic England)

Values associated with heritage are multiple at any given moment. This challenge for heritage professions is made a moving target as values also change over time. Critical heritage discourse has long debated the values-based agenda, and acknowledged the impact of many factors including age, ethnicity, experience and environment. Its' inevitable conclusions – questioning the principle of universal values, and the potentiality for conflicting perspectives – are well known, but still far from resolved in practice. These studies go hand in hand with those on diverse society. Meanwhile the language to describe society has moved from multiculturalism towards integration. Alongside the theory and politics sits practical heritage management and conservation practice, requiring real decisions based on interpretation at every level.

Four factors relevant to the debate are: (1) the presence of multiple values and its complexity in a post-modern society is indisputable; responding to values as they shift in four dimensions is a major challenge. (2) As all heritage is someone's heritage, it potentially excludes someone else, leading to contested values. (3) Government advocates the transformative qualities of culture, heritage, and the arts, particularly in addressing inequalities (especially social and health related). (4) There is a risk of disinheritance from heritage creation and given its relationship to belonging and identity (and associated perceived links to social cohesion) addressing this remains a priority.

This session will explore how these four factors relate in an attempt to have an inclusive debate on the relationship between theory and practice. Under-pinned by the current agenda (cultural and political) of the accessibility of heritage in all its forms, it will use a combination of case studies and theoretical work to explore the issues, consider the potential of heritage to address social inequalities, and speculate on what this means for organisations that 'decide' (or advise on) heritage.

Linda Monckton (Historic England): *Heritage Values, Where are we Now? An institutional perspective*

This paper will briefly introduce the session and set out the context at Historic England that means this debate is warranted. It will do this with reference to project work with both a conscious and sub-conscious relationship

with contested and multiple values. It will introduce the structure of the session covering the areas of language, identity, inequality, social values and policy application.

Neil Redfern (Historic England): *EVERYTHING IS AWESOME: How the LEGO movie helps me reconcile heritage practice, philosophy and theory*

Ever wondered what the LEGO Movie and Heritage Management have in common?

Are you Emmet Brickowski or a Master Builder? Can you survive in a world of multiple values and contested heritage? Or are you one for the rule book and the comfort zone of working within a clear authorised heritage?

Exploring the language of heritage management, I will consider how we have given ourselves a philosophical straightjacket based on preservation, protection and heritage audits. I will explore how we can challenge this approach and create a more dynamic and engaging vision of heritage management based on the understanding and creation of cultural value. I will actively embrace the creative qualities of culture and heritage and the conflicts and challenges it can bring. I will challenge why we try to seek the 'right' answer with our interventions/engagement when the 'best' may actually be the best outcome.

To help me navigate these issues, I have created my own sort of theory/philosophy drawn from the LEGO movie. Through it I will show how theory and the philosophy behind what we do can actually help us map a route through these complex issues and leave a more lasting legacy from our interventions.

Chris Gosden (Oxford University) and Chris Green (Oxford University): *Using Archaeology to Understand Inequality in England Over the Last Millennium*

Inequality is one of Britain's most serious and pressing problems. The long history of inequality is poorly understood and archaeology can throw light on the changing nature of social difference over the long term. In this paper we will sketch out an approach to inequality in England since the Domesday Book (AD 1086). We will start by examining how to think about inequality in a cultural manner which will have empirical consequences. The research will use three broad datasets: 1) Historic Landscape Characterization data together with that on buildings to look both at the enclosure of the landscape and patterns of investment in it, which influenced who had access to land and under what circumstances; 2) differential access to artefacts using the Portable Antiquities Scheme information; and 3) biological measures of health and well-being, including height, skeletal evidence of work and trauma, as well as information from tooth plaque on disease and diet. Using these sets of information we will start to contrast feudal and capitalist modes of inequality, throwing new light on each. We shall argue that existing 'heritage' datasets can be used to inform on historical issues of considerable current interest – in this case concerning social tension and conflict around class, gender, and other modes of social distinction.

Rebecca Lowe (Durham University): *Negotiating Working-Class Values in the UK Heritage Sector*

Heritage is a cultural construct embedded in the power relationships that structure our society. As a result, working-class values are often disregarded and simplified in heritage and museum narratives. Proponents of community-driven heritage initiatives believe that they can offer a heritage that runs counter to the hegemonic, therefore supporting the survival of working-class culture. This paper uses coalmining heritage to challenge this idea. It critiques the theory that 'giving' agency to stakeholders in working-class heritage is inherently good, and critiques attempts by past UK governments to engage working-class communities with their heritage. It argues that both serve only to further marginalise coalmining communities, and risk disinheriting the working-class from their heritage. This paper uses interview data with working-class activists of the 1984/5 Miners' Strike and

heritage professionals within the industrial museums sector. It argues that the heritage sector requires a new dialogic approach to fully integrate the working-class experience and values into the dominant narratives. A new approach can be used to oppose the demonization and marginalisation of the working-classes that is inherent in the UK's consciousness today.

Emma Login (Historic England): *From Grateful Memories to Eloquent Witnesses; War memorials in the heritage process*

As part of the commemorations for the centenary of the First World War, Historic England is working with partners across the UK to repair and protect the nation's First World War memorials. The programme has facilitated much needed repair work to memorials, many of which are now almost 100 years old, and afforded them protection through the planning process. Yet, by carrying out the programme, Historic England is inscribing distinct values on these objects by emphasising their role as 'eloquent witnesses to the tragic impact of world events on local communities during the First World War.' However, for many, war memorials are still viewed as active objects of remembrance: ones which are available for both physical and symbolic appropriation as their meaning shifts. Drawing on a series of case studies and on personal experiences, this paper will examine the tensions which can exist between war memorials as historical witnesses and active sites of memory.

Natalija Ćosić (Central Institute for Conservation in Belgrade) and Monika Milosavljević (University of Belgrade): *Contested Heritage of Srebrenica*

Archaeology is commonly used to depict, reflect, and justify the social values of communities that undertake it, often providing historical legitimacy for collective memory. But what happens to values and memory when we step into the field of post-war contexts charged with unresolved political and historical issues? As Aleida Assmann states, memory is never just individualistic, it is inevitably connected to the memory of *Others*. Thus, if memory and heritage have critical role in the process of shaping how we should perceive present and future, we have to ask ourselves whose past is being (re)produced?

Jonathan Last (Historic England): *From Place to Landscape in Heritage Discourse*

Much recent and extremely welcome work on minority heritage has emphasised issues of identity associated with particular historic places. However, as the session abstract indicates, linking heritage to identity can lead to exclusion and contested values. This paper argues for a complementary approach to shared heritage that lays greater emphasis on larger scales of space and time. Proceeding from a critique of some of the terms used in heritage discourse, especially the identity-laden concept of 'place', and of the emphasis on relatively recent history, I suggest we also need to attend to ideas of 'landscape' and 'deep time', which foreground archaeological narratives and can be presented more accessibly, in terms of environmental and social issues that are common to us all.

John Carman (University of Birmingham): *Theorising Value: Not for the faint-hearted!*

Statements about the values of heritage abound: in terms of lists of what they are; of how values can be measured; of their nature (e.g. 'multiple', 'contested'); how they can be used; etc. Many are discipline-specific (e.g. statements about the economic value of heritage), others simplistic (e.g. reducing heritage values to those of tourism), others simply arcane. The professional 'values-based' approach to management of heritage draws upon much of this literature and discussion, at the service of the work of official agencies. In doing so it reflects agendas set outside the realm where heritage operates – which is in reflecting and constructing how individuals and communities identify their own sense of identity. The 'values-based' approach makes multiple assumptions about the nature of heritage, about who can make claims upon it, and at whose service it exists.

Drawing upon 25 years of engagement with trying to understand heritage as a phenomenon and the values it holds, represents, or are ascribed to it, this paper will outline the dangers of attempting to theorise heritage and heritage value within a framework of official policy. It is an area fraught with problems and difficulties that can undermine the very reason for attempting to theorise value in the first instance. It is definitely NOT for the faint of heart!

The Archaeology of Forgetting

Room 0.31

Organisers: Sophie Moore (Brown University) and Miriam Rothenberg (Brown University)

As time passes, we forget. In the ongoing conversation about memory and archaeology, this session frames forgetting as a productive and selective process. The act of forgetting, deliberate or otherwise, shapes which ideas persist in communities of practice. Archaeology is a discipline built around absences; we piece together our truths from a highly fragmentary material record. The concept of forgetting, analogous to that of destruction of the material record, can be constructed as both inadvertent decay and deliberate omission. Pulling apart those two types of forgetting in past and contemporary societies is a key aim of this session.

Archaeology tends to be concerned with what remains: we are afraid of losing things or allowing traces of the past to slip through the cracks. However, this is a perspective not necessarily shared with our subjects of study. Following recent ontological approaches to the past which emphasise the potential radical differences between different ways of living, we seek papers which address material absences that might be interpreted as omissions. We are interested in critically appraising whether we can identify moments of forgetting as deliberate or otherwise, and whether such omissions are archaeologically visible in prehistoric, historic, and contemporary societies. Paper submissions are encouraged to deal with topics as broad as the role of the state in forgetting, transgenerational memory and different scales of memory/forgetting, the difference between memory and knowledge of the past, and the knotty problem of how to discuss material culture which is absent from the archaeological record.

Sophie Moore (Brown University) and Miriam Rothenberg (Brown University): *Tracing Forgetful Practices: An introduction to the archaeology of forgetting*

The papers in this session fall into two main categories: archaeologists forget, and the politics of forgetting. In our introductory paper we wish to cover a third angle of the archaeology of forgetting: namely, forgetting as a productive process. In the first half of this paper we will address the role forgetting plays in constructing appropriate actions around mourning and burial. Mortuary actions exist within a heightened moment in the life course, in which remembering and forgetting play a significant role. We will explore whether actions that encourage forgetting can be identified in the archaeological record. Following this, we will look at some of the ways in which societies selectively remember and forget aspects of the past when recovering from trauma, and in how the material record manifests the creation of a post-trauma cultural identity.

We address these themes with two central case studies of Roman and Islamic cemeteries at Çatalhöyük, and the post-volcanic eruption landscapes of contemporary Montserrat. These two disparate examples draw together to illuminate which aspects of individual and societal forgetting are visible at different scales of analysis, from the personal and immediate choices of what to put in a grave, to the shifting landscape use of an island community across generations.

Katharina Zinn (University of Wales Trinity Saint David): *Narratives Against Forgetting: The archaeology of unloved objects*

While dealing with and curating archaeological objects with absent provenances and missing archaeological evidence deposited in a small communal museum in South Wales, it became more and more obvious that misplaced objects are in bigger danger of being forgotten. This paper describes the project and processes involving the literal and cultural (re-)discovery of forgotten ancient Egyptian artefacts in Cyfarthfa Castle Museum and Art Gallery in Merthyr Tydfil, Wales, led by the author. Most of the artefacts had once formed the private collection of Harry Hartley Southey (1871-1917), son of a local newspaper magnate, and were bequeathed to the museum in the 1910s and 1920s. However, many of them spend the time forgotten and un-researched, undervalued, and in some cases uncared for until 2011.

The cultural (re-)discovery aims to bring these objects back to life by accepting the time they lay dormant, creating different simultaneous types of cultural representations via different media (academic outputs, exhibitions, story-telling, and a museum of lies collecting fictional stories inspired by the items) for different audiences. This whole project is focused on 'unpacking the collection', to trace the 'networks of material and social agency' (Byrne et al. 2011). In order to do that, participants are creating academic object biographies – making them available for Egyptologists – and telling stories around these artefacts which both satisfy the audience of the museum as well as other involved communities. This two-tier approach will connect these neglected objects with the identities of the several communities in which they are placed: the local community of Merthyr Tydfil in rural Wales – where the museum is situated and the collector originated from; students of UWTSU in Lampeter (about 75 miles to the West) who are becoming involved in primary research; and the community around Lampeter. Here, annual exhibitions have been held since 2011, curated by the author with the help of heritage students and programmes involving ancient Egypt. These are accompanied by workshops with local school children on art and afterlife as part of their curriculum as well as home-schooled children.

This shared cultural unearthing proves to be simultaneously a chance of secondary archaeology, an investigation into the selective processes of memory shaping, an exercise in establishing local identities, as well as an experiment in new methods of archaeological teaching. The not deliberate, though more pragmatic act of forgetting helped these objects to survive as recent cultural interests (creation of local, Welsh identity) and academic approaches (the material turn, New Materialism, social aspects of material culture) are beneficial towards these particular collections which combines objects which are not equally presentable as golden mummy masks but easy to relate to from a daily life perspective. Following our project, the perception of the objects evolved from the thought of 'what shall we do with these?' in the 1920s to being the public magnet in several communities of practice in the present. The radically different perception of them opened new chances to understand their archaeological primary life cycle. Their apparent absence and their omission in the last 100 years opened the way of a narrative which brings the objects back to life. Forgetting was necessary to remember.

Martyn Barber (Historic England): *A Few Things We've Forgotten about Stonehenge*

Some of the most persistent myths about Stonehenge emerged during the 20th century – and I'm talking here about the history rather than the prehistory of the monument and its setting. A lot has happened there since 1900 and it is extremely well documented in newspapers and magazines, correspondence, official files, archaeological archives, and reports. So why do recent accounts about some of the key events differ so markedly from the stories told in those contemporary records? In this paper, I want to focus on the events of just one year – 1901 – the year that saw the first act of 'restoration', the first 'scientific' excavation, the first time the monument was enclosed by a fence, the first time a charge was introduced for admission, and so on – in order to highlight what has been 'forgotten'; and why.

Rob Hedge (Worcestershire Archive and Archaeological Service): *Once, Twice, Three Times Forgotten: Material, myth, and memory in a Midlands city*

This paper explores the archaeology of forgetting through the lens of forgotten archaeology. Archaeological absences take three forms: evidence of absence, absence of evidence, and loss of evidence. Our narratives are shaped by each, but whilst we excel at the interpretation of absence, our blind spot is the omissions caused by our own intra- disciplinary forgetfulness.

Two hundred millennia ago, a beleaguered band of Neanderthal pioneers left their mark on a rise above the River Severn. Six thousand generations would pass before their kin passed this way once more, but over just six generations of collecting their significance to the city has waxed and waned.

Half a century ago, that city chose a bold new path, sweeping away buildings and lines of movement that had defined its heart for centuries. Residents continue to feel the loss keenly, but woven into their refusal to forget are memories that do not always tally with the archaeological record.

In this paper, narratives from the Middle Palaeolithic and the clearance of a Medieval street collide in contemporary encounters with pasts both boxed and spoken. They are woven together to examine the archaeological visibility of archaeologists' omissions, and the implications for an archaeology of forgetting.

Vesna Lukic (Bristol University) and Thomas Kador (UCL): *The Waster Memories of (Tsar) Nikolai II*

Between December 1939 and May 1940, a group of central European Jews, attempting to flee Nazi persecution, spent several months on board three ships on the Danube, mostly moored at Kladovo in Serbia. These ships – then owned by Yugoslav River Shipping – had a long and diverse history both before and after WWII and two of them have since been destroyed. However, in a stroke of irony, the third – Tsar Nikolai II – returned to Kladovo shipyard in 1993 where it is now decomposing.

This 'object' perfectly exemplifies the parallels between heritage and waste, as discussed by both Harrison and Hetherington. Moreover, while the existence of this ship and the failed escape journey it was part of have largely been forgotten – except among a small number of researchers and relatives of the refugees – its brief association with the Holocaust has led to all other aspects of its history being 'doubly forgotten', highlighting the paradox that our efforts towards preserving the 'object's' memory contribute to stripping away other aspects of its life.

Our presentation will consist of a brief extract from our documentary film and a discussion of how engaging with the ship's physical remains has made us confront the question of forgetting.

Agni Prijatelj (Durham University): *Cave Burials and the Politics of Social Remembering and Forgetting*

As part of lived-in landscapes, caves have always acted not only as natural, cultural, social, economic, and ritual places, but also as political locales. One of the most recent and contested examples of this phenomenon is the use of karstic shafts as sites of post-war executions between May 1945 and January 1946, in the aftermath of the Second World War, in Slovenia. The sites in question provide a starting point in a discussion of cave burials in relation to the power of defacement and the act of deliberately forgetting, and to the overall nature of social memory. More precisely, the tensions between social remembering and forgetting, as expressed through the materiality of cave burials and the social history of particular cave sites; specific instances when cave burials have been employed as mechanisms of defacement; and diverse social and power relations, implied through the relationships between contemporary burials at nearby cave and open-air sites, are all examined. Rather than merely discussing them within established narratives on the ritual use of caves, this paper reframes the discourse on cave burials within the context of social memory, politics, and place-power.

Nicolas Zorzin (National Cheng Kung University): *Alternating Cycles of the Politics of Forgetting and Remembering the Past in Taiwan*

In modern Taiwan, a network of museums, cultural, creative and historical parks, archaeological sites, architectural landmarks, and places of remembrance testify a series of colonial projects and conflicting political agendas which have followed each other or overlapped in the course of the last century.

Four main phases can be identified in the implementation of these specific agendas aimed at the construction, annihilation or reconfiguration of the Taiwanese identity: 1) 1895-1945: Japanization and De-Sinicisation (of the Qing Dynasty heritage); 2) 1945-today: De-Japanization, De-Taiwanization and Sinicisation (notably through a Ming architectural revival); 3) 1987-today: 'Indigenisation' aimed at independence; 4) 1960s-today: Cementing over the island but with a recent rehabilitation of heritage through its commodification, as an ideology of forgetting and *kawaii-zing* (かわいい) all of which challenge pasts. Today, these four phases aim to simultaneously remember and forget certain pasts, and can all be observed to differing extent in the heritage landscape of the island.

The aim of this paper is to deconstruct these different phases and propose some case-studies to facilitate the understanding of these complex multi-layered sequences. However, I would like to emphasize the last phase of these processes: i.e. the one embracing the neoliberal paradigm, as a self-proclaimed apolitical and development-centred ideology, claiming serving heritage, while mostly emptying this heritage of any meaning.

My general perspective on the Taiwan case is that the current visible version of heritage and its legislation offers a selective view of the past, largely dispossessing communities (mostly Aboriginal) of their symbolic heritage, destroying archaeological sites, and threatening their identities in the long term.

Archaeology in Poetry, Poetry in Archaeology

Room 0.36

Organisers: James Whitley (Cardiff University) and Josh Robinson (Cardiff University)

Time, and particularly the problem of the recoverability of the past in the present, has been a major theme in poetry, at least since the emergence of romanticism. In *Four Quartets*, T.S Eliot explores the possibility of seeing 'time past' through the experience of particular places. George Seferis's *The King of Asine* focuses more concretely on the present-day remains of the least famous of Homer's cities, Asine in the Argolid. Anne Carson's work is replete with fragments from different times which are brought together and reordered, without fusing into a timeless whole.

Often it is poetry, whether that of Hölderlin or of Pindar, that provides the lens through which the remains of the past (in Heidegger's case the sanctuary of Olympia) can be re-experienced. In some cases, the gap between time past and time present is emphasised – the past is irrecoverable and can only be experienced poetically. A radically different approach has been taken by J.H. Prynne, perhaps the most 'difficult' of contemporary poets writing in English, who has explored the concepts that archaeologists (ranging from Gordon Childe, to James B. Griffin and Richard Bradley) use in their interpretations of the past.

This session seeks to explore the potential of these links. What are the resources and limitations of the attempt to re-experience the past 'poetically'? What does it mean for archaeological practices and concepts to be explored in poetry and criticism? How might archaeology best learn from and draw on the resources of poetry? What can be learned from comparative reflection on the processes and procedures of the poet, the

archaeologist, and the literary critic? How do poetry and archaeology represent conflicting or complementary responses to the phenomenon of the fragment?

This session will explore the ways in which poetry and archaeology can, perhaps together, explore the relationship between time present and time past.

Anastasia Stelse (University of Southern Mississippi): *The Poet as Archaeologist, The Archaeologist as Poet*

As a practicing poet and literary scholar with a bachelor's degree in archaeology, I often write through a metaphor of excavation. Poets and archaeologists work with similar tools, skills, and reach toward similar ends – discovery contributing to an understanding of humanity across time and place. Through this lens, I will explore poetry's attempt to translate human experience and the past by interpreting fragments and arranging them in ways that both value and inhibit knowledge. I will give a brief historical overview of the fragment as a tool in poetry and how it has changed from the Romantic period through today, and will discuss challenges with reconstructing the past in the present in both poetry and archaeology. I will discuss the resources and limitations of the attempt to re-experience the past 'poetically' from my experience as a poet and scholar by looking at the work of poets such as Seamus Heaney and Joy Harjo, and will tie this into an exploration of how poetry can influence archaeological practice. I will argue that through collaboration, the poet and the archaeologist may be able to work towards an understanding of the past that moves closer than either field can offer on its own.

James Whitley (Cardiff University): *In Cimmerian Darkness: An archaeological reading of J.H. Prynne*

J.H. Prynne is well known for his sometimes oblique references to general issues in archaeology. 'A Note on Metal' contains some very specific references to both Childe and J.B. Griffin, and can be interpreted as a stand-alone example of archaeological theory as well as being a poem. This paper, however, explores one of his earlier poems where there is no apparent reference to anything archaeological: 'In Cimmerian Darkness'. If the poem is 'about' anything (a general difficulty with any poem by Prynne) it is about astronomy. This paper argues that it also references, through its title, a variety of archaeological issues. The reference here is to something specific to be found in the Fitzwilliam museum in Cambridge (the Brough stone from Westmoreland). In this way, this poem too is saying something about the relationship between 'time present and time past'. It is perhaps an illustration that, in poetry, time is not linear (like a string) but somehow crumpled up – points in time, in different periods, intersect. This paper will try to explore the implications of this for archaeological interpretation in general.

Mark Haughton (Cambridge University) and Susie Hill (Cambridge University): *Burial and Poetry: Exploring the limits of a metaphor*

Both burials and poems are sites of careful crafting which remain richly expressive and emotive long after their compositional moment has passed. Archaeologists often speak of 'reading' burials and Martin Carver, in his contribution to *Treasure in the Medieval West* (2000), has argued that burials *are* poetry. Nevertheless, the 'language' in which they are 'written' is remote and ambiguous. This paper explores the uses and limits of thinking of burials as poetry, and of the act of interpreting them as a kind of literary analysis, and asks how the metaphor might be deployed to offer insights into the distant past and archaeology's methodological present.

We draw on the literary critical concept of 'close reading' to investigate the poetry of burials at different levels. The excavation report, a document normally shrouded in scientific language, forms a departure point as we move from attempts to read modern burial descriptions as poetry to discussions of how far we can 'translate' the burial into poetry that is readable on literary terms. A case study from the Early Bronze Age of Scotland

provides the background to our argument that apparently inarticulate graves offer fertile ground for different sorts of 'reading'.

Josh Robinson (Cardiff University): *Excavating Poetry's Truth-Content*

This paper offers a speculative reflection on archaeological metaphors within poetics and the criticism and theory of poetry. Attending to different approaches to the historicity of poems, it seeks to examine and unpick some of the implications of archaeological metaphors for literary criticism and theory. Focusing in particular on the (related but distinct) histories of words and of concepts within both poetry and criticism and theory, I seek to make explicit some of the currently obscured and under-theorized implicit disciplinary assumptions about poetry and its historicity that predominate within literary studies, and to suggest ways in which the study of poetry might learn from other disciplines in order more persuasively to account for its own specificity. In this respect, I would be particularly grateful for the collaborative and comparative feedback of archaeological theorists in order further to develop this work.

Luke McMullan (New York University): *At the Traverse of the Wall: Archaeological transformations in Thomas Percy and David Jones*

By comparing the uses of archaeology in [1] Thomas Percy's *Reliques of Ancient English Poetry* (1765) and [2] David Jones's *Anathemata* (1952), this paper will offer examples of the particular modes in which archaeology is permitted to enter and transform poetic texts under different cultural conditions and generic expectations. The hybrid genre of philological poetry, which is applicable to both texts, enables an account of negotiations between poetry, philology, and archaeology across time periods and institutional contexts.

The historical study of philological poetry is intrinsically multi-temporal and alert to the archaeological layering of textual objects. Between the periods of the two texts in question here, the concept of *archaeology* moves from a general sense roughly correspondent to 'all history' towards the specialist recovery and study of ancient monuments and artefacts. This paper is less interested in interpreting the content of particular archaeological moments in the two works than it is in how their different conditions enable and inflect those moments formally, paratextually, and in terms of the selection of specific material for inclusion, and how these processes are affected by changing notions of archaeological knowledge.

Steven Hitchins: *Canalchemy: A collaborative walking performance series along the Glamorganshire Canal*

'Canalchemy' is a participatory performance poetry project taking place over the course of 2017 through various collaborative multimedia site-specific performances at different locations along the route of the deleted Glamorganshire canal, beginning at the ruined blast furnace of Cyfarthfa ironworks near Merthyr Tydfil on spring equinox and ending on winter solstice at Sea Lock in Cardiff Bay where the canal entered the sea. The project alloys the temporal constraints of the astrological year to the invisible outline of the lost waterway as a structural spine, to provide a mobile space in which to trace the scars of communities in the sacrifice zones of the South Wales coalfield, where metallurgical and mineral alchemy was exploited on an industrial scale. In this paper, I will present a selection of video documentation of the performances and discuss the project's stochastic and plurivocal approaches in its use of collage poetics, participatory performance and multimedia documentation. Examples can be found at: <https://stevenhitchins.wixsite.com/canalchemy>

Erin Kavanagh (University of Wales Trinity St. David): *Mind the Gap: Poetry as a chronometer*

'Time present and time past
Are both perhaps present in time future
And time future contained in time past' (Eliot 1941)

Archaeology is fluent in smoothing out this paradox, yet sometimes incomplete spaces emerge due to the large expanse of periods or geography in question. These voids of information create a narrative incoherency which prevents the findings from being publishable and impedes public understanding.

This paper demonstrates how poetry can come forward to mind that gap. Where geoscience stops on the edge of empiricism, where art and storytelling tend to lapse into fancy and early literature becomes elusive, poetry can sail with confidence.

'The intensities of poetic encounter, of imagination and deep insight...carry with them all the fierce contradiction of what human language is and does.' (Prynne 2008)

Put to work in this way as archaeological method, poetry can curate what David Jones' (1952) calls 'mixed data', employing language as its trowel.

Martin Locock (University of Wales Trinity St. David): *Scribe and Scripture: Poets' experience of a sacred Medieval landscape*

The Cistercian Abbey of Strata Florida occupied a remote and topographically distinctive landscape on the west edge of the Cambrian Mountains in mid Wales. Interpreting the design of the monastic precinct and its environs has required an appreciation of the physical, spiritual, and practical geography of the space, within which water is both resource and symbol.

Many 20th century Welsh writers have documented visits to the remaining ruins of the abbey through poetry, including Hedd Wyn, John Ormond, Harri Webb, Gillian Clarke, R.S. Thomas, Moelwyn Merchant, Ruth Bidgood, and Gwyneth Lewis. Some have a deep understanding of the historical and theological significance of the site, its association with the Medieval court poet Dafydd ap Gwilym, and the archaeology of the monastery; others responded instinctively to the sensation of being in, and moving through, a natural and cultural space.

This paper explores whether such accounts can provide surrogates for the experience of previous actor, and whether archaeologists may benefit from incorporating awareness of their own sensory responses in their attempts to interpret the past. I will reflect on my own practice as a poet and archaeologist with specific reference to the writing of my Strata Florida poem 'Scribe and Scripture'.

Arete Katsigianni (National and Kapodistrian University of Athens): *Iconography, Hybrid Art and Self-Portrait in H.D.'s Helen in Egypt*

H.D.'s *Helen in Egypt* emerges as a combination of 'picture writing' and text (Simpson 67). Through the figure of the mythological Helen of Sparta as her 'alter ego' and by breaking any spatiotemporal boundaries, H.D. mentally re-visits the temple of Amen in Egypt as well as that of Thetis in Greece, and re-visualises Helen's story via the poem's fragmented, visual mythopoeia, a pictography which imitates the hieroglyphs as well as the images deriving from both temples respectively (Gelpi cited in Hokanson 2016, 332). Furthermore, H.D.'s utilization of the (visual) palimpsest enables her to re-experience Helen's past by interpreting the 'hieroglyph-like images' as well as the images of human figures, objects, and deities depicted in the aforementioned temples through multiple perspectives so as to capture 'some timeless reality' that 'lays beneath the changing visible

world' to invoke Kant's comment on Cubism (Simpson 67; Kant cited in Cooper 9). By rendering Helen the poet in her poetic text, H.D. offers an alternative way of recovering the past, whereas her use of the palimpsest 'flattens' time 'so that the past is not then but now', according to Alicia Ostriker, exemplifying how the past can reflect the present and vice versa (28).

Wibbly, Wobbly, Timey, Wimey... Stuff

Room 0.45

Organisers: Caitlin Kitchener (University of York) and Alistair Galt

Computer games, computer science, TV and films, and virtual reality have an interesting and complex relationship with archaeology and conservation. Questions on ethics, capitalism, consumption, interactions with artefacts and heritage, and presentation of the past all arise from this intersection. In what ways can games, TV, and film be used not only as a form of education, but studied in relation to their materiality and merchandise in archaeological contexts? What are the ethical and epistemological ramifications of using computer science for conservation, heritage, and archaeological practice? Is virtual reality fundamentally affecting archaeology? This session is purposefully broad to invite a range of discussion on several issues and opportunities challenging archaeology's relationship with consumerism and the digital economy today and for the future. Papers are welcome to explore the intersections from both theoretical and practical perspectives, with innovative methodologies being particularly appreciated.

Andrew Reinhard (University of York): *eBay Phone Home: Auctioning Alamogordo's Atari assemblage*

Three years ago, I helped excavate the infamous 'Atari Burial Ground', a landfill cell in the New Mexico desert filled with hundreds of thousands of video game cartridges dumped by Atari, Inc. in 1983. Because the dump was an urban legend (Atari purportedly dumped millions of copies of *E.T.*, 'the worst video game of all time'), the excavation received international attention, which affected the marketplace. Over the course of the dig, the team of archaeologists noticed a rise in eBay prices for copies of Atari's *E.T.* game, which were not part of the excavation. The city of Alamogordo, owner of the cartridges, decided to sell the 1,300+ cartridges recovered by placing them on eBay over the course of 2014/5, raising questions about the ethics of selling artefacts online. This paper discusses what was sold (and for how much), who bought the games (and why), and what this might mean for future excavations of pop culture artefacts. How do we as a society treat disposable entertainment, and what does this tell us about the material (pop) culture of the 1980s, which is at the intersection of science and nostalgia?

Meghan Dennis (University of York): *Looting (Digitally) for Fun and Profit*

Within videogame representations of archaeology, looting of artefacts is almost a given in the course of gameplay. If a game is set in a historical period, the artefacts will be historical, if it is set in a prehistoric period, they will be prehistoric; in all settings, the artefacts as presented, regardless of their place in the actual archaeological record, will function as commodities. Through an analysis of data collected from 30+ years of videogames containing archaeology and looting, a preliminary typological model of artefact commodification in videogames will be presented, along with ramifications for the discipline in terms of ethics and public perception.

Fred Craig (University of Manchester): *Worlds.net – The Digital Ruins of an Online Chatroom*

The digital world is often one that is assumed to be fixed and unchanging. Once created, virtual representations of spaces will normally only change through deliberate intervention or simply vanish out of existence. There is

little process of natural decay in the digital world. What ruins do exist are fixed examples, designed to be so, much like follies of 18th century landscape gardening. However, there can be exceptions to this rule, and the 3D online virtual chat room Worlds.net can be seen to be an example of this.

Worlds.net was launched in 1994 and its servers still run till this day. Its unique method of construction and its surprising longevity has created a process of decay and disintegration that could be argued to be akin to the real-world process of ruination. This process has in turn changed the meanings ascribed to this space and created a host of folklore and urban legends attributed to it. Though mostly abandoned, it has experienced an increase in popularity amongst amateur digital and video game archaeologists who have attempted to explore, archive and even recreate aspects of this remarkable virtual space.

Owen Lazzari: *The Gold-plated Dinosaur: What can we do to improve the public's idea of archaeology?*

The questions we often get asked in archaeology are very simple: 'Have you found any gold yet?' and 'Is that dinosaurs you're looking for then?' There is a general idea of archaeology in the mind of the general public but it is very often subsumed into the giant block of 'history'. New ideas are never rapidly brought to the attention of the population, particularly in regard to identity, which is particularly tied into archaeology and the mind of the public. Is the media to blame for this, or are we ourselves as archaeologists not doing enough? There are new vehicles of communication out there for us to use to bring new information quickly to the wider public, but should we be going through individual channels or attempting to collate our communications?

Jake Streatfield-James (Cotswold Archaeology): *An Infernal Machine? Anticipating the future of building information modelling and archaeological practice*

This paper discusses the opportunities and pitfalls of adopting Building Information Modelling (BIM) for archaeological data.

BIM 2.0 relies on high resolution data capture – Scan to BIM (i.e laser scanning, photogrammetry) to copy the world, and conversely to design the built environment with exact reference to virtual models, hence the slogan *Build it Twice*. Current archaeological practice makes use of these data capture techniques in various ways: classically to model historic buildings, but increasingly to record archaeological strata in order to model taphonomic sequences.

Like earlier tools which archaeology has adopted from other disciplines (CAD, GIS programs) Building Information Modelling has the potential to shape future avenues of archaeological research. As archaeologists, we should question how BIM information is structured. BIM models are 'culturally embedded forms of knowledge'; they are static, mechanistic and rooted in epistemologies of modern construction, engineering and project management. Are we accepting a utopia conceived by engineers and facilities managers?

This paper will explore how we as archaeologists should challenge the epistemological framework which conceived BIM, and engage with this new technology in the fields of academic research and archaeological contracting with the aim of collaborating to create new Archaeological Information Models.

Ben Price: *Can 3D Reconstruction Provide Commercial Opportunities for Archaeology? – An Atlantic Iron Age case study*

My paper looks at utilising 3D scanning in the production of tangible 3D artefacts of objects that have yet to be discovered, and their use in both research and commercial applications to assist further research. Specifically, it will look at the creation of an Atlantic Iron Age pin from first century mould fragments recovered from The Cairns

broch site in South Ronaldsay, Orkney, its creation via 3D printing in bronze, and its commercialisation via the Orcadian jewellery company Ortak.

I argue that while commercialisation is possible in physical reproductions, the circumstances are very specific, and I'll discuss the possibly unique nature of this project and the probable reasons to its success. In conclusion, this project proved to be both an academic and commercial success which sheds new light of the uses of 3D scanning, tangible experience exploration, and exposes potential revenue avenues for research projects.

Alistair Galt: *A Hitchhiker's (brief) Guide to the Ontology of the Digitisation of Archaeology*

What is the difference between an interaction, or a transaction, with an archaeological object in real life and one based entirely in the digital domain? This paper seeks to answer this question by taking a philosophical standpoint. Rather like finding how vastly, hugely, mind-bogglingly big space is, the ontology of digitising archaeology is rather daunting, so this paper will try to summarise the key points.

Virtual archaeology has concentrated on the geometry and visual aspects of archaeological residues (Reilly 2014). Cyberspace presents a post-geographical and post-historical space where archaeology becomes merged with the present and the future. I will argue that the consumption of content through a digital medium (as opposed to an 'analogue' one) profoundly affects cultural heritage in ways which have not been thoroughly considered in archaeology, through multimediality, interactivity, and virtuality (De Mul 2010). Topics include the existential crisis of using personal assistants, simulations that could be confused with real objects, and the unstable nature of digital images, which all impact upon the consumption of cultural heritage in their own way, and challenge the assumption that 'information that goes into databases is far too perfect and too often a perfect view of the world' (Cripps 2012).

Animal Timekeeping: From March Hares to Donkey's Years

Room 4.44

Organisers: Julia Best (Bournemouth University/Cardiff University), Richard Madgwick (Cardiff University) and Jacqui Mulville (Cardiff University)

Animal time infiltrates many areas of modern life, from being awoken by a dawn chorus of birds, to mourning the shorter lifespans of many of our most loved animals (e.g. we often hear phrases such as 'he was 84 in dog years'). It is therefore important that concepts of animal time keeping are recognised in the past, and the many forms that these can take.

Themes may include (but are not limited to) the farming year, animal biographies, hunting time, feasting and the calendar, pet lives, micro-time analyses (e.g. incremental analyses), migrations, and seasonality. The session will explore the time-related aspects of human-animal interactions and the role animals have in dictating the temporal rhythms of life. It will also discuss the different scales at which human-animal relations are permeated by issues of time.

Matty Holmes (UCL): *Sign of the Times – 1500 Years of Cultural Change Reflected in the Human-Animal Relationship*

The use of animals as providers of food and raw materials is ubiquitous, and the most common interpretation of zooarchaeological analysis, but animals have roles in human society that do not show up so easily in the archaeological record. This presentation will consider how a long-time perspective from the post-Roman period to present-day can illuminate how attitudes towards animals have changed as social and cultural worldviews

have altered. From their use in ritual, science, entertainment, and as status symbols, how we treat animals reflects our own cultural outlook and attitudes towards each other. By considering zooarchaeological data alongside historical, artistic and ethnographic sources, the close relationships between society, animals and people, and how that has changed over time can be better understood.

Julia Best (Bournemouth University/Cardiff University): *Winging Away Time: The seasonality of birds in Scottish and North Atlantic islands*

Birds are some of the most mobile animals known to man, with certain species travelling great distances during migration and others covering large areas to feed. Their mobility can mark the passage of time and the change of seasons, altering a landscape with their presence and absence. Human interaction with these mobile creatures in the past can tell about how populations perceived and experienced the yearly passage of time, and made use of the changing environments and faunal resources around them. This paper explores the role of birds in time marking and seasonal experience in the Scottish and North Atlantic islands through zooarchaeological and historical data. In these settings, large colonies of gregariously breeding seabirds would have provided past populations of these locations with a concentrated resource base in summer that could be targeted intensely or sporadically for meat, eggs, oil, and fat. The arrival of wintering birds would have both heralded a different change of season, and provided a new set of resources for exploitation at what could have been a challenging time. On a smaller timescale, birds can also be important parts of different points of the day; from dawn chorus to screeches of the night.

By exploring the temporality of birds, we can more fully understand life in these island environments from their first settlement up to the present day.

Richard Madgwick (Cardiff University): *Time for a Feast? Considering approaches to the temporality of feasting in later prehistoric Britain*

The last decade has seen a proliferation of archaeological studies on feasting. However, criteria for identifying feasting archaeologically, and even defining what constitutes a feast, remains contentious. Anthropological research has demonstrated that periodicity is a common feature of feasting, but with some notable exceptions, this aspect has been neglected in archaeology. New archaeological research has tended to focus more on reconstructing production, preparation, consumption, and deposition in detail. This is partially due to the complexity of identifying the traces of discrete events in many archaeological records. Consequently, discussions of timing and regularity are more common when textual or epigraphic sources can be drawn on.

This paper considers the evidence for, and the approaches to studying, the periodicity of feasting in later prehistoric Britain. Exceptionally rich midden deposits provide convincing evidence for conspicuous communal consumption on a grand scale during this phase. Reconstructing the timing and regularity of these feasts and how this varied geographically and chronologically is key to understanding their social role. The application of traditional zooarchaeological methods relating to dental eruption and attrition are assessed along with approaches to bone taphonomic data, isotope analysis, and cementum banding analysis.

Thor McVeigh (NUI Galway): *Timing is Everything: The structure of Neolithic-Bronze Age calendars in the British Isles, a theoretical framework*

This paper will present a framework elucidating the fundamentals of Neolithic-Bronze Age calendar structures in Britain and Ireland. It is based upon a combination of the structures evident in historic calendars and the 'natural' cyclical processes which would have informed the 'rhythms' of prehistoric life. While the evidence does appear to suggest that changes in calendar structure are likely to have occurred during the later Bronze Age, within the theoretical model presented it will be advanced that the Neolithic-Bronze Age calendars of the British

Isles had an overarching 'lunisolar structure', and that two calendars are likely to have been utilized in parallel: one with an economic focus, the other with a more overt ceremonial ('ritual' or religious) function. In combination with the framework provided, the detailed chronological and regional patterns presented serve as a robust foundation for future analysis of Neolithic-Bronze Age calendar structures. It will also be argued that more nuanced understandings of such calendar structures are possible through integration of archaeological data-sets connected with symbolic systems. This will, for example, be demonstrated for the Neolithic with reference to calendrically significant Irish passage tomb orientations.

Robyn Gillam (York University, Canada): *From Myth to Taskscape: Animals in time and space in the ancient Nile Valley*

Textual and archaeological materials from Pharaonic Egypt provide plentiful evidence of how this culture interacted with and understood animals. While elite Egyptian culture also developed sophisticated concepts of cosmic time, this paper will focus more on the how temporality was experienced at an everyday level, through day and night, the seasons, and the human life span.

The predominantly north-south axis of the Nile valley produced strong associations of its eastern and western sides with sunrise and sunset, the animals associated with these locations, and times of day. Likewise, the annual flooding of the river was strongly connected with aquatic life. Agriculture involved working with domesticated animals that were also moved around in the dry season. Religious beliefs about life and death focused especially on carrion eaters. Animals could be venerated or killed and eaten sacrificially on calendrically fixed occasions.

It will be argued that cultural meanings given to animals came about from humans experiencing time together with them in specific spatial contexts. This claim will be explored in relation to Heidegger's *Dasein*, his later concepts of building and dwelling, and their application to contemporary archaeological theory.

Jesse Wolfhagen (Stony Brook University): *Exploring Seasonal Behavioural Variability with Modelled Enamel d18O and d13C Values*

Understanding how animal keeping and hunting relates to larger aspects of community life is key for exploring how people negotiated seasonal challenges and coordinated different tasks collectively. In temperate climates, the combination of seasonal cycles of precipitation and the incremental growth and mineralization of bovid tooth enamel allows analysts to track patterns in enamel d18O (and other isotopic values) across a tooth's growth axis to associate seasonal trends with biological milestones like tooth eruption. Researchers have developed linear models to relate these seasonal changes to biological milestones while controlling for sampling and individual variability; however, good accuracy has typically required large sample sizes per tooth. A Bayesian framework for fitting linear models of seasonal changes in d18O and d13C values provides useful estimates even with small sample sizes per tooth, allowing researchers to explore behavioural flexibility in the face of diverse economic and ecological opportunities. A greater sense of the variability in animal behaviour provides insight into variability in the larger landscape, as well as human strategies and choices. Simulations of model results can be used to explore persistent differences in animal behaviour that may relate to differences in ecological niche or human strategic variability.

Haskel J. Greenfield (University of Manitoba), Elizabeth R. Arnold (Grand Valley State University) and Tina Greenfield (University of Saskatchewan and Aren Maeir, Bar-Ilan University): *Donkey Years and Donkey Days: Identifying the season of sacrifice of an Early Bronze Age ass at Tell es-Safi/Gath, Israel*

A young, healthy adult female ass was recovered under the floor of an EB III house at the site of Tell es-Safi/Gath, Israel (Greenfield et al. 2012). A detailed reconstruction of this animal's diet and mobility has been documented through sequential intra-tooth sampling and carbon, oxygen, and strontium isotope analyses (Arnold et al. 2016). The isotope data indicates that while she was born and spent the majority of her early life in Egypt prior to her import to the Levant, she likely spent some months at Tell es-Safi/Gath prior to her sacrifice. Thin sectioning of the molar teeth for seasonality data allows us to further refine this timeline. The sacrifice and post-mortem treatment of this animal indicate its significance to the community and its arrival at Tell es-Safi/Gath would have likely had an impact on the temporal rhythms of life. The importance of this taxon to the religious and economic realms of the Early Bronze Age of the Near East is discussed.

Time and Transitions: The Hybridization Threshold

Room 3.58

Organisers: Brooke Creager (University of Minnesota) and Erin Crowley (University of Minnesota)

Periods of transition are recognizable archaeologically for their jarring nature. These periods offer unique insights into conceptions of culture and community as individual and group identities respond and adapt. Particularly interesting are those transitions that occur through contact between different cultures. These connections result in new practices as identities are renegotiated in response to new cultural influences. Limited or isolated changes within a culture due to small migrations, trade, raiding, or other forms of cultural transmission are visible as well. Archaeologically, the study of transitional periods has been examined within culturally specific contexts. Our studies look beyond the appearance of foreign imports to the production of new materials by drawing from both contexts, resulting in those changes that we identify as markers of cultural transition. This session will explore when transitions appear with a particular interest in the hybridity threshold and the cultural intimacies necessary for hybrid materials to be persistent in the archaeological record. Transitional materials are easily identified when they change dramatically and quickly. However, when there is subtle change resulting from persistent culture contact, how do archaeologists parse out the motivations and negotiations behind the hybridized forms? Differentiating between the causes of change is vital to understanding the nature of transitional phases. This session aims to deal with both the process of transition and the nature of culture contact and exchange that precipitates these liminal periods of hybridization.

Ivy Faulkner-Gentry (University of Minnesota): *From Migrant to Local: A study of Archaic Greek movement and transitions*

Prehistoric archaeology often identifies cultural groups based on association with different types of material culture. However, in situations of culture contact, particularly prolonged contact such as in instances of colonization or migration, differentiating between groups can be particularly difficult. Exchange of ideas and goods between people in close geographical proximity can blur or eliminate cultural boundaries in the archaeological record. Furthermore, over time the colonizer and the colonized can create new hybridized material culture. What is the temporal boundary, therefore, between foreigner and native? This paper explores this question by comparing case studies from the New World, Ancient Greece, and Rome. Insights from cultural anthropology, and particularly ethnography, are essential to this discussion. While in pre- or proto-history, it is not possible to ask an individual how they identify themselves, it is in modern contexts. This reveals that identity is a multi-faceted concept and that the field of archaeology still lags behind anthropology in the application of this idea. In many cases, it may not be useful, therefore, to continue to discuss whether an archaeological

individual or group is colonizer or colonized, but to acknowledge that they may be both and/or neither simultaneously.

Danika Parikh (Cambridge University): *The Dehybridization Threshold: Quantifying the loss of hybridity in Indus Civilisation ceramics*

The Indus Civilisation of South Asia (3200–1600 BC) was long characterised as a homogenous society, its supposed uniformity demonstrating centralised administration. It has since become clear that there were different regional ways of life, suggesting instead a more complex interplay of diverse cultural processes and practices. My research focuses on the ceramics of rural Indus settlements in northwest India, and how they changed and developed in response to increased urbanisation and greater integration with other Indus areas. While it is not clear what predated the Indus here, the early ceramics appear to be a blend of classic and regional vessel forms, fabrics, and technologies, with the addition of an entirely regional decorative style, amounting to a separate visual vocabulary. Over time, many of the more regional iconographic elements were lost and classic vessel forms begin to dominate, although a fluidity of technique remains. This talk will explore how material culture begins to be 'dehybridized', and how to understand ceramics when they begin to 'lose' their hybridity but are not standardised. How can we study the dehybridization threshold, and quantify change over time after the initial period of contact as material culture develops in response to increased exposure and interaction?

Hanneke Reijnerse-Salisbury (Cambridge University): *Timing Death: Questioning the chronology of Romano-British figural funerary reliefs*

Romano-British tombstones form part of a complex visual culture that emerged from several interactions and represent a new form of commemoration that came out of Rome's conquest of Britain. Attempts to explain the varying appearance of these images most often have their basis in models of cultural interaction, or questions of skill. I will argue that none of these are good enough answers to my question. Factoring time into this is difficult as tombstones are often dated by style, which is in turn explained by the passage of time. The notion of transition seems to demand that we establish a chronology, but what if we can't? What if neither cultural contact nor time serves as a sufficient explanation for these images? My approach here is to return to the images themselves and what they were supposed to do: commemorate people. I will examine the artistic strategies used, primarily in the representation of the body, in order to determine their possible effects in a commemorative context. By investigating the motivations behind these images in terms of cultural contact, time, and context, it is hoped that we will gain some insight into what hybridity and transition looked like in Romano-British funerary imagery.

Alex Mirošević-Sorgo (Cambridge University): *Broaching the Subject: Hybridised cultures behind the Bird and Sandal fibulae from northern Britain*

So-called 'Romano-British' fibulae in the form of birds, ducks, or swans are some of the least understood brooches in the menagerie of zoomorphic fibulae. Whereas horses, rabbits, and dogs have been connected to gods and goddesses both Roman and Celtic, the duck, as yet, escapes explanation. In contrast, sandal brooches are explained either through a connection to travellers and traveller gods, or to the army. Whatever the iconography represents, the majority of historians agree that the brooches, which appear in the Roman era, are manifestations of a hybridized culture, change over time. This paper will explore the sandal and bird fibulae from Northern Britain, rethinking their meanings and what light they can shed on 'Roman Britain'.

Paul S. Johnson (University of Sheffield): *Becoming German: The impact of frontier contacts and migration on the core of Roman society in the mid first-millennium AD*

The Germanification of Late Roman society has traditionally been understood as a particularly visible phenomenon within military and political contexts, resulting from the impact of 'the other' on otherwise seemingly-homogenous and stable cultures. This paper will explore the political and social impacts which the perception of external threats to the empire, particularly from Germanic tribes along and beyond the Rhine and Danube, made to the transformation of late Roman society.

The response of Roman civic society to Germanic socio-cultural influences during the final decades of the Empire is critical to understanding the transition between late imperial society and the formation of the cultures of early-mediaeval successor states in Western Europe. Much of the discussion about these effects has centred on the role of Germanic individuals within the military and civilian elites, however, the increasing peripheralisation of political and social authority was also manifest through changes in the articulation of power and authority in civic contexts within the traditional core of the empire. This paper will utilise the archaeological record of the city of Rome in the 5th century AD to offer a nuanced perspective on the impact of cross-cultural contacts on social and political practices in late Roman society.

Erin Crowley (University of Minnesota): *Cash Cow: Transitional economies challenging hybridity in late prehistoric-early Medieval Ireland*

The effects of cultural contact can permeate all parts of society apart from material manufacture. Particularly, regional trade relations can impact the development of local economies. How, then, might we interpret the cause of economic change and development archaeologically? It has been suggested that the dairying economy so integral to Irish early Medieval society developed from contact with the Roman Empire as part of a suite of practices that developed during the first half of the first millennium AD. During the early Medieval period, cattle are the most prevalent remains identifiable at archaeological sites, and law tracts from this period suggest that property and personal values were measured in numbers of milk cows and pounds of butter. What amount of intimacy or what nature of contact would be necessary, therefore, for a society to develop such a complex value system? By examining economic change and development in archaeological contexts, this paper will propose ways in which we may better understand the network of social interactions that may lead to economic changes and questions how we explain the interconnections between social and economic interactions.

Brooke Creager (University of Minnesota): *Religious Liminality: Hybridized ritual formation in Post-Roman Britain*

Hybridization occurs during periods of change, when a culture is reforming in response to stimuli, either internal or external. Within these hybridizing events, religion is a barometer for the worldview of the culture. When religions hybridize, they indicate that the culture itself is evolving. The hybridization, or adaptation, indicates that the society is rethinking how its world functions. Sometimes these hybridizations have less impact, such as the inclusion of an additional god to the polytheistic Roman pantheon, and sometimes they indicate larger transitions, such as a conversion from a polytheistic ritual practice to a monotheistic one. The case study of Post-Roman Britain, with an examination of Christian practice in the Migration Period, allows for the study of how a monotheistic religion evolves within a polytheistic society. The development of hybridization indicates the integration of one practice into another, and the resistance to hybridity can indicate something entirely different. The interactions between cultures is revealed by the degree of the subsequent hybridity and important for understanding the evolution of societies.

Materiality of Time: Phenomenology and its Place in Archaeology

Room 3.62

Organisers: Donald Crystal (Cardiff University) and Stefan Schmidt (University of Wuppertal)

In the past two decades, phenomenology has enjoyed its use within archaeological theory. This vein of inquiry saw its most fruitful deployment within the archaeology of Neolithic Britain during the mid to late 90s. Yet, since its translation into archaeological practice, the question of *time* has seldom been addressed within the wider archaeological-phenomenological debate. The concept of time is, however, widely discussed within philosophical phenomenology. Philosophically, it provides a framework for understanding the merits of corporeally 'being-there' and the creation of place through human praxis. The marginalisation of time (both modern and ancient perception of it) in archaeological theory is arguably a misinterpretation and distortion of philosophical phenomenology by archaeologists. Time is the axiom which all actions obey, yet the *experience* of time is subject to our consciousness as well as to our corporeal experience. In a sense, a reassessment of the relevancy of phenomenology and time in archaeology seeks to place human existential experience back into the human past. There shall be two main focuses within the session: The first will be on the link between time and 'geographical experience,' which describes the reciprocal process of human-environment interactions; the second will seek to demonstrate the interconnectedness between, what Ricoeur (1985) termed cosmological and phenomenological aspects of time, using archaeology.

Overall, the session invites papers which cover at least two of its three aims:

- 1) To reconcile the concept of time in archaeology with its continental philosophical roots;
- 2) To re-evaluate and renew dated arguments surrounding phenomenology in archaeology;
- 3) And to demonstrate the merits of phenomenology in supporting archaeological narratives which consider a broader range of past lived experiences.

Stefan Schmidt (University of Wuppertal): *Materiality of Time and Temporality of Place*

Archaeology is only possible because time materializes. But archaeology is not concerned with the traces of time and change in general but with those traces that humans left. In my paper, I want to focus on the conditions through which time manifests. For archaeology, time, space, and place play a fundamental role. Place is the texture of space. Space becomes concrete to us through places and establishes a world in which we live. According to the French phenomenologist Maurice Merleau-Ponty, the lived body movement is the pivotal element in understanding the body-place-relationship because our body is not in space nor in time, but inhabits space and time.

The human subject is always oriented and situated in place, therefore Edward Casey calls it the geographical subject. The primary way in which the geographical subject realizes its active commitment to place is by means of habitation. 'Habitation' here includes nomadic life as well as settled dwelling. It is the manner in which we relate to places through our lived bodies. Creating a place means to appropriate space as well as time. In my paper, I will show that the phenomenological origins of geography are at the same time the fundamentals for archaeological practice.

Donald Crystal (Cardiff University): *Postphenomenology and Time*

During the past two decades, phenomenology has enjoyed its use within archaeological theory. This vein of inquiry saw its most fruitful deployment within the archaeology of Neolithic Britain during the mid to late 90s. However, I shall argue that archaeological phenomenology is ill equipped and equally ill constructed to deal with the analysis of what Ricoeur called, 'phenomenological and cosmological time'. The problem originates from the

fact that current archaeological phenomenology stems from Heidegger's own temporally problematic philosophy. In addition, past archaeological phenomenologists have neglected to discuss the wide range of temporal experiences that the body can experience in connection with both the archaeology and the wider landscape. Consequently, I will argue that by using postphenomenology, theoretical archaeologists can capture a broader range of how people experienced time, whilst reflexively being aware of their own temporal predispositions. Postphenomenology acknowledges and includes the Gadamerian and Ricoeurian schools of hermeneutics within its existential analysis of the lifeworld, thus making a more reflexive analysis of time between the analyser and the environment. Within this presentation I shall outline the need for a postphenomenological view of time within archaeology today by applying it to my research of Iron Age dolmens in Bulgaria.

Jack Robert Coopey: *Hourglass Dawns: The becoming of time as space, contemporary post-phenomenological philosophy and its nemesis of time in the work of Agamben, Nancy and Jameson*

Time, since Kant, has troubled Continental philosophy right through to Husserl and past his project of Phenomenology expressed and thus terminated in the works of Heidegger and Derrida who have left traces of messianism, nihilism, and apparitions of 'timeless' time. In the aftermath of Derrida, the analysis of time in Continental philosophy has taken two paths which possess political agendas depending on their traditions of thought. Firstly, the first kind of the treatment of time deals with a post-phenomenological approach inasmuch as reducing experiences of time to lived existences of things which attempt to deny the possibility of conceiving of a metaphysical account of time outside a purely lived experience. Secondly, the latter approach exists as a form of post-Marxist analysis that critiques the post-phenomenological tradition inasmuch as it clings onto a narrative of time that permits a multiplicity of time in homogeneous spaces, but alongside the work of Fredric Jameson, he proposes time has become frozen not in terms of Benjamin's hypothesis of the Paris Arcades, but that in time becoming frozen, becomes space. Thus, this paper shall take account of contemporary developments in Continental philosophy analysing time in the works of Jean-Luc Nancy, Fredric Jameson, and Giorgio Agamben.

Nathalie Gontier (Universidade de Lisboa): *A Cosmological and Cosmographic History of Time*

Western cosmologies have transitioned from understanding time first as cyclic (the Greeks), followed by linear (Judeo-Christian), then as absolute (Newton), and currently as unreal (quantum theory). We demonstrate that the introduction of different time notions correlates with advances we made in mathematics. Ancient Greek notions of time are derived from older, non-Western sexagesimal number systems that developed in Vedic India and the Levant, especially in relation to the establishment of zodiacal systems and attempts to predict the weather. Judeo-Christian cosmology transitioned from these ancient sexagesimal and circular cosmologies to a linear cosmology by adopting the Julian calendar as well as the decimal number system. With the rise of classical physics, time becomes subordinated to the decimal number system that starts to function as a quantum to examine the succession of matter in motion that becomes depicted in the Cartesian two-dimensional coordinate system that tracks the movement of matter in space and time. Natural history research takes off by reformulating the older *scala naturae* and historical chronologies into evolutionary theories, i.e. theories of how species evolve over time. Today, quantum physics conflates time with space into spacetime, and any notion or 'sense' of time is confounded to phenomenological schools of thought. Nonetheless, the phenomenological sense of time is both culturally and biologically determined.

Andrew Watson (Glasgow University): *Phenomenology in the Present Day: Can it really enhance the archaeological record?*

Phenomenology has been described as many things over the decades, from being an innovative approach to researching the landscape to that of subjective fantasising about prehistoric lifeworlds. But does phenomenology have a place in archaeology? Can we begin to understand what life was like many millennia ago? In this paper, I will look at how archaeologists to date have been utilising phenomenological approaches and how far these boundaries have been pushed. I will discuss how our experiences today cannot replicate that of people in prehistory and indeed how it may be wrong to do so. Instead, I will outline how phenomenological investigations today, capturing our engagement with monuments as they appear before us, has more philosophical credibility and thus can add to the archaeological narrative of a site and advance our understanding.

Ana G. San-Martin (Complutense University of Madrid): *Times the Living Make the Dead Live*

The concept of Time has often been (over)looked at through the narrow spectrum of processual and positivist approaches to the archaeological science. Researchers are still oblivious to the many vectors and planes of existence that different experiences of Time are being placed on. Furthermore, they are not taking into consideration time's phenomenological quality, through which it is experienced, lived, and not simply calculated and placed. This represents an in-motion feature of the Living, mutually shaped by each other, in every present lived. Consequently, the directions and strata in which Time can be exposed and addressed are many and not necessarily metaphorical. When several identities, temporalities, and spatial experiences happen to meet at once along the researcher's personal and professional activity, the resulting 'image' of time and temporal frames ranges within the several theoretical backgrounds of the discipline. This paper will delve into the many biases involved in the process of phenomenologically approaching the notion of simultaneous, distinct time experiences for archaeologists and in archaeology, in order to explore how these contribute to shape the construction of different temporalities in the past.

David Fine: *Against Instance: Proposing a radical epistemology of times*

To deploy a materiality of time, the empirical together with the phenomenological should be reassessed.

1. To reconcile the concept of time in archaeology with its continental philosophical roots

Classically, however many variants of time there may be, they are located within time; for example, Ricoeur's phenomenological time and cosmological time. This proposal states time may also define a world, and different sorts of time define different worlds. Each may not be known to us. If they are unknown, they are lost to us. Archaeology is an evidential means to discover this loss.

2. To re-evaluate and renew dated arguments surrounding phenomenology in archaeology

How?

In archaeology, empiricism and phenomenology need not oppose one another. However, each must complete the other for archaeologists to discover a loss of time. At least as much as any phenomenology, this requires a radical empirical epistemology of time – hence reference to Feyerabend's 'Against Method: Outline of an Anarchist Theory of Knowledge' (1975).

Writing and Rewriting the Transitional Body: The Changing Narratives of the Ancient Dead

Room: 1.69

Organisers: Michelle Scott (University of Manchester) and Emma Tollefsen (University of Manchester)

The physical remains of the human body have long been a source of curiosity, particularly the 'transitional' body; mummies, bog bodies, and even shrunken heads occupy a space somewhere between the living and the dead, and narratives that surround these bodies, be they ancient or modern, historical or mythical, academic or fictional, have become layered and entangled over time and space.

As early as the fifth century BCE, Herodotus already portrayed the Egyptian mummy as both sexualised and commodified. Likewise, as a mainstay of the Early Modern Cabinet of Curiosities, the mummy's exotic 'Otherness' was to have a lasting impact on its interpretation. Academic interest in Egyptology at the end of the nineteenth century saw the mummy become a sociable body with a recoverable history, which in turn provided the potential for fictionalisation. The animated corpse of the gothic novel became at once decontextualized and eroticised, and now the scientific gaze of the twenty-first century virtually unwraps the mummy, narrating experience through pathology.

In this way, the human body is an archive of its experiences (in life and death): its deposition and its discovery, interpretation, storage and display. Each process has become abstracted into both written and visual language, which means that the body of the ancient dead is already transformed within the imagination at the point of each of our individual encounters.

With a focus on the changing narratives over time, and using the idea of writing in its broadest sense, this session invites papers that take a new and creative approach to the epistemologies surrounding the transitional body; weaving discourses, including those of personhood, gender, power and identity, together with the writings about, upon, and by the human body.

Sarah M. Schwarz (University of Southampton): *Middle Palaeolithic Mourners: Development of Neanderthal mortuary practices and structured responses to death*

Since the first Neanderthal remains were recognised in 1856, there has been an ongoing debate about whether they entered the archaeological record by intentional anthropogenic mechanisms (i.e. by intentional burial). While some were initially skeptical of the intentionality of the remains, and some still are, it is now generally accepted by the archaeological community that at least some Neanderthals were burying their dead on some occasions.

The Neanderthals are often viewed as our savage and inferior hominid 'cousins' from the Middle Palaeolithic, but they also demonstrate the ability to bury their dead – an ability which had previously been held as a key characteristic in defining behavioural modernity, and by extension what makes us 'human'.

By understanding the development of mortuary practices in the Middle Palaeolithic, we can begin to understand the original roots of mortuary activity, and attempt to identify at what point in human evolution that honouring the dead became culturally significant. Therefore, this research project aims to reconstruct the evidence for instances of purposeful mortuary behaviour amongst the Neanderthals, and whether this evidence suggests a structured cultural response to death and disposal of the dead.

Katarzyna Harabasz (University of Poznań): *A Powerful Dead: Decapitation and plastering of human skulls at the Ancient Near East*

In recent years archaeological excavations have yielded considerable new information regarding the burial practices of Neolithic communities. This paper sets out to establish the current importance of the Neolithic burial practices in domestic space in the ancient Near East. I will present an archaeological analysis of burials in the domestic context at the different Near Eastern sites, and moreover discuss several unique burial cases in order to capture potential changes in practices over time and space. In particular ways, these burials enhance our understanding of status and identity construction within community and the power of social memory across the prehistoric people.

It can be seen that in the Middle East the practice of decapitation and plastering of human skulls took on a more developed form than the later Neolithic period in Anatolia. A question about the disappearance of this practice and person behind the modelled skull still remains to be studied.

Savanah Ebony Fahmy-Fryer (University of Manchester): *Tattooed Women of Ancient Egypt: Inscribing power and protection upon the body*

Drawing on the evidence of tattooed mummified remains from the sites of Deir el Bahari and Deir el-Medina, the paper will focus on the practice of permanent body modification within Ancient Egypt. While this evidence may be limited, these bodies provide a unique insight into the practice of tattooing in Middle Kingdom and New Kingdom contexts. Since the written word was integral to ancient Egyptian belief, the practice of tattooing could be argued as an act of eternalising symbols of power and protection upon the skin and within the individual. The abstract designs, symbols and figurative images inscribed upon the body were essential to the construction of identity and personhood. Whether these tattoos were for medicinal or cosmological purposes, they were undoubtedly transformative and embodied by the individual. The many possibilities as to why these ancient Egyptian women tattooed their bodies, allows for broad analysis and interpretation. Taking an inter-disciplinary approach of archaeological theory and ethnographic accounts from anthropological research on body modification, this paper will analyse the tattoos and critique the previous narratives associated with tattooed ancient Egyptian women. The themes of cosmology, gender, power, and status will also be explored.

Karina Croucher (University of Bradford), Lindsey Büster (University of Bradford), Jennifer Dayes (University of Bradford), Laura Green (University of Bradford) and Christina Faull (University of Bradford): *Continuing Bonds and the Ancient Dead*

We know that interpretations of past human remains are key sources of evidence for archaeologists. This paper discusses a new approach, using interpretations of human remains in a very different way. The 'Continuing Bonds' Project explores reactions by health care professionals and students to case studies of mortuary archaeology, assessing whether they can help facilitate conversations around death and dying today. In addition, case studies are used to explore the range of attitudes to death in different times and places. Through this, we demonstrate that while death is universal, approaches to dealing with this problematic topic vary widely, although they often reveal a motivation to keep the dead close to the living. The project generates different types of reaction through a variety of media: conversations; flip chart notes; and occasionally creative writing, demonstrating that different audiences express their emotions regarding the dead body in different ways.

Howard Williams (University of Chester): *Writing and Rewriting with the Cathedral Dead*

Synergising recent debates in the history of archaeology and mortuary archaeology regarding social memory mediated by antiquarianism surveys, excavations and tomb restorations, this paper considers the mnemonics of excavating, displaying, and memorialising in cathedrals through the human body. Through the investigation,

translation, re-burial, and memorialization of bodies, we see the cathedral retain and consolidate, extend and revitalize, invent and rejuvenate their identities and histories. This paper explores how this has taken place utilizing not only human remains but also effigies and portraits (bodies materialized), bodies implied through texts (the memorial citation of bodies), and present corporeal absences (material cultures that imply the absent dead body, including stone coffins and lost brasses).

Rebecca Horne and Jenniffer Cockitt (University of Manchester): *Conversations with a Mummy*

The use of scientific methods to assist with the reconstruction of the history of an individual mummy is long established. However, as these methods improve and are superseded the narrative they helped establish shifts in response, being redefined, abandoned, or reaffirmed. This is particularly the case with Manchester mummy 1770.

As one of the few ancient Egyptian mummies to be unwrapped and dissected in scientific conditions in the UK, mummy 1770 has been the focus of many narratives constructed by scientists, Egyptologists, theologians, and historians alike. This paper explores how scientific analyses have influenced the conversations that have been held with mummy 1770 over the past forty years and the impact her dissection has had on these.

The original project, although scientific in origin, yielded to the production of a sensational narrative based on an amalgamation of analytical and Egyptological analysis combined with a degree of romanticism as mummy 1770 intrigued and inspired many different audiences. Although more recent scientific interrogations have redefined significant aspects of mummy 1770's story, both the written and oral narratives established during the original project persist as the desire for a good story wins out over critical scientific evaluation.

Eleanor Dobson (University of Birmingham): *Sleeping Beauties: Mummies and the fairy tale genre at the Fin de Siècle*

In this paper, I examine the relationship between mummy fiction and the fairy-tale genre at the end of the nineteenth century and the beginning of the twentieth. I observe the differences in depictions of male and female mummies, and argue that perfectly-preserved female mummies typical of *fin-de-siècle* mummy fiction emulate the figure of Sleeping Beauty or Snow White, preserved in glass coffins (or museum display cases). Concurrently, I observe that while the suggestion of the marriage of the mummy is raised in several texts, any chance of longstanding romantic union is often foiled, in contrast to the (distinctly marital) 'happily-ever-after's which characterise the fairy tale. As human remains that were bought, sold and collected across the Victorian era (and beyond), mummies invited objectification. Yet their frequent disintegration or disappearance before they can be bound by the legal and religious strictures of marriage demarcates them as objects which cannot be tamed. I claim that we might read this, considering Britain's contemporary imperial involvement in Egypt, a political and historical context which scholars have recognised as responsible for the emergence of the notion of the mummy's curse: bodies which cannot be fully controlled might also be seen to resist Britain's imperialist mission.

The Antiquity Lecture

Reardon Smith Lecture Theatre, National Museum of Wales, 17:00



ANTIQUITY

Gavin Lucas (University of Iceland): *The Future of the Past: On archaeological eschatologies and the end of time*

In this talk, I want to explore the idea of endings and their relation to conceptions of the future. Archaeological narratives have often been characterized in terms of origin stories – quests for the beginnings of things – like agriculture or inequality. Such narratives accentuate the role of archaeology as a discipline which looks back – indeed, it is most commonly defined as a discipline concerned with the past. Although we are all well-versed in the need to see how the past and present cannot be separated, less acknowledged is the status of the future and its connection to the past – although in recent years, several archaeologists have begun to draw our attention to this issue. I would like to add to this emerging discussion and reflect on how past futures might be incorporated into our archaeology and how the idea of the future relates to concepts of endings, and more broadly, the temporal horizons within which archaeology operates.

Tuesday 19th December (All Day Sessions)

(S-ite)rations: Memory, Forgetting and the Temporal Architecture of Place

Room 2.01

Organisers: Emily Banfield (University of Leicester) and Philip Hughes (University of Leicester)

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Place is constructed through located practice; through ongoing engagement, it is in a constant state of becoming. Place presents and draws together multiple temporalities, allowing the emergence of conceptions, articulations and subversions of temporal rhythms.

The significance of place as a locus for creating temporal consciousness and multiple temporalities has informed the development of diverse conceptual frameworks such as ‘the past in the past’ (Bradley and Williams 1998), social memory (Jones 2007), and residues (Lucas 2012). Recent discourse situated within a broadly new materialist agenda argues for the entanglement of phenomena in an unfolding web of becoming (Hodder 2012; Fowler 2013; Olsen 2012). These perspectives enable the development of different, more nuanced understandings of the relationships between place and time. Place and material remains are memory-making works that simultaneously reference the past, make sense of the present, and permit projections into the future. But the emergence of place is not limited to (re)active construction; the significance of pause (McFadyen 2006), anthropogenic hiatus, and active forgetting are also significant. Indeed, the affective qualities of ruination, absence, and forgetting are emerging as important areas of research (Olsen and Pétursdóttir 2014).

In this session, we will explore these themes further. We invite papers that consider and problematise the ways in which place and situated memory produce, and are products of, different temporalities, and encourage contributions from practitioners working across all time periods. We are interested in examining ideas including but not limited to:

- The role of place in the emergence and maintenance of a sense of past
- The co-constitutional nature of time and place, building on notions of architecture as performance
- Place as a convergence of multi-temporal practices
- The intersections of remembering and forgetting through situated practice
- Memory, place, and the creation and maintenance of identities
- Ideological appropriation of place

Emily Banfield (University of Leicester) and Philip Hughes (University of Leicester): *(S-ite)rations: Memory, forgetting and the temporal architecture of place*

As an abstract concept and relative measure, time is a construction variously fashioned, sustained, negotiated, and subverted. It is a creative, theatrical production and crucially, is always emplaced. It is through and with situated action – the novel, repetitive, and iterative practices of existence – that temporalities and place emerge together as experiential media permitting particular forms of conceptualisation and communication.

Through exploration of the complex dialectics at play in the ongoing emergence of Avebury, Wiltshire, as a complex site of encounter, memory, forgetting, identity production, and thereby of temporal scaffolding, we consider the potential for archaeology to elucidate past and present ontologies, through definition (or not) of a sense or senses of past, present, and future. By homing in upon and attending to the interplay of generative action with the formation of place and temporal structures at specific moments within the site's history from an expressly new materialist, relational position, we find the existence of multiple, often conflicting, Aveburys articulate of multiple and compound temporalities.

Consequently, the burgeoning profusion of times and places that emerge within this single locale are charged, crackling with potential. From this vantage point, Avebury entices, inviting connection, comparison, and productive disharmony in anticipation of the papers to follow...

Paul Graves-Brown (UCL) and Hilary Orange (UCL): *A New Career in a New Town: Locating sites of pilgrimage*

In 1191, the monks of Glastonbury Abbey 'discovered' the tomb of King Arthur beneath a lead cross carrying the inscription '*Hic jacet sepultus inclitus rex Arthurus in insula Avalonia*'. On January 10, 2016, many people flocked to Tunstall Road, Brixton to leave flowers and offerings in front of a mural depicting Aladdin Sane, a character developed by David Jones (aka Bowie), who had died that day. There are more things connecting these events than first meets the eye. Firstly, both Arthur and Bowie are figures of myth, not to say fictions. The latter was one of many dramatic characters created by David Jones. Moreover, both Bowie and Arthur have connections with multiple locations; Heddon Street in Westminster has been a place of Bowie pilgrimage since the 1980s, Beckenham, where David Jones grew up, has attracted his fans since the 1970s (Graves-Brown and Orange 2017). More generally, Bowie and Arthur are just two of the many figures on the boundaries between fact and fiction who are celebrated in sites and monuments where their status remains ambiguous; the Sherlock Holmes 'museum' in London's Baker Street or the Ianto Jones memorial in Cardiff Bay (Beattie 2014) being other UK examples.

In this paper, we want to explore the social and cultural forces which lead certain locations to be sites of pilgrimage and reverence. In particular we will explore the reasons why certain places acquire fame through the appropriation of famous figures, real and fictional. Whilst not necessarily dismissing the claims made for these sites, we find that the creation of such shrines tells us a good deal about attitudes to death, commemoration, and celebrity.

Zena Kamash (Royal Holloway): *The Palmyra Arch: Places, memories and ideologies*

In April 2016 the Institute for Digital Archaeology (IDA) first set up a replica arch of Palmyra's destroyed Triumphal Arch in Trafalgar Square, London. In this paper I will present responses to this replica arch that were gathered in my 'Postcard to Palmyra' project (independent to the IDA), focussing on those who commented on the appropriateness of the location chosen, in terms of its history and ideology. In addition, I will explore some of the issues that might be raised by the potential setting up of replicas such as these on the original site in the future. I will attempt to tease out the various strands of remembering and forgetting that are implicated in these

reconstructions. Key questions that will be posed, then, include: how did place affect the replica arch in Trafalgar Square? How might a replica affect the sense of place and of 'pastness' in Palmyra in the future? In what ways are the processes of remembering and forgetting enhanced or disrupted by these actions?

John Ertl (Kanazawa University): *Reconstructions in Ruins: The practice of building and dismantling contemporary prehistoric dwellings in Japan*

This presentation introduces the practice of architectural 'reconstruction' at prehistoric sites in Japan. The state-led archaeological system in Japan has brought about thousands of new federal or municipal managed public spaces (e.g. site parks) since the 1950s. An ongoing survey has found over 300 sites that have constructed some 900 'prehistoric dwellings' over the past 70 years. While issues of authenticity generally dominate discussion on reconstructions, this presentation focuses upon their 'disappearance' from sites. In contrast to their construction – which are based upon detailed evidence, have funding solicited in council meetings, and are celebrated with dedication ceremonies – there are generally no records of them being dismantled. This presentation introduces several examples of deconstruction that range from natural disasters, vandalism, lack of materials or craftsman, budget limitations, to experimental burning. The absence of active recording of these buildings' 'life histories' is problematic for a number of reasons, but most importantly it reflects an ongoing discomfort in archaeology's role in the creation and recreation of the contemporary (physical and social) landscape.

Stine Urke Brunstad (University of Oslo): *Rune Stones, Graves and Places: Viking Age commemorative practice through text and context*

This paper will explore the relationship between Viking Age mortuary and memorial practices, focusing on rune stones, graves and monuments in Norway and Denmark. Rune stones are mainly studied by runologists, which concentrate on the inscriptions and ornamentation. Although few rune stone contexts have been excavated archaeologically, discussions on rune stone contexts have revolved around establishing what should be considered the primary context. The connection between rune stones and non-contemporary graves and monuments in particular remains an understudied aspect of Viking Age commemorative practice.

I propose that a combination of approaches based on phenomenology and materiality can provide a basic framework for examining the relationship between the erection of rune stones as individual actions or events and the long-term accumulation of material culture in places. Rune stones inform us about the perception of the past in the past, served as social, political and religious statements in their present time, and were durable means of communicating with people in the future. Through their spatial association with other types of monumental architecture, rune stones connect different temporalities and facilitate processes of remembering and forgetting.

Isobel Wisher (University of York): *Beyond the Functional: Palimpsests of memory and the significance of place in Middle Palaeolithic occupations*

Middle Palaeolithic occupations are often only evaluated with regard to their functional purpose; discussions focus on the subsistence activities performed by a hominin group at the site. However, a more in-depth study into the behaviour at Middle Palaeolithic sites can reveal intricacies regarding the societies that once inhabited the site. Both intrasite patterns and palimpsests contain information about the socio-cultural behaviours of Middle Palaeolithic hominins. Intrasite patterns reflect behaviours 'frozen in time'; one can observe the patterns of a group's most intimate behaviour, from their sleeping areas to intragroup social relations. Consequently, hominins repeatedly returning to sites over thousands of years would have encountered the behaviours of their ancestors. Palimpsests will therefore reflect not only the repetition of group behaviours, but also hominins inter-

and re-acting to their ancestors' behaviours. This research aims to unlock these palimpsests of memory to provide an insight into the significance of place in the Middle Palaeolithic and reveal information regarding socio-cultural behaviours within Neanderthal occupations.

Darrell J. Rohl (Canterbury Christ Church University): *Archaeology, Place Theory, and Process Philosophy*

This paper outlines an intellectual framework for approaches to place within archaeology, explicitly building upon place theories developed within humanistic geography and philosophy (Tuan 1974, 1977; Relph 1976; Casey 1997; Malpas 1999), as well as the principles of Process Philosophy (Whitehead 1978).

Although archaeologists have been influenced by the ideas emerging from the rich discourse on place theory (Tilley 1994), explicit engagement with the primary sources of this extra-archaeological discourse has been more limited, and we have largely failed to directly contribute back into this discourse. This paper, thus, addresses the following questions: how has place been theorised outside of archaeology, what are the implications of these ideas for archaeological research, and how can archaeologists make meaningful contributions to interdisciplinary understandings and appreciations of place?

Process Philosophy has also received little direct attention within archaeology, although it can be argued that it has been (ironically) implicit in many post-processual approaches. Recently Gosden and Malafouris (2015) have directly advocated for a Process Archaeology (P-Arch) approach, using pottery making as an illustrative case-study. This paper also critically considers place theory from a Process Philosophy perspective, focusing on the perpetually iterative nature of place and the relationships between locations, human experience, and memory.

Steve Dickinson: *Cathedrals of the Neolithic?*

Mountains are usually regarded both as locations of geological time, and of timelessness. In the modern West they are often located peripherally in practice and in the imagination, and are thus culturally as well as physically marginalized.

In the Neolithic, however, a large amount of evidence from Italy and from Cumbria for the montane sourcing of stone for axe blades demonstrates that mountains had a significance in the prehistoric past well beyond their mere geological physicality. Specific remote montane stone sources were selected for the acquisition and working of portable stone artefacts in huge quantities. The special qualities of, and esteem held for, these artefacts are reflected in their wide distribution. Prehistoric respect for them is also demonstrated in the special circumstances often found in their deposition.

In 2015-17 survey work in the heart of the Cumbrian mountains revealed a decorated Neolithic stela-*polissoir* in situ at a spring site forming the core of a 12 square kilometre mountain amphitheatre overlooked by some of the Neolithic stone blade sources. Through this distinctive artefact in its special place, it is possible to explore how both the stela and its context helped create and maintain a sense both of past (in the past), and of convergent and entangled prehistoric action.

The dramatic mountain architecture that surrounds the find site is replicated in some of the imagery on the *polissoir*. Its location emphasizes the possibilities of understanding how the material natures of stone and the dynamics of repeated engagement could coalesce to provide transformations in artefacts that were fashioned on it, reflexively transforming it in turn. The natures of certain stones in the Neolithic here 'became culture' through this process. We, in turn, can explore how they might have projected the essences of their source area.

Comparisons are often made by prehistorians between Medieval cathedrals and prehistoric structures, such as Stonehenge and the Ness of Brodgar. The limits and contradictions of these approaches are examined in the context of a monument to the nature both of Neolithic change, and of memory, in the mountains.

Laurence Ferland (Université Laval): *On the Edges: Boundaries as places*

Boundaries are transitory and ever-changing locales where interactions between people, places, and their associated routines happen. Those interactions are key in the understanding and perception of space by the people who built it and lived it, making the space they occupied a patchwork of overlapping places in relation to each other. As places constitute a central part of the human experience since they are a synthesis of physical space, memories, feelings, and lived experiences, looking into the nexus of places through their boundaries is a way to better understand people through their use of space.

Mapping boundaries therefore consist of reconstructing the place-making process within a definite geographical space. Place making is central in the search for boundaries since they may very well be immaterial or faintly materially defined. In effect, because places are made of routine, time, and memory, the actions performed in places through time tend to define their limits even though it is no straightforward process. The proximity between actions or the superimposition of activities in a same geographical space transform places through their use and modify what a place is according to the person experiencing it. In this paper, the exploration of boundaries takes place in a longhouse from the Maritime archaic of North Eastern Canada.

Erin Kavanagh (University of Wales Trinity St David): *Scaling Ideological Time*

'If different processes and phenomena become apparent at different scales of observation, there can be no single unified history...only a multi-scalar [one] written from many different points of view.'

Presenting a nuanced narrative that resolves such ontological divides is often the task of heritage practitioners – but what happens when public practice overrides all offerings from empirical observation? When emergent waves of tangible data and expert opinion are deliberately rejected in the resilient maintenance of an ideological appropriation of place and time?

This paper comments on just such a dilemma, using the Welsh Government initiative 'Year of Legends' (<http://gov.wales/newsroom/culture-tourism-sport/2017/170301-year-of-legends-2017/?lang=en>) as a case study, where local identity has been founded upon a reuse of the 'past within the past' and socially situated memory is reliant upon an active process of forgetting.

Liisa Kunnas-Pusa (University of Helsinki): *Giants' churches: Stone Age megastructures as multi-temporal architecture*

Until the 19th century the actual concept of the Stone Age, or prehistory, did not exist. The study of the human past was almost entirely based on textual remains, which were thought to record the entire past. Even in historical studies written during the 18th century, when new ideas about the human past were already bubbling under, material remains of the distant past were often treated with disregard. However, Stone Age architectural remains are a different kind of material residue. They are often too big and too visible in the landscape to be ignored. Since they could not be fitted into the familiar text-based timeline of history, their origins were often thought to involve supernatural beings. Ancient architecture forms an important bridge between the past and the present, since the structure and its place can be envisioned to exist in all times. This is often mentioned in relation to Roman and Medieval ruins kindling interest in past during the late 18th and early 19th century, but also Stone Age structures and ruins attracted attention, still retaining some of their mystic aura today.

Monica Bouso (Universitat de Lleida): *Setting the Place for Ancestors*

This paper explores ancestor worship and how it was used to construct social memory and identity, whereby remembering one's ancestors entailed not merely thinking about them and recalling their achievements, but consciously modelling oneself after them, as well as highlighting how that developed narrative changes over the course of time.

In that way, certain issues are addressed from a *longue durée* perspective, from mid-third to mid-second millennia BC in the Middle Euphrates valley, and from various angles (archaeology, epigraphy and iconography), with a wide range of evidence.

The focus first is on recognition of the ancestor cult by investigating the relationship between location and shape of certain types of graves, as well as on the type of deposition of the human remains and the grave goods, engaging with different dimensions, for example interactions between extramural and intramural, visibility and invisibility of the tombs, single and multiple or collective burial in a single grave, and oral and textual evidence.

Combining a multi-layered argumentation and contextual data sets, this detailed analysis would reveal which activities were performed there ('incorporated practices' according to Connerton, 1989) and how they could be used in shaping the memory and identity of those ancient communities. In addition, differences in ritual practices and associated mortuary behaviours may be recognised between the third and the second millennia BC.

Mari Arentz Østmo (University of Oslo): *Sitations of the Near and Distant Past as Maintenance of Regional Identities*

Burial mounds provide a most conspicuous example of the co-constitutional nature of time and place, connecting collective memories of the deceased and related ritual activities to fixed points in the landscape, providing a spatial dimension to shared narratives and histories. Such places become multi-temporal as they are not just a link to the past, but also contributing to the structuring of contemporary social practice at any given point in time.

Though the practice of building mounds or cairns is shared across regions, a closer look at burials from southwestern Norway demonstrates both local and regional variations. Diverging trends may be linked to different landscapes, where the reuse of Bronze Age barrows for Iron Age burials is striking on the outer coast, especially along the Karmsund strait. Meanwhile, an accentuation of local communities and closer ancestors may be seen in the larger burial grounds containing several graves of similar construction and date. These diverging trends within neighbouring landscapes open for addressing the role of memory and citations of the past in the creation and maintenance of identities.

Richard Bradley (University of Reading): *Commemoration and change: remembering what may not have happened*

The paper discusses the early Irish texts concerned with the significance of place names – *dinnshenachas* – which account for the historical importance of ancient monuments and other features. They are illustrated by the Medieval poem 'Tara noblest of hills'. I compare the archaeology of the Hill of Tara with two reconstructions offered on the basis of early texts and contrast the different interpretations of this evidence by Jim Mallory and John Waddell. Although they share little common ground, the differences between their accounts help to identify the features that were rapidly forgotten and those that retained a little of their original significance.

There is an important distinction between memory – the attempt to recall past events and practices – and commemoration – actions in the present inspired by the remains of the past.

Unstuck in Time – Science Fiction, Speculative Futures and Archaeological Imaginings

Room: 0.31

Organisers: Penelope Foreman (Bournemouth University) and Florence Smith Nicholls

Science fiction and archaeology are a classic combination in popular culture – long before Indiana Jones' Nazi foes unleashed the forces within the Ark of the Covenant there were dire consequences for investigating the Mountains of Madness, perils of unleashing demonic forces at the Devil's Hump, and cautions on the limitations of anthro-centric interpretations in the classic novel *Rogue Moon*.

Archaeology and science fiction make such comfortable bedfellows because of their common interest on constructing interpretations of human worlds – past, present, future, sideways – that are consciously and unconsciously mirrors of the present cultural and social mores, mired in the existing political and sociological constructs governing society. Both are mirrors for society's ills and achievements, its hopes and dreams. Archaeologists construct pasts of human achievement, drive, ingenuity, warfare, cataclysm, and change; writers and artists create science fiction worlds out the same building blocks.

Both the writer and the archaeologist, then, are unstuck in time. They take cues from the past, present, and speculative future to create something that belongs in none of those places and all of them at once – something that invokes a sense of belonging in the intended audience. They both weave models of the human condition, create snapshots of a human way of life that never did or will never exist, but that can be recognised, empathised and related to by the audience.

This session is open to any interpretation on the theme of archaeology and science fiction. What is the future of the past? Whether that's looking at depictions of archaeologists in popular culture, or how interpretations of the past are inspired by the way we hope the future will unfold, or how speculative advances in machine learning and automation move towards a science-fiction future where humans no longer need to act as archaeologists, we welcome creative approaches.

L. Meghan Dennis (University of York): *Exploring Archaeological Ethics Beyond the Prime Directive*

As digital archaeology through videogames, or 'archaeogaming' grows, it is imperative that a set of clear, concise, and technically applicable guidelines for best practices be established. Research within game and play spaces has the potential to extend archaeology into entirely virtual realms, but in doing so, the archaeologist is exploring entirely uncharted areas of culture and community, in effect, new worlds, new life, and new civilizations. It is tempting, in this exploration, to take on board the broadest example of ethical standards, borrowing from Star Trek's model of the Prime Directive, but this general policy of non-interference is not sufficient to meet modern expectations of ethnography, anthropology, or archaeology. Through an examination of case studies conducted via working in virtual spaces of play, a framework of appropriate ethical guidance will be offered, and compared to the Prime Directive for consideration.

Sarah Howard (International Institute for Cultural Heritage, University of Birmingham): *The End of Eternity: The future of the past as a resource*

Some science fiction has dated as technology catches up, but the final frontier (sorry!) is still time travel. Until we can directly observe the past, we will continue to interpret it from materials that persist in the present.

Archaeological heritage management is based on the premise that we preserve the past for future generations, but what do we know of the future and their needs? The End of Eternity by Isaac Asimov is first and foremost a love story between the main characters Andrew Harlan and Noÿs Lambent, but the backdrop to this romance is far more interesting! It is full of metaphors relating to how resource needs and tastes change between centuries, and the way the 'reality' of the past is constructed and manipulated. Andrew, like an archaeologist, observes different centuries as a 'human being out of time'. In Eternity, the past is altered through 'reality changes' he makes, with documents held in Eternity's library often being all that remains of redundant versions of the past. Contemporary archaeologists argue that archaeology is an important future resource, but with issues of storage in our own century and increasing need for disposal - will this resource make it into the future?

Colin Sterling (UCL): 'A Veritable Collection of Erotomaniacs': Archaeology, heritage and the post-apocalyptic museum

The museum has long provided an uncanny environment for sci-fi imaginaries. Objects come to life and wreak havoc on unsuspecting visitors, cursed artefacts lead to horrific murder, ancient horrors lie hidden in the dark recesses of the store room. The otherworldly atmosphere of the museum provides space for unsettling narratives that confront the ultimate unknowability of the world. Time and space are compressed in such settings, which seem to vibrate with an untapped potentiality. But what happens when the museum contains *us*, when the things dug up and put on display are from a world we claim to understand? This paper takes Chris Marker's seminal short film *La Jetée* (1962) and Nicolas de Crécy's graphic novel *Glacial Period* (2007) as starting points for a wider discussion of the post-apocalyptic rediscovery of the present. In these works, we are projected into futures where the natural, artistic, and archaeological collections of today act as powerful anchors for re-awakening what have become long forgotten pasts. This has consequences horrifying and absurd: stuffed animals lead inadvertently to the saviour of humanity; sculptures debate their own worth; paintings devour arrogant archaeologists. Exploring themes of time travel, ruination, memory, and the terror of discovery, this paper will contribute to debates around the speculative nature of archaeology, and the implications of posthumanist thinking for the heritage field.

Penelope Foreman (Bournemouth University): Do Humans Dream of Analogue Sheep? The construction of memories in SF and archaeology

'Who controls the past controls the future: who controls the present controls the past'

The past is a made thing, and those that make it can covertly or overtly create feelings of nostalgia, familiarity, fear, kinship; a range of powerful, and politically useful, emotional responses. Just as archaeological interpretations politicise the past, science fiction politicises the future. Then there is the nexus of these ideas – where science fiction presents the politicised past as a facet of our future. From Orwellian totalitarian parables to Philip K. Dick's long-term grapple with the nature of consciousness, science fiction is used as a lens to explore the nature of how heritage and memory are used to generate an imagined time, of a toxic nostalgia that feeds into the base instincts of human behaviour.

This paper will look at the constructed past, the imagined future, and the intricate construction of future-pasts, and how these are all used to manipulate the memory and generate emotive interaction with current, past, and future affairs.

Katy Soar (University of Winchester): *No diggin' ere!': The haunted spaces of archaeology in 19th century horror writing*

In many works of gothic and horror fiction of the late 19th century, the monstrous is represented through the archaeological – from the mummy Queen Tera in Bram Stoker's *The Jewel of the Seven Stars* to the 'white people' of Arthur Machen's eponymous novella, the relationship between the archaeological and the monstrous is a common theme. This paper seeks to examine this relationship by positing the idea of temporal dissonance or anachronisms as a source of this tension. Monsters, ghosts, and the spectral represent, as Derrida put it, a collapse in the spatio-temporal order, signalling the collision of old and new; I argue that archaeology and the archaeological subject also acts in the same manner, by collapsing time in on itself and similarly creating ruptures in the linearity of time. This de-contextualisation of both artefact and monster creates an uneasy, eerie space, haunted by anachronistic spectres which belong out of time; it is within this space that both the archaeological and the monstrous gain their uneasy power.

This paper will examine the philosophy of archaeology and its role in 19th century fiction – through authors such as Stoker, Machen, M.R. James, and Grant Allen – to argue for the effectiveness of monstrous antiquities. I suggest that the power of both to haunt and to terrify lies in their ability to disrupt the natural linear order of things.

Florence Smith Nicholls: *The Power: Speculating on the female future of the past*

Professor Naomi Alderman's 2016 science fiction novel *The Power* details a 'speculative dystopia' in which women gain the power to electrocute at will, thus gaining physical dominance over men. The story itself is framed as a speculative account of that era written by a male researcher, including diagrams of both fictional and non-fictional archaeological artefacts.

As archaeologists, we are worldbuilders. Using *The Power* as a primer, it will be argued that dismissing gender stereotypes and binary notions of gender identity allows for more nuanced and rigorous interpretations of the past. Furthermore, *The Power* invites us to speculate about the future of our own discipline which is becoming increasingly more dominated by women, and to interrogate the idea that such a future would inevitably be utopic or dystopic in nature.

Glyn Morgan (University of Liverpool): *Speculative Pasts: Archaeology, alternate history, and excavating trauma*

When Xavier March, the detective in Robert Harris's bestselling alternate history thriller *Fatherland* (1992) reaches the site of the Auschwitz extermination camp, he is forced to rummage in the undergrowth to find a few stray bricks as proof of the genocide that has been committed there. In this alternate history, the Nazis have been victorious in Europe and have hidden the evidence of their crimes. In this final scene March moves from the role of police officer to that of archaeologist, mirroring the dual-role of the reader as both detective and historian.

Drawing predominantly on Harris's *Fatherland* and Philip K. Dick's *The Man in the High Castle* (1962), this paper will examine the key prevalence of historical objects and archaeological imagery in alternate history, particularly examples centred on the Second World War, and will examine how alternate history, and its alternate archaeology, become a channel through which to uncover, examine, and communicate traumatic events such as the Holocaust.

Andrew Gardner (UCL): *On Most Ancient Earth: The narrative role of stratigraphy and deep time in terrestrial science fiction*

It is axiomatic that science fiction is about the present as much as the future, but this means it is also about the past: any fictional world needs a sense of history to make it a convincing setting. Just as the genre allows creators to experiment with future outcomes of present moments, it also makes use of the ways in which real past societies are understood to document that path to the future. These temporal permutations are particularly interesting in science fiction set on a distant future Earth, where 'the archaeological' is often a very powerful presence. This paper will explore how science fiction novels, comics, and games use archaeology, and particularly stratigraphy, to create tales of future pasts. I will triangulate some common themes and motifs from three case studies: the relatively near-future setting of *2000 AD's* Judge Dredd; the richly elaborated Terra of the Warhammer 40,000 universe, featured in the core game and numerous other media produced by Games Workshop; and the dying Urth of the *Book of the New Sun*, by Gene Wolfe. These disparate creations across a range of media share ways of using ideas derived from archaeology to tell often-dark tales of our future Earth.

Jaime Almansa Sánchez (JAS Arqueología S.L.U): *Archaeologies of a Future That Never Happened*

The archaeological imagination shapes the public image of the past, but also ours. This happens in a context in which we look at the past thinking about the present (even from a traditional ethnoarchaeological approach), trying to understand our current selves better from the historical journey we have undertaken as species and societies. What if we could do that looking into the future?

As well as we imagine the past, humanity has imagined the future in very different ways, but with a common basis and goal: how we want to be, or what will be of us if we do not change. Our imagination of the future portrays a dystopian image of our current selves that can go very well or, usually, very wrong. Most of them already belong to the past. Futures imagined decades ago for realities that we have already lived. Can an archaeological analysis of these futures that never happened help to understand who we are, what we want and, more interestingly for our professional development, how do we think of change and time? I will try to sketch out some lines on this issue with different examples from paper and screen.

Jonathan Last (Historic England): *Ballard in the Bronze Age? Writing otherness in past and future narratives*

The tropes of literary science fiction and archaeology (particularly prehistory) are closely connected: as the session abstract has it, archaeologists and science fiction writers construct past and future worlds out of the same social and cultural building blocks. Science fiction authors have sometimes written about the prehistoric past (or analogous cultures) with more engaging results than archaeologists! But there are different modes of science fiction, just as there are different types of archaeological narrative. Perhaps we can equate processual and post-processual approaches in archaeology respectively with 'hard' science fiction, seeking to extrapolate and understand the consequences of particular technological developments, and the 'new wave', which aimed to unsettle human experience of the world and explore other viewpoints and states of mind. Just as the 'material turn' in archaeological theory has served to reconcile elements of processual and post-processual approaches, this paper will suggest that both types of science fiction offer lessons for writing narratives of prehistory that seek to convey both the materiality and otherness of the past. It will also attempt to be moderately entertaining.

John Carman (University of Birmingham): *Inverted Worlds: Where archaeology and science fiction meet*

My title reflects that of a novel by Christopher Priest concerning a community transported to a universe where physics works differently: while our universe is infinite and contains finite objects, this universe is finite but contains in it objects of infinite size. The novel charts the process by which the community maintains its existence

against forces which will destroy them. Of course it is not as simple as that and the resolution provides answers to all the questions raised.

Archaeology and science fiction share key attributes. The products of both are written. Both explore difference and alterity. And at root both concern the present rather than the past. While dystopian tales of the future and utopian visions draw upon trends in the present to provide warnings or hope, archaeologists construct visions of the past out of present conceptions. But more than this: science fiction writers are committed to exploring other ways of living; and archaeologists in past and present have sought to use interpretations of the past to provide models for human society.

This paper will draw upon some favourite examples of science fiction writing to develop their parallels with the project of archaeology.

Dot Boughton (Tullie House Museum): *'Dream Not of Today': Archaeology in Star Trek: The Next Generation*

As the study of past cultures and the study/assumed stories of humanity's future, archaeology and science fiction are far from being mutually exclusive. In fact one wonders what would an archaeologist of the future do? Would he excavate our own planet, Earth, or would human archaeologists travel to and work on other planets to study and help excavate alien cultures? The 'What If' train of thought (or should that be 'starship of thought'?) is endless.

True to Star Trek's canon of future staff organisation, efficiency, research, and learning, every Starfleet vessel is allocated its own so-called 'A&A Officer' in the 23rd century (which would be, truth be told, my ideal job): this is a specialist researcher in the fields of archaeology, anthropology, and ancient civilizations. Galaxy-class starships, such as the Enterprise (NCC-1701-D) even have their own archaeology lab. However, just like in today's world, there is also a darker side to archaeology: the exploitation of ancient sites, human and alien, and the illicit trade of antiquities, either for reverence or money.

While in the Star Trek canon, the human 'archaeologist' and former member of the Federation Archaeology Council, Vash, portrays the 'dark side' of archaeology, i.e. the illicit trade and exploitation of sites without much conscience or care for present cultures and their right to ownership of their own past, Picard and his crew are bound to the Prime Directive which of course prohibits meddling with cultures and stealing artefacts for profit. However, even Picard, when helping at a dig on Marlonia during a holiday away-trip, was allowed to take away some cookware found at the site – one can't help but wonder if he had to apply for an export license!

This paper will explore how archaeology is looked at by TV series created to give us an idea of our future. The paper will discuss how archaeologists of both human and alien cultures might fare, hypothetically, using examples from *Star Trek: The Next Generation* and *Star Trek: Deep Space Nine*.

Matthew G. Knight (University of Exeter) and Emily Johnson (University of Exeter): *ArteFicts: The good, the bad, and the ugly portrayals of archaeologists in fiction*

Fictional archaeologists crop up everywhere, from film franchises to TV shows to novels. This paper presents a variety of good and bad portrayals of archaeologists throughout different media, building on a short blog series presented online called ArteFicts. We take what was originally a light-hearted reflection on the archaeological discipline and consider the impact these often inaccurate portrayals have on how archaeology is presented and how individuals perceive the field and the people who work in it.

Tony Keen (University of Roehampton): *The Figure of the Archaeologist in Alastair Reynolds' Revelation Space*

At the centre of Alastair Reynolds' 2000 space opera *Revelation Space* is the figure of Dan Sylveste. When the reader first encounters him, he is an archaeologist, investigating the 900,000 year-old civilization of the Amarantin. But Sylveste is a particular sort of archaeologist – professionally trained, but something of a dilettante, from a wealthy background, ruthless, driven, and prepared to take serious risks with his team. This paper investigates why Reynolds chooses to depict the archaeologist figure in this fashion, setting it within the wider context of Reynolds' *Revelation Space* series.

Paul Graves-Brown: *Chap with the Wings... Aldbourne, Science Fiction and Archaeology*

In April 1971 the BBC blew up the church of St Michael in Aldbourne, Wiltshire. This formed the climax to the Dr Who story, *The Daemons*, still regarded as one of the Doctor's best outings. Like many Science Fiction stories throughout the history of the genre, *The Daemons* also brings together Science Fiction and Archaeology. In the first episode, curmudgeonly archaeologist Professor Horner (Robin Wentworth) opens a chambered tomb, releasing an ancient alien being, Azal. The tomb was 'played' in the series by the second of four Bronze Age barrows in a group located just outside the village.

In this paper I want to use *The Daemons* and Aldbourne as the starting point to explore the relationship between Archaeology and Science Fiction. Why have excavations and ancient monuments been attractive tropes for science fiction writers from *Les Ruines de Paris en 4875* (Albert Franklin, 1871) to *Revelation Space* (Alastair Reynolds, 2000)? Drawing in part on H G Wells' (1902) essay 'The Discovery of the Future,' I want to suggest that the two fields are, in a sense, mirror images of one another.

How to See Time: A Visual Culture Perspective

Room: 0.36

Organisers: Felicity McDowall (Durham University), Lisa-Elen Meyering (Durham University), and Katie Haworth (Durham University)

Time exerts a powerful influence on visual culture. Whether a whole landscape shaped by human agency, architecture, portable objects, or artwork, all visual media have a temporal context to which they belong, and all are affected by the subsequent passage of time. This session proposes to explore the ways that time can be made visual, captured, or reflected in archaeological materials, and how we as archaeologists interrogate visual materials.

The visual appearance of archaeological material – shape, size, colour, texture – are used to place objects in their temporal context, through typological dating. Yet the relationship between archaeological visual culture and time can be much more nuanced and complex. The passage of time can affect the physical form of visual materials, their meaning, significance or value, or their reception by contemporary audiences.

A visual culture perspective provides a critical approach which complements archaeological practice by deconstructing the politics of viewing, facilitating a less subjective interpretation of archaeological materials. The papers here explore the relationship between visual material and archaeology and how we can use time as a tool for understanding visual materials.

Possible areas for inquiry include, but are not limited to:

- References in visual material to the past, such as replication or repetition of ideas from the past, or the incorporation of antique materials into new media.

- Changing attitudes to visual culture by later generations, including reinterpretation and/or misinterpretation.
- Evidence of extended interaction with and/or modification of visual media, across multiple timescales.
- Ways of depicting, measuring, or understanding the passage of time (both linear and non-linear) through visual means.
- How we present the breadth of time to the public at heritage sites and museums, especially in relation to prehistory.
- Visible indications of the passage of time.

Eloise Govier (University of Wales Trinity St David): *Doing Time: Ontogenesis, causality, and the life-matter predicament*

In a recent critique of the New Materialist discourse anthropologist Tim Ingold (2014) raises concerns regarding the lack of life, growth, and movement in the approach. Instead, Ingold encourages researchers to explore the 'variable dynamics of ontogenesis' that is to say: the work that brings things into being (2014: 234).

In this paper I draw from Karen Barad's approach to 'phenomena' and Ingold's focus on work, and present a video artwork that spotlights human-material interaction. The artwork focuses on the human-artist working with a large lump of malleable matter (2 kg of pink play dough). I contend that how we envisage ontogenesis hinges on the issue of causality. Barad's (2003, 2007, 2012) agential realist approach collapses the causal gap by presenting entities as in-phenomena. Through examining theoretical approaches to human-material interactions such as Malfouris' discussion of hylonoetic space (2014), Ingold's morphogenetic approach (2013) and Barad's intra-actions (2003), I aim to examine time as a 'doing' and highlight some questions archaeologists should consider when attempting to 'see time'.

Monika Stobiecka (University of Warsaw): *Discarded Matter: How do museums dematerialize objects?*

In 2007 Hedley Swain noted that people usually encounter archaeology for the first time in so-called 'Über-Museums'. The British Museum, Louvre, or Vatican Museums stand as the most significant examples of these encyclopaedic museums. Those institutions are dominated by aestheticized model of displaying, which in case of presenting archaeology equals mainly with typological ordering of artefacts. Typology as a scientific method has a significant origin and in the first modern museums it served as a way of legitimizing archaeology as an academic discipline. From the beginning it was immersed in visuality and representation. Artefacts presented through lens of typological order were and are still merely illustrations of order, signs on the time-axis. Now, after two centuries of typological regime in encyclopaedic museums, places where the first adventure with archaeology starts, it is essential to reflect upon its accordance with visitors' demands and with the trends in contemporary archaeological theory. The main goal of my presentation will be to critically reflect upon the representational character of archaeological displays in huge museums (Louvre and British Museum), taking into account the material, not solely visual, essence of artefacts.

Donald Henson (University of York): *Presenting Stone Age Time in Museum Displays*

This talk is based on my PhD research, looking at the narratives used to convey the Mesolithic to the public. A key aspect of narrative is temporality. Among the media I looked at were museum displays. The Mesolithic is often treated as a largely ahistorical period, in which little happened to differentiate the Early and Late phases. However, the Mesolithic does have both a time depth and an intimate relationship with the temporal cycles of the environment. Modern discoveries are even adding glimpses of a historicity to the period. I will present two examples of museum displays (one in the UK, the other in Denmark) which show contrasts in their attitude to Mesolithic temporality. One manages to avoid temporal clarity through reinforcing stereotypes about prehistoric life as 'Stone Age'. The other uses seasonality to take the visitor on a journey through time deeply

connected to human interactions with the environment. Both are deeply bound up with their materiality, but in different ways. I will suggest that conveying time in museums must be delivered through a sensory engagement with material evidence and its display.

Li Sou (University of Bradford): *Scanning Over Time: Digital documentation of Shetland's Iron Age brochs*

In summer 2017, the Iron Age broch of Mousa in Shetland was digitally documented in its entirety by the author, Historic Environment Scotland, and the University of Bradford.

Using laser scanning and Structure-from-Motion photogrammetry, the site was captured at a set moment in time. This was the first comprehensive survey of the broch in modern times, using cutting-edge non-invasive methods to produce an accurate, detailed 3D dataset of the broch's present condition.

Mousa was investigated and cleared substantially in the late 19th and early 20th centuries, and many antiquarian site drawings continue to be used as the most detailed visual record of the broch. Whilst these seem archaic in contrast to the techniques used in this new survey, they are in fact a complementary archive, similarly capturing Mousa broch at their time.

Brought together, the modern and historic datasets will help to understand how the site of Mousa has changed over time. This paper presents the results of this new survey, and how the combination of using different media of their time will help to reveal the effects of weathering, modifications, and consolidation of Mousa broch since the late 19th century and to better understand the history of the site.

Barnaby Chesterton (Durham University): *Visualising New Pasts: Representing Greco-Roman visual culture in video games*

Numerous video games have looked to ancient Greco-Roman visual culture for inspiration: game-worlds created utilising the art and architecture of such cultures are simultaneously old and new, evocative of the past, yet framed by the cutting-edge technology of the present. In this paper, I focus on two recent games – The Talos Principle (Croteam 2014) and Apotheon (Alientrap 2015), which further blur clear distinctions between ancient and modern in their representation of Greco-Roman visual culture. The Talos Principle employs photorealistic graphics to conjure semi-ruined cityscapes, recalling the ancient world through instantly recognisable imagery. However, I demonstrate that the game sabotages the veracity of that representation, hinting that the player's engagement with the game world is engagement with an artificial environment - and purposefully destabilising the simulacrum it constructs – through the introduction of anachronistic elements of design, alongside Greco-Roman visual culture. Apotheon, by contrast, eschews photorealism, instead presenting a remarkable intersection of ancient and modern visual culture, transforming features of Greek black-figure pottery into facets of game design. Through these analyses, I consider the methods by which games might engage with the Greco-Roman past through the reuse of art and architecture, assessing the narrative and mechanic roles played by the intersection of visual cultures, past and present, within the medium.

Gwendoline Pepper (University of York): *Let's do the Timed-warp Again: Visualising Medieval cloth production time*

Experimental archaeology plays an important role in understanding the time it takes to produce crafted objects. This paper will take the approach of examining production time in relation to artefacts, based on findings from an experiment exploring Medieval textile production. This experiment was designed to interpret the impact of technology on production time during the weaving process, and illuminated possibilities for interrogating the way in which time is reflected in crafted objects. The cloth produced during this experiment is itself a visual (and

tactile) representation of the time put into producing it. Experimental and observational exploration of craft practices can lead to an understanding of how an object reflects the processes of its maker and the dichotomy of visible time saved, versus invisible time spent while manufacturing an object. The implications of production time in the study of artefacts are significant, as time put into labour often reflects larger social and economic factors. The possibilities for this area of study will be discussed using the aforementioned experiment as a case study.

Liliana Janik (University of Cambridge): *From Prehistoric Rock Art to Cubism: Social and cultural aspects of seeing time in space*

One of the most interesting aspects of rock art is its power to visually communicate time and space. The implicit messages embedded in rock art compositions give us clues as to the perception of the passing of time, and the way the imagery of events indicates passing time through cyclicity and renewal. At the same time the duration of events can be seen in space as a 'Cubist'-like projection, in which time stands still and the viewer is taken to a different space, creating a very sophisticated visual narrative where the viewer is led by the carver/artist to see what has happened in different parts of the landscape at the same time. The social and cultural aspects of such visual communication will be discussed in the context of prehistoric rock art of the White Sea, Northern Russia, and contemporary/our visual ways of seeing time and space. To visualise the presented ideas I will show short films based on the visual interpretation of the prehistoric rock art as a way of seeing time in space.

Pippa Browne (University of Cambridge): *A Feast for the Eyes: Sustaining the dead through images in ancient Egypt*

This paper examines depictions of food offerings in Egyptian tombs of the Old Kingdom (c. 2686-2160 BCE) and explores the ways in which the images might reflect and manipulate time in order to sustain the deceased for eternity according to Egyptian perception.

Food was necessary to nourish the deceased in the afterlife and formed a crucial part of offerings made at the tomb by the living. It therefore acted as a means of articulation between this life and the next, and between different modes of existence. The food was manifest not only through organic items, but also via images, objects, recitations, and texts. In academic discourse, the organic offerings are usually described as 'real' yet 'temporary' nourishment for the dead, while the other offering types are characterised as 'magical' and 'permanent' in nature.

While organic food was presented at different points in time and with varying frequency, visual representations were ever-present in the tomb. This paper investigates how images might have been perceived to function in sustaining the deceased in perpetuity. It utilises a framework that takes into account Egyptian emic approaches to time, magic, and the ontology of images in order to elucidate the mechanisms behind visual food offerings.

Emily Fiocoprile (Arizona State University/University of Bradford): *Picturing Deer Valley: Images, visualisation, biography and heritage in a rock art landscape*

Picture a hillside in the Arizona desert. You stand below an almost endless mound of black and orange boulders, and slowly realise that the orange bits are images. Zigzags and squiggles wriggle their way down the basalt. Quadrupeds kiss and chase each other across the slope. Weathered hands and feet fade back into the rock, and you understand that this place will probably outlive you.

Deer Valley Petroglyph Preserve sits within the Phoenix Metropolitan Area and is the site of more than 1500 petroglyphs, as well as stone tool production and small-scale settlement. The majority of the petroglyphs have

been assigned to the Hohokam period (c. AD 300-1450), but the site must be understood within its broader temporal and landscape contexts. An ongoing project at Arizona State University traces the biography of Deer Valley through time. It asks how the creation of rock art reflected and affected people's engagement with this landscape in prehistory, and considers the importance of the place to subsequent generations of Native and non-Native communities. This paper reflects on how visualisations produced using photogrammetry, RTI, and GIS re-situate this rock art within visitor experiences, and explores how a multi-scalar landscape approach challenges traditional narratives about the site.

Brittany Thomas (University of Leicester): *'To Render Sensible to the Eye': New stories for old pictures between Late Antiquity and the Grand Tour*

What do we mean by 'seeing'? At the most basic, we are asking: what do eyes do (physically)? But also: What are eyes supposed to do (socially)? If we want to model viewership in the past to understand the relationship between historic and modern audiences, then we must necessarily theorise the past notions of 'seeing' that informed how visual material was created. In many periods of antiquity vision was not just a way to see things, but a way to know things. This paper will examine late antique (c. AD 400–600) basilicas in Ravenna, Italy to demonstrate past notions of viewing against current assumptions about them. We can see how these ideas changed over time so that by the Grand Tour 'viewing' was an exercise in scepticism rather than veneration. Grand Tour narratives about the church of Spirito Santo provide an interesting case study that reveals how visual cues in the building itself enabled it to become the setting for a new holy legend that did not exist in Late Antiquity. This paper draws conclusions about how viewers (both ancient and modern) have helped create public knowledge about both place and time through interacting with visual material.

Katie Haworth (Durham University): *Wearing Heirlooms: The display of reused objects on seventh-century necklaces from Anglo-Saxon England*

The elaborate necklaces often found in seventh-century female graves from Anglo-Saxon England visually communicated a number of messages about the social position, affiliations, and beliefs of the wearer. From the presence of a significant number of 'reused' objects – items which show evidence of a long and more complex biography – it is clear that one of these 'visual messages' concerned time and the past, both recent and distant. There is a rich archaeological literature discussing object biographies and the archaeology of heirlooms, but the ways in which these items are displayed, particularly as an element of costume, and the reasons for this have received less attention. Therefore, this paper will examine the different ways in which seventh-century necklaces from Anglo-Saxon England 'reflect' time, whether through the incorporation of repurposed objects, recycled materials, or obviously worn pieces, and explore the reasons why these reused or heirloom objects were selected for display as part of elite female costume, what this says about the identities of the women wearing them, and how this connects to the changing burial customs of the seventh century.

Kirk Roberts (University of Cambridge/UCL Qatar) and Laura Morabito (UCL Qatar): *Through a Glass, Darkly: Identity, collective memory, and visual culture in Qatar*

This paper explores the apparent stability of visual motifs in the context of rapid social change in Qatar. The transposition of visual elements associated with mobility and a past Bedouin way of life into settled, urban contexts is a recurrent theme in Qatari visual culture. We examine archaeological evidence, vernacular architecture, material culture, and modern iterations of both transportable and non-transportable transmitters of visual imagery. In addition, we explore the power of actions such as coffee making and falconry, which explicitly draw on imagery from the Bedouin past, and can be considered to have a strong performative dimension.

The construction of this shared visual vocabulary can be understood to have taken place in the context of an extremely rapid and disorienting cultural transformation, encompassing both internal socio-political changes, and a huge influx of people and ideas from outside Qatar. We contextualise this visual lexicon in the framework of a deliberate and often top-down effort to cement a shared national identity, as the locus of political authority shifted from competing tribal groups to centralised government during the early part of the twentieth century. This complex interweaving of time and visual culture contributed to an often idealised sense of national identity.

Failure is Not Fatal

Room: 0.45

Organisers: Lorna Richardson (Umeå University) and Alison Atkin (University of Sheffield)

‘Success is not final, failure is not fatal: it is the courage to continue that counts.’ – Winston Churchill

Human success, rather than human failure, has been valorized in our understanding of what it is to be human in past societies and the contemporary world. What it has been to fail to successfully experience, adapt and survive the human condition has often been ignored or understated both within and beyond the academy, save for ‘exceptional’ examples. Within Western society, discussion of any kind of failure is difficult, often at great cost to our mental and physical health, and it is seldom discussed in relation to our own practices as archaeologists. Failure within archaeology is potentially disastrous - consequences may involve the withdrawal of funding, academic shame, the loss of data, and career insecurity. Yet failure also has an irreplaceable role in learning, progression, and resilience, individually and societally.

At a time when so many are feeling, and being, failed economically, socially, and politically on a national and global scale, this timely session aims to explore and discuss the many contexts for failure within both historical and contemporary settings.

The session covers a range of failure in archaeology and related areas:

- The failures of past cultures - failure to change, inability to adapt to climate change/food scarcity, religious change, cultural adaption, etc.
- Archaeological evidence of failure - what are we missing?
- The failures of the archaeological community itself, past and present - academic, interventions/excavations, projects, communications.
- (Perceived) personal/professional failure, and lessons to be learned and shared - how can we ‘fail better’ in the discipline?
- Failing to share information on what does not work, issues of data hoarding, and Open Access.
- Celebrating failures (negative results, repaired artefacts, etc.) and encouraging ‘beta’ mind-sets towards archaeological projects.

Katy Whitaker (University of Reading): *Failure is not Fatal: It's the silicosis that will kill you*

Millions of words have been expended on the archaeology of the north Wiltshire landscape ever since John Aubrey first stumbled across the henge monument and stone settings of Avebury in 1649. New discoveries in old contexts are even now being made – such as the square stone setting inside Avebury’s southern circle (Barker et al 2017). But this whole landscape is covered in archaeological evidence for failure that, to date, has gone unremarked.

This paper describes the mass evidence for failure in north Wiltshire's extensive nineteenth-century sarsen stone quarry. This has been ignored in previous accounts of the stone trade that focus on the family history, and distributed end products, of the business (Crook and Free 2011, Free 1948, 1950, King 1968). Yet the field remains themselves speak almost entirely to failed attempts to extract and cut the stone. As a work-in-progress, this paper illustrates the nature and (partial) extent of this failure: and tentatively suggests that it has implications for both the long-standing narrative of a successful trade developed from small yet enterprising origins, and also for understanding prehistoric sarsen extraction for the construction of those monuments that have enjoyed the lion's share of archaeological attention.

Rune Nyrup (University of Cambridge): *Navigating the Interpretative Dilemma: Making progress through failed analogies*

'The Interpretative Dilemma' (Wylie 2002) is a pertinent challenge for archaeology, namely whether to focus on questions which are easily testable but relatively uninteresting, or on more interesting but evidentially precarious hypotheses. Take analogies. On the one hand, analogies with known societies provide rich and compelling hypotheses about the cultural practices of the past. On the other hand, many archaeologists worry that analogies rely on the unfounded assumption that the past will resemble the familiar.

One response is to emphasise how archaeological evidence can 'bite back' (Wylie, 2017); that is, the ability of archaeologists to uncover mistakes and biases in previously accepted interpretations. However, many (perhaps most) analogy-based interpretations will still turn out to be false or misleading. So why should archaeologists pursue them in the first place? This paper presents a philosophical account of progress in archaeology, which emphasises the value of learning from failures and of 'honouring ambiguity' (Gero, 2007). Using a case study of the role of analogies in interpretations of Pompeian household artefacts (Allison, 1999; 2009), it will demonstrate how archaeologists can secure valuable insights about the past (and our relation to it) by exposing the limitations and biases of apparently compelling analogies.

Kathy Baneva (Cardiff University): *Failure in the Middle/Neolithic Forward Thinking?*

My research focuses on a river valley situated between southwestern Bulgaria and northern Greece. The Struma river provides a fascinating cornucopia of strongly regionalized material culture and practices. For over a century this river has been one of the main points in migratory Neolithization theories. Along the Middle Struma valley, only 20 km from the Greek border is a Neolithic settlement that carries much potential for the study of regionalized Neolithic developments. The site of Dolna Ribnitsa has been a contentious point of a little known debate in Bulgarian Neolithic scholarship - namely, does the material culture of the site signify an isolated case of a Middle Neolithic in Bulgarian Neolithic chronology? My research has led me to believe that the small community of this short-lived settlement emerged in a time of subtle shifts in practice and lifeways. It seems, however, that their own local approach to material production disappeared with the abandonment of the site. Did the people of Dolna Ribnitsa fail to leave a long-lasting mark on the Struma valley Neolithic? Was that even their intention? My paper will discuss the possible explanations for this short-lived phenomenon and the wider theoretical implications of 'unsuccessful' material practices.

Darcey Gille (University of Sheffield): *Failure: You're doing it wrong*

Failure is most often defined by what it is not: it is not success, it is not fulfilment, it is not achievement, it is not satisfaction. In the prevailing social discourse, failure and success are treated as binary opposites – we either succeed (good!) or we fail (bad!), when in truth most of our human ventures are a co-mingling of the two. In an uncertain economic and political world, we are encouraged to be resilient to failure, and warned that resistance (if not precisely futile) is problematic, negative, and perhaps even unhealthy. The self-help industry offers us 'Nine habits to overcome failure', 'Five ways to make peace with failure', it exhorts us to 'Embrace failure!' or

'Be more Zen about your failure' and reminds us that 'Every success starts with failure'. Unfortunately, these easily accessible, instrumentalist accounts of failure fail us by focusing solely on a rules-based, operational one-size-fits-all approach.

In this paper we will challenge the 'cult of excessive optimism', subvert the 'cult of success' and explore our embodied responses to failure as a means of defining it, in order to let go of that '...disappointment, [which]...we strangely hug'.

Theresa O'Mahony: *What Price is Failure?*

To celebrate our failures and to show that failure can indeed be the one stepping stone needed towards our future successes, this paper will be exploring firstly my own personal professional failure and then go onto the failures of success within our own contemporary cultural archaeological community. I have been told that I am too well known, too contentious and no-one in multiple archaeology communities feels they know enough about enabled archaeology to supervise any application for PhD. What I have learnt from this failure and how I am now using this as a stepping stone towards doing my own publishing route to a PhD could mean I may well achieve my aim. For it is by our very learning these failures that we can personally invent new approaches which can lead to us achieving our own archaeological purposed goals.

The future can indeed look culturally bright for UK archaeology if we learn from our failings and change our past and present culture from one of limited vision to inclusion for all. For too long we have failed to culturally accept and welcome all to archaeology within our remit. Things we have left culturally unseen, invisible, ignored, and unspoken can become a celebration of success which could stop many people from turning away from us, or indeed aid us to learn from our past attitudinal failures and build up towards inclusion for all within the archaeology we love. This paper will speak of how we can use our own and archaeology's failures to create a cultural acceptance which could well bring us into a successful era of all minorities in and outside of archaeology being able to aid our skills shortages and projects such as the HS2 project vacancies to be filled.

David Connolly (BAJR): *You'll Never Make Anything of Yourself*

Words so often thrown at us; attempting to disempower and somehow remove any hope of future success. So why is fear of failure so endemic in archaeology (and other similar disciplines) – whether in the field, where the context record sheet is written in pencil, for fear of being wrong about an overcut posthole, or the academic who is too scared to prepare a final publication for fear of ridicule or missing that potential future article that may challenge their current view?

To all intents and purposes, as an archaeologist, I am a failure – to a failed degree, a flitting attention span, wasted months on projects and ideas that find themselves ignobly consigned into the dustbin of history as well as any number of fiascos in general life. Yet here I am, my own self-worth and esteem now such that I even advise people to make mistakes, where to fail means new knowledge and skills.

The following paper explores the role of positive failure and examines by specific cases how this can reinforce success in our working environments.

Heba Abd el Gawad (Durham University): *Disciplinary Failures: It's not me, it's the discipline*

Within a PhD programme success or failure is narrowly defined by completion within the institutionally imposed timeframe, by such institutional standards I have almost failed. While being an A star student all my life even during the supervised years of the PhD, a winner of an extremely competitive governmental PhD scholarship,

an active researcher contributing to projects, publishing, attending, and organising conferences, I still struggle to theoretically appraise a large dataset and place it in a framework to reflect a bigger picture and contribute to wider knowledge.

It was not until I accepted the much overlooked reality of the interrelation between my socio-cultural research identity as an Egyptian Egyptologist and my failure – so far – to produce a heavily theoretical research project that I started to make progress. In this paper, I argue that my inability to theorise is deeply rooted in the failure of the field of Egyptian archaeology to actively engage with archaeological theory and social sciences. Ancient Egypt is usually absent from wider archaeological discussions and multidisciplinary publications. Moreover, fieldwork projects are physically and intellectually isolated from modern Egypt. Finally, I will emphasise how the failure of Egyptology is not only self-destructive but is causing severe damage to how Egyptian heritage is being recorded, researched, and represented by and for Egyptians.

Kevin Woolridge: *The Failure of Commercial Archaeology in the UK – Can it be fixed?*

Since the publication of PPG 16 in November 1990, UK archaeology has become increasingly commercialised. This has resulted in an increase in the number of sites under investigation and as a consequence, an increase in the number of archaeological employees. This paper argues, however, that commercial archaeology has failed to increase accessibility or understanding of the archaeological resource for a number of reasons:

- Increasingly limited access to and availability of archaeological archives
- A less than proportionate increase in the number of analytical/synthetic reports,
- A widening gap between commercial and academic/research archaeology,
- A failure to fully engage digital/social media in promoting and disseminating the results of archaeological research
- Despite increases in funding, staffing and available projects, commercial archaeology has failed to create a stable career structure in UK archaeology.

The paper will suggest, however, that all is not lost. The future development of our discipline will depend upon confronting, rather than deflecting, issues raised as a result of the commercialisation of archaeology. UK commercial archaeology can address most, if not all, of these issues and in doing so, return archaeology to a more progressive agenda: one better suited to the long-term future conservation, access, and understanding of the archaeological resource.

Hannah Fluck (Historic England) and Meredith Wiggins (Historic England): *Failure in the Face of Climate Change*

The changing climate presents a challenge for those who work to conserve and curate our heritage.

We are working to understand the impacts of climate change upon our heritage but it is clear that loss of heritage assets is inevitable. Coastal erosion threatens archaeological sites and historic structures; changing rainfall, temperature, pests, and diseases will change our historic landscapes, parks, and gardens.

For many years our approach to heritage conservation has been underpinned by the idea of ‘preservation’ either *in situ* or ‘by record’ but in many situations neither is applicable or practical. As our webpage states: Historic England ‘are the public body that looks after England's historic environment. We champion and protect historic places, helping people understand, value and care for them’. Is accepting loss of heritage a failure? How can we build loss into our role as champions and protectors of a nation’s heritage? This paper will look at the challenges and opportunities presented by rethinking the role of a national heritage body in the face of inevitable loss.

Tim Evans (Archaeology Data Service, University of York): *'Nothing, Like Something, Happens Anywhere': Failure and success in the publication of archaeological excavations*

The spectre of the publication backlog has persistently loomed over the archaeological discipline; to leave ones work unpublished or lingering as grey literature is often perceived as failure, even a crime against the discipline. However, despite periodic evaluations of how best to achieve publication the exact extent and causes of the 'problem' are seldom quantified or analysed in detail, more often left as an epistemologically troublesome known unknown.

This paper introduces new research on the subject – presenting a quantitative overview of what is and isn't published from case studies in England and explanations as to why failure occurs. The paper will also assess the impact of this situation, both from a practical viewpoint ('how do I find everything that's been excavated?') as well as the potential for success to be anomalous or even misleading. Furthermore the paper will also reflect on what it actually means to be published, especially considering that our current models, despite periodic refinement, are still rooted in traditional notions of a literal output. Given the new wave of academic syntheses utilising the (increasingly online) unpublished results of commercial fieldwork, is it time to readdress our notions of publication and dissemination?

Neil Redfern (Historic England): *Let it Go: Loss is good for us*

Over recent years heritage management in England/UK has become increasingly fixated with process and has failed to engage in a meaningful debate about its purpose. This process first approach can be illustrated by the concept of 'Heritage at Risk' and the need to focus resources on preventing the loss of heritage assets: any loss of being seen as failure. In this paper I will set out a contrary view and argue that far from being failure, 'loss' is actually good for us (for both heritage managers and the public). Indeed as archaeologists study the process of loss and actively lead to loss via excavation we should understand the wider creative opportunities it brings.

My paper argues that cultural heritage management is a creative process and that we are normally at our creative best when we are dealing with/threatened by loss. We should not be concerned about loss but rather see it as a very liberating and powerful opportunity to do something, to think something different, to be creative.

Loss should not be seen as failure but rather as a creative opportunity to understand, sustain, and enhance the cultural values we associate with heritage and the historic environment.

Thomas Kador (UCL) and Vesna Lukic (University of Bristol): *Exhibiting Failure*

With history being famously 'written by the winners' the stories of the 'losers' have been, and still are, frequently written out and/or airbrushed away. However, archaeologists sometimes claim that material culture is more equal in its potential to preserve and reflect the failures, rather than just the success stories, of the past. While this argument can be countered by the indisputable fact that more powerful groups and individuals undoubtedly have the means to make their material remains more durable than the weaker members of society, it nonetheless presents a hypothesis worth exploring in practice.

In this paper we will discuss our efforts to curate a 'museum of failure' utilising University College London's substantial collection of archaeological artefacts, historical objects, and other museum specimens. The museum is due to 'open its doors' at UCL's Octagon Gallery in central London in September 2018 and our challenge is how we tell a story (or stories) of failure, using a small selection of these objects, for a twenty-first century audience. Our presentation will serve to share our experiences with this project so far and partake in a constructive discussion on the potential for a 'heritage of failure'.

Archaeology, Heritage and Well-Being

Room: 4.44

Organisers: Timothy Darvill (Bournemouth University) and Laura Drysdale (The Restoration Trust)

The concept of therapeutic landscapes was developed by Wil Gesler in the early 1990s, building on contemporary theory in the field of cultural ecology. It has since expanded to become a key concept in health geography applicable at a range of scales. But whether natural, designed, or symbolic, places connected with healing the body and soul have been recognized and studied for much longer. Routes of pilgrimage, destinations for health-giving visits, facilities for 'taking the waters', hospitals, and gardens surrounding asylums and institutions, have all been instrumental in formalizing relationships between place, space, and well-being that have been promoted and applied in many different ways and with varying degrees of real or perceived success. This session will consider archaeological and heritage dimensions of therapeutic landscapes, asking what can be learnt from the study of existing sites and whether there is a role for developing new ones appropriate for the needs of the 21st century. Contributions are invited in relation to three main themes. First, studies of recognized therapeutic landscapes through historical or archaeological investigations that enrich understandings of their construction and use. Second, case-studies of recent or ongoing projects that make use of archaeological sites or heritage resources to promote physical or mental well-being amongst defined participant communities. And third, analyses of the philosophical and theoretical frameworks appropriate to the study of archaeology and heritage in relation to health and well-being.

Timothy Darvill (Bournemouth University): *Introduction: Heritage and well-being*

Using heritage resources of various kinds to promote well-being represents one of the most significant advances in archaeological resource management for many years. This session provides an opportunity to share experiences and to discuss the outcome, implications, and theoretical underpinnings of well-being projects.

Laura Drysdale (The Restoration Trust): *Walking with Intent: Culture therapy in historic landscapes*

The Restoration Trust supports people to engage with heritage, art, and culture so that their mental health improves. This paper will review our current projects in the historic landscape, including Human Henge and Burgh Castle Alamanac, and will place them in the context of contemporary culture, health, and well-being practice. It will attempt to describe what is distinctively therapeutic about facilitated group experiences that combine learning, creativity, and walking in historic landscapes.

Claire Nolan (University of Reading): *Therapeutic Landscapes of Prehistory: Exploring the therapeutic value and potential of prehistoric landscapes for the present day*

In recent years heritage professionals and researchers in the UK have been called on increasingly to evidence the social value of the historic environment in terms of its impact on well-being (English Heritage 2014; Crossick and Kaszynska 2016). Previous research in this area has successfully demonstrated the well-being effects of heritage participation, particularly with regard to the promotion of social and human capital. However, proving somewhat more difficult to capture, the intrinsic value of the historic environment and its influence on individual well-being remains less well-understood. This paper examines these issues through a review of qualitative fieldwork recently undertaken in the Stonehenge and Avebury World Heritage Site and the Vale of Pewsey, Wiltshire, in order to further explore how individuals experience, interpret, and value these prehistoric landscapes, and how this knowledge can support the development of the historic environment as a therapeutic resource for others in the future. Drawing on preliminary results from semi-structured interviews with local

residents, and reflective workshops with student and community groups, this paper considers some of the unique and fundamental ways in which the historic environment affects personal well-being.

Ellie Williams (Canterbury Christ Church University), Lesley Hardy (Canterbury Christ Church University) and Diarmaid Walshe (Forces Archaeological and Heritage Association): *'Heaven Is a Place Where Nothing Ever Happens': Exploring heritage and well-being in a rapidly evolving seaside town*

Illuminated in Folkestone's Creative Quarter stands the text-sculpture 'Heaven is a place where nothing ever happens', encapsulating, some commentators note, the *ennui* of seaside towns. The words, however, are deceptive – Folkestone is changing rapidly, partly fuelled by funding to regenerate through the arts. Whilst many are embracing this surge of creative development, others are experiencing alienation. In July we ran a ten-day community survey at the church/churchyard of St Mary and St Eanswythe in the heart of historic Folkestone, a key aim being to explore the role of small-scale heritage projects in promoting participant well-being, principally military veterans in this case. As we will discuss, the experience and outcomes were revealing, and at times unexpected. Immersing – not imposing – ourselves in the daily life of the site also provided a platform for communication with the many individuals and groups who have taken ownership over it, some of whom are experiencing significant social challenges. It gradually became clear that we were not creating a therapeutic landscape through our activities, it already existed – although not without some conflict. Sudden change can be emotionally destabilising, but the nature of sites such as these – their permanency – offer familiarity and stability amidst a rapidly evolving landscape.

Christopher Howard Elmer: *Between the Barrows: Seeking a spirit of place*

The 'Between the Barrows' project (2016), linked PhD students at the Department of Archaeology in Southampton with an award winning community partnership (Andover Trees United) which operates across Andover in Hampshire. The aim of the project was to use archaeology to prompt a community revisualisation of land managed by Andover Trees United so that it was seen as a *bridge* between the local village at Enham Alamein and the nearby new housing estate rather than a *barrier*. The project provided a valuable case study of partnership activity seeking to heal a rift between two disparate communities, but the project also touched on the power of place as a means to draw communities together.

The two-week community dig drew together seven schools and forty volunteers from the two juxtaposed, but separated, communities in Andover, and it allowed them to develop an awareness of the local archaeology surrounding them and to debate issues around sustainability and protection. Lessons learned from this first season of activity are being used to develop research seeking to understand the community healing potential of a 'spirit of place', and the project continues into 2018.

Helen Johnston (Thames Discovery Programme, Museum of London Archaeology): *Messing About on the River: Volunteering and well-being on the Thames Foreshore*

Is volunteering in archaeology good for you? What impact does visiting the Thames foreshore have on people's reported well-being? How important is considering the sense of place and emotional attachment when working with volunteers?

Thames Discovery Programme has been running for 9 years, and has trained over 675 volunteers as FROG members to monitor and record archaeology on the Thames foreshore. Drawing on recent work around volunteering, well-being, and emotional labour, I will examine how spending time in the historic landscape of the Thames foreshore is a key motivation for Thames Discovery Programme volunteers.

The link between volunteering and a higher sense of well-being is increasingly being recognised and has now started to influence policy and practice through the development of models such as social prescribing in the NHS. This creates potential for new ways of working and opportunities for involvement in archaeology. I will use our experiences at Thames Discovery Programme to explore how considering people's well-being in historic landscapes can influence our volunteer management practices and the possibility of new ways to work with communities.

Paul Murtagh (Northlight Heritage): *The Roman Baths: A place of recovery*

It is perhaps a coincidence that the site chosen to trial a programme of work called 'Recovery Through Heritage' was a Roman Bathhouse, in that it not only provides a convenient archaeological case study to explore ideas of historical well-being but also demonstrates the benefits of archaeology to help in recovery work.

Working in partnership with Phoenix Futures, a charity that supports people with alcohol and drug problems, the HLF and HES supported Clyde and Avon Valley Landscape Partnership heritage program (CAVLP Heritage) delivered by Northlight Heritage, has piloted a program that has worked with service users to design a heritage trail, enhance archaeological sites, focusing on the Roman Bathhouse at Strathclyde Park, and help out on archaeological digs. This program has resulted in a number of outputs and outcomes and has been beneficial for the archaeology, service users, the wider community, and ourselves as practitioners.

This paper will outline the ways that the 'Recovery through Heritage' programme was developed, the archaeological and recovery outcomes achieved, the problems and challenges that have been encountered, and how they have been overcome.

William Rathouse (Mind Aberystwyth): *Archaeology and Mental Health: War Memorials Survey – Ceredigion*

Inspired by projects including Operation Nightingale and The Past in Mind, Mind Aberystwyth has been offering their members the opportunity to work on a survey of the war memorials of Ceredigion. The purpose of the project was twofold: we photographed, measured, and recorded details of memorials so that, should they be damaged or destroyed, they could be reconstructed; we also intended that participation would benefit mental health service users by promoting well-being and supporting recovery. In this paper I shall describe the conduct of the project and present data indicating its effectiveness.

Andrew Hoen (University of Worcester) and Bob Ruffle (University of Worcester): *Environment, Nature, Nurture: The site of St. Wulstan's Hospital, Malvern Wells, Worcestershire, 1943-present*

In this paper, we discuss the important role of the senses in creating a healing environment. Using a case study of the gardens at the former psychiatric hospital at St Wulstan's, we discuss how elements of the preceding landscape were used, with traditional horticulture techniques, to create gardens, orchards, and vegetable plots that would provide an interesting and vibrant setting for both staff and patients. The gardens also played a role in training patients for work, and providing food for the hospital and an income from sales of fruit and vegetables to the local community.

The hospital began life as a US army hospital in 1943 and eventually became a long stay psychiatric hospital from 1961-1986. Under its Medical Superintendent, Dr Roger Morgan, it was an internationally recognised pioneer in rehabilitation and training and the return of patients to society. It had an average discharge rate of 50% whereas many hospitals could only manage around 5% (Ward 2009). After closure the site was split and part was used for a housing development whilst the majority was converted into a nature reserve. Whilst no hospital buildings

remain, ornamental trees, shrubs, and avenues still exist, and allow a reconstruction of the grounds which contributes to an understanding of this therapeutic landscape.

Vanessa Heaslip (Bournemouth University): *Human Henge: Stonehenge as a healing environment in the 21st century*

Mental health is a fundamental aspect of well-being, yet 1 in 4 people experience a mental health issue at some point in their life. Despite this, there is evidence that people living with mental illness can become isolated due to stigma. Historical sites such as Stonehenge are known to have been associated with healing in the past and there is an increasing interest in the impact of history and heritage in supporting and restoring mental well-being.

This presentation reports upon a collaborative project funded by Heritage Lottery in which 24 people living with mental illness were involved in an innovative, creative 'Human Henge' programme over a period of 10 weeks at Stonehenge and the surrounding landscape. This paper presents initial findings from the mixed method evaluation that ran alongside the programme, examining the impact of Human Henge upon individual's mental health. Data was collected via surveys (incorporating the Warwick Edinburgh Mental Well-being Scale) as well as qualitative methods (focus groups and personal reflections). The presentation will explore both quantitative and qualitative findings to date focussed upon four themes (Feeling Special, Challenging Myself, Being Human, Impact upon Mental Health & Well-being and Fear for the Future).

Zena Kamash (Royal Holloway): *Museums and Middle Eastern Communities: Promoting well-being, memory and creative practice*

This paper will present the experiences and responses to the AHRC-funded 'Remembering the Romans in the Middle East and North Africa' (RetRo) project. The RetRo project took place in 2016 and was a collaboration between myself, the Petrie Museum (London), the Great North Museum (Newcastle) and three creative practitioners: Sarah Ekdawi (creative writing), Miranda Creswell (drawing), and Rory Carnegie (photography). A central aim of the project was to provide opportunities for members of the Middle Eastern and North African communities currently living in the UK to reengage with their heritage that has come under increasing attack. As a member of one of those communities with first-hand experience of the trauma being faced, I wanted to provide informal and safe spaces where people could come together to create new memories of their heritage by regaining a sense of ownership and developing new friendships with museum objects through creative writing, drawing, and photography. In this paper, I will share some of the successes and challenges faced by the project, highlighting what worked and what lessons could be learnt for future projects. As part of this, I will discuss how participants feel this project has influenced their outlook and experience one year on.

Hannah Cobb (University of Manchester): *Seeing the Unseen*

In 2013 CifA's labour market study, *Profiling the Profession*, reported that 98.2% of archaeologists are not disabled (Aitchison and Rocks-Macqueen 2013: 99). In this paper I want to consider how accurate this figure is by exploring the extent of unseen disabilities and other unseen conditions within the profession today. At the heart of my paper will be the results of an online survey which I will be disseminating across the profession in the months leading up to TAG. To develop and theorise well-being in archaeology, I argue that we first have to understand the full extent of conditions that are normally unseen in labour market studies, and often unseen in the workplace too. These include mental health issues, dyslexia, dyspraxia, endometriosis, and epilepsy, to name but a few. All are complicated by the fact that some may self-identify these unseen conditions as disabilities, some may not, but however they are identified, keeping quiet about any or all can have a detrimental effect upon well-being. I suggest that we need an open and honest dialogue, beginning by understanding if and why

these may be under-reported, in order to challenge the stigma around many of these unseen conditions, to theorise health and well-being in contemporary practice and to enhance disciplinary well-being.

Shamans Through Time

Room: 3.58

Organisers: Ffion Reynolds (Cadw) and Henry Dosedla (CINDIS)

Shamans are religious practitioners who occur across the globe. The word 'shaman' comes from the Tungus tribe in Siberia and it means spiritual healer or one who sees in the dark. Many schools of thought object to the application of shamanism to cultures outside its Tungus origin, while others suggest the term might be used universally. A common feature within shamanism is the use of altered states of consciousness. A shaman can be viewed as a highly skilled individual who 'acts out' or performs particular tasks within the community. The shaman, from this perspective, may be viewed as an important mediator between worlds. Shamans are actors of particular roles, skills, and arts that require the participation of others. Shamans perform, they alter their consciousness using various techniques, including hallucinogenic substances, hypnotism, trickery, chanting, dance, and healing; they are ambiguous individuals.

This session will look at the evidence for shamans through time, discussing the archaeological, historical, and contemporary ethnographic evidence for shamanism across the world. Shamanism has been suggested to exist in the ancient past, from prehistory to present times. What validity is there to the claim that shamanism existed in prehistory? Where in the world today do shamans still exist?

Presenters are encouraged to explore the topic from the perspective of their area of expertise, past and present. Topics might include paradigms of shamanic interpretation, misconceptions associated with the term shamanism, the social functions of shamanism; shamanic altered states of consciousness, music and ecstatic journey, shamanic power objects and materials; storytelling, performance and healing, the use of plants and food as medicines; and shamanism and cognitive evolution.

Ffion Reynolds (Cadw): *Ways of Seeing, Being, Doing: Evidence for shamanism in the archaeological record*

My interest in shamanism grew from a fieldwork trip I took to the Amazon jungle back in 2007, where I worked with the Shipibo shamans of South America as part of my PhD fieldwork. Back then, shamanism was considered a 'fringe' topic in academia, and the public at large were still fairly unfamiliar with its widespread existence. Since then, shamanism as a concept has been popularised, with an increasing body of archaeology, theory and anthropology, as well as television series such as 'Tribe' by Bruce Parry, making it a more visible worldview to practitioners in the West.

In this introductory talk, I will explore how we might use shamanism to identify practices and worldviews different from our own, in the deep past. I'm interested in the idea that shamanism can provide archaeologists, rooted in the consequences and peculiarities of enlightenment thought, with another way of understanding the evidence they excavate.

I will give some examples from Britain, Wales and Ireland, and discuss examples of archaeological evidence that might be better understood and enhanced through the lens of shamanism. Examples will include the 'Red Lady' of Paviland, the entoptic rock art of Neolithic passage tombs, and the antler head-dresses from Star Carr.

Rick Knecht (University of Aberdeen) and Anna Mossolova (Tallin University): *Excavating Shamanic Objects at the Nunalleq Site Near the Village of Quinhagak, Alaska*

Yup'ik belief systems are well known in the ethnographic record, reflected in collections of masks and other objects and in oral histories that describe aspects of shamanistic practice. Precontact Yup'ik culture was poorly known until excavations at the Nunalleq site near the village of Quinhagak, Alaska, dating from around AD 1400-1670. Until recently the site had been locked in permafrost, resulting in extraordinary preservation of organic artefacts made from wood, leather, grass, and other rarely recovered materials. Objects relating to shamanism and cosmology are abundant among more than 60,000 pieces found in the last seven field seasons at the site. Here we discuss the time depth, continuity, and change in these material expressions of Yup'ik world view and shamanism.

Aaron Watson (Durham University): *Visions of Transformation: Optics and ritual within the Neolithic chambered cairns of Britain and Ireland*

Almost twenty years ago, I wrote a paper that sought to enrich my interpretation of the acoustic properties of Neolithic monuments by referencing the anthropology of shamanism. The sounds I was hearing inside passage tombs were extraordinary. Using vocalization and percussion it was possible to generate powerful resonances and echoes, and I was interested to explore how people in a shamanistic society might have understood such effects. I envisioned that Neolithic ritual specialists manipulated theatrical and transformative sounds to journey between dimensions, or manifest otherworldly forces.

Fieldwork has since revealed that passage tombs also have remarkable optical properties. Without using a lens, I have projected moving images of the outside world into the darkness of their chambers. An audience gathered inside can thereby observe, in real time, the activities of people beyond the passage entrance. In the modern world we might compare these dynamic and luminous visions to a cinematic experience, but this could not have been a Neolithic understanding. Once again, might the anthropology of shamanism help to reveal and interpret the exceptional multisensory potential of ancient architecture?

Henry Dosedla (CINDIS): *Healers, Seers, Mediators: Multitasking aspects of shamanic practice among recent Neolithic societies in Melanesia*

In the course of years participating in field work among New Guinean highlands tribes during the early seventies of the last century, when these still greatly presented societies of Neolithic standards, I had the unique opportunity of getting revealing insights into many of their secret spiritual traditions. Among my local informants, including herbalists, traditional healers, and so-called ritual experts, there were some exceptional people reputed as possessing outstanding mental abilities. In the vernacular of the Mbowamb, inhabiting the most part of the Wahgi Basin within the Western Highlands Province, such men were known as 'mörn wua' (literally 'men of power spells'), whereas women of similar reputation just were referred to as 'poison meri' in the sense of witches. These men were not only believed to have the gift of seers, but also of managing personal dislocation and invisibility, besides several other supernatural skills. While these topics for countless generations used to be handled as most serious secrets, even among initiated men, at the time of field research their mission influence was already gaining gradual decrease of such secrecy and, in the case of a former 'power spell man' who was willing to convert to Christianity, this provided best chance of obtaining first-hand information of the underlying intricate spiritual backgrounds.

Robert J. Wallis (Richmond University, The American International University in London): *Art and Shamanism: From cave painting to the White Cube*

Art and shamanism are often represented as timeless, universal features of human experience, with an apparently immutable relationship. Shamanism is frequently held to represent the origin of religion and shamans are characterized as the first artists, leaving their infamous mark in the cave art of Upper Palaeolithic Europe. Despite a disconnect of several millennia, modern artists too, from Wassily Kandinsky and Vincent van Gogh, to Joseph Beuys and Marcus Coates, have been labelled as inspired visionaries who access the trance-like states of shamans, and these artists of the 'white cube' or gallery setting are cited as the inheritors of an enduring tradition of shamanic art. Recent scholarship on rock art contributes to this discourse in rational-materialist 'neurotheological' terms, locating image production and visionary experience as universal brain events. But the history of thinking on art and shamanism shows these concepts are not unchanging, timeless universals; they are constructed, historically situated, and contentious. I examine how art and shamanism have been conceived and their relationship entangled from the Renaissance to the present, focussing on the interpretation of Upper Palaeolithic cave art in the first half of the twentieth century – a key moment in this trajectory – to illustrate my case.

Mike Williams (Brycheiniog Journal): *Tasting the Sweetness of Death: A timeless morality in dark shamanism?*

Kanaimà shamans gain shamanic power by mutilating, killing, and, when the contents of the putrefying stomach of their victim taste sweet, using the dismembered body parts as talismans to access the spirits. A dark deed in the shadows of shamanic literature.

Perhaps too often, shamanism is considered positive; the shaman gaining power from benevolent spirits to help and heal her community. The popularity of shamanic interpretation frequently rests on these tenants, influencing our views, but belying the reality of much traditional shamanic practice.

What lens do we use when we identify similar practice emerging from the prehistoric mind-set? Are their 'shamanic' rituals full of light or is there a darkness we are missing? Can we be sure that the dead were always 'honoured' in the past and given due reverence by the living; people curating body parts as a means of keeping 'ancestral' influence close? Or, like the Kanaimà, was the relationship darker, with the living manipulating the dead for their own means and ends; tasting the sweetness of death with a morality we would find hard to stomach, putrefying or not?

Paul Devereux (Time and Mind Journal): *Landscape Relics of Pre-Columbian Shamanisms in the Americas*

Evidence for ancient shamanistic practices relies mainly on ethnology, the recovery of artefacts, and the analysis and interpretation of rock art in conjunction with ethnological information. This highly illustrated paper takes a complementary approach and looks at material evidence in the landscape. It briefly overviews examples of geoglyphs (petroforms and intaglios), earthworks, and contextualised rock art locations mainly in North America plus a few in South America.

Mike Crowley: *Stealing Women's Clothes: Patriarchal appropriation of women's mysteries*

Various cultures have examples of religious cross-dressing but, in every case, it is men who dress as women, never the reverse. In Siberia, for instance, where women are considered 'natural shamans' and where men are said to 'change sex' upon becoming a shaman, shamans wear metal disks as surrogate breasts, as did the castrated, transvestite priests of Cybele in ancient Asia Minor. The cross-dressing renunciates of India known as Sakhi or Rasika state that they need to 'become Radha' in order to worship Krishna. In a celebrated episode,

Krishna discovers a group of maidens bathing naked and steals their clothes but returns them when the maidens worship him. In a similar tale, the tribal deity Bir Kuar is torn apart by 'witches', much as the cross-dressed King Pentheus was dismembered by the female followers of Dionysos (maenads). Elements of myth, iconography, and folklore are used to advance the hypotheses (i) that all three gods are apotheoses of entheogenic plants, (ii) that these drugs were the exclusive domain of women and (iii) that the mythic motif stealing of women's clothes records the patriarchal appropriation of their rites.

Andy Reyman (Goethe-University Frankfurt): *Words Come Easy: About the problematic usability of a non-operational term for describing deviant prehistoric burials*

'The most dangerous of these vague words is shamanism.'

As the famous Arnold van Gennep wrote these words 1903, the term shamanism was already known for nearly 200 years in the western science – although the phenomenon wasn't as old as many researchers would have guessed at the time. Having been translated from an exiled Russian priest and being used as *Terminus Technicus* for religious specialists all over Siberia shortly thereafter, the word very quickly became a stereotype rather than a description of reality. For this reason, van Gennep warned scientists that using the term could be problematic.

Now, more than one hundred years after his words, shamanism is still a term often used to identify deviant burials in archaeology, commonly used synonymous to other terms like 'priest', 'wise man/woman', 'healer', 'medicine man' and most often handled as phenomenon with a very wide definition. In the planned paper, which is a summary of a PhD about the same theme published in 2015 in Germany, the problems of this tradition will be shown, referring to two exemplary cases, the well-known German 'Shaman from Bad Dürrenberg' and 'Kys', the jakutian grave of a young woman.

Robert Dickins (Queen Mary, University of London): *Domestic Shamanism in the Victorian Middle-Classes*

During the mid-Victorian period, against a backdrop of increased urbanisation, technological development, and a broader middle-class, individuals emerged who professed to have special access to the spirit world – so-called 'mediums.' Ostensibly Christian, they utilized a set of ritual practices in the privacy of their own homes, which belied the beliefs of the established Church, and exhibited a commonality with what would later be described as animist beliefs by anthropologists.

Indeed, the mediums were very often marginalized figures in Victorian Britain, such as women and children who were largely debarred from any spiritual authority in public life. Small familial communities, known as 'circles,' were established around them, however, and what emerged was a form of distinct domestic spirituality. The home itself, with its particular markers such as family and privacy, became a site of liminal community.

This paper will explore the medium in terms that are recognizably 'shamanic' by today's understanding. Their function was the renewal and maintenance of the spiritual life of their kinship group, which they mediated through navigating the liminal space between the worlds of the living and the dead. As such, they provided healing, spiritual cohesion, and moral guidance, through a range of ritual techniques and practices.

Tuesday 19th December (AM)

Parallel Worlds: Studies in Comparative European Archaeologies

Room: 2.03

Organisers: Oliver Davis (Cardiff University) and James Whitley (Cardiff University)

All too often we as archaeologists are solely engaged with the study of particular periods of the past or particular places. Our work is, perhaps necessarily, rooted within specific intellectual frameworks – a product of the diverse social and political contexts of the countries or institutions at which we are based and the contrasting histories and traditions of study of different periods and regions ('Celtic' prehistory vs Classical archaeology, for example). One unfortunate by-product of this gulf between intellectual *traditions* is the creation of intellectual *silos*, which in turn has led to significant divergence across Europe and the wider world in both method and theory. There is now considerable unfamiliarity between the approaches to the archaeologies of Europe for instance even in adjacent geographical areas or amongst those studying broadly the same period. Notable divergences can now be seen in the study of later prehistory (last millennium BC) in Europe between scholars focused solely on Britain, those who study transalpine Europe, and those study the 'Corrupting Sea' and its interconnections. As a result, similar problems of interpretation encountered in different places or periods are treated as if they require entirely separate debates. Notions of personhood, materiality, embodiment and the role of ritualized feasting have all cropped up in the study of both the Aegean and British Iron Ages, but this fact has occasioned no discussion across area specialists. The aim of this session is to open up a dialogue between scholars who may be working in widely different areas or periods. By highlighting curious parallels, connections and trajectories that are synchronised across large geographic areas the session will begin to explore the entanglement of both endogenous and external practices which caused similar patterns of behaviour. We welcome papers that attempt to interpret archaeologies that cut across national boundaries and focus on highlighting the peculiar parallels between past societies.

Maximilian Buston (Oxford University): *Diversity, Similarity and Time Mislead: 10,000 fibulae from the Aegean and Anatolia, a new typology and their stylistic variation*

Diversity is fundamental to archaeology. For Gordon Childe (1950) diversity of material culture was synonymous with distinct communities, whilst for David Clarke (1972, 418) variation was employed by sociocultural systems to 'minimize the maximum amount of immediate system dislocation'. Other scholars (e.g. Marian Feldman) have argued stylistic diversity is controlled by political ideology. Akin to diversity is similarity and innovation, and these underpin key elements of archaeology, namely network analyses, ceramic chronologies and cultural diversity. The question is what does diversity actually mean, and how might it mislead us more generally?

A network analysis of shared-type-presence may over-read interaction in periods where certain artefact-classes were the locus of an exaggerated diversity. An Aegean chronology based on dead-reckoning may be unreliable, as a given amount of diversity is taken as proportional to a certain amount of time. Moreover, stylistic diversity may not have been particularly meaningful, a result of what evolutionary archaeologists call cultural-drift. Variation may result as much from copy-error, population size or tool-type, than a desire for 'individualising' objects.

This paper presents the results of a new typology of 10,000 fibulae from the Aegean and Anatolia to posit how these issues may affect archaeologies across parallel artefact classes and regions.

Donald Crystal (Cardiff University): *Unpacking the Term 'Dolmen' Around the Black Sea Coast*

'Dolmen' is defined as a 'tomb with a large flat stone laid on upright ones.' (OED). Yet, its subsequent use in archaeological parlance has resulted in the term becoming synonymous with the Neolithic of western Europe. 'Dolmen', therefore, needs to be unpacked in order to help explain the megalithic phenomena around the Black Sea coast (Russia and Bulgaria) which dates from the Late Bronze Age/Early Iron Age (cf. Трифонов и Шишлина, 2014:19-37; Смирнов, 2010:169-184; Кудин, 2008:27-31). There has seldom been Anglophone research on this phenomena in eastern Europe since Minns (1913) and Velkov. (1938). Consequently, the occurrence of megaliths in eastern Bulgaria and south western Russia remains relatively unknown in Anglophone scholarship. Interestingly, the megaliths in both regions share numerous characteristics which they do not share with the dolmens of western Europe. Nevertheless, that has not stopped local archaeologists from calling these megalithic structures 'dolmens'. Therefore, this talk will have three aims. Firstly, I shall aim to assess what the term dolmen means and whether it can be applied to these megaliths. Secondly, I shall present the phenomena of Russo-Bulgarian megaliths to an Anglophone audience. Thirdly, I shall seek to fit their occurrence within a wider narrative of European prehistory.

Alex Davies (Oxford Archaeology): *Feasting, Deposition and the Dead: Social change and social integration in Britain and the Aegean during the 8th century BC*

The 8th century BC was a period of great change in both southern Britain and the Aegean. As the Aegean was emerging from its Dark Age, there was an explosion in population and material culture, shifts in religious expression and the rise of city living. In southern Britain, the Bronze Age had ended, along with exchange networks and patterns of votive deposition that had millennia-old origins, heralding changes to forms of social interaction and concepts of personhood that were to further develop over the ensuing Iron Age.

In both regions during the 8th and 7th centuries BC, mechanisms were required to assist the integration of new social forms during this period of upheaval. In both cases, feasting, accompanied with deposition, appears to have come to the centre stage. This seems to have helped steer society through political shifts. The increased emphasis on associating living individuals and the dead also appears to have provided another means to tie society together by legitimizing new roles. While developments were not always synchronous, and the societies in question quite different, a number of parallels can be drawn between the Aegean and southern Britain during the 8th and 7th centuries BC.

Oliver Davis (Cardiff University): *Hillfort Communities in Early Iron Age Europe*

The Iron Age in temperate Europe is characterised by the emergence of hillforts. While such sites can be highly variable, they also share many common characteristics, implying cultural linkages across a wide geographical area. Yet, the interpretation of hillforts has increasingly seen significant divergence in theoretical approaches in different European countries. In particular, Iron Age studies in Britain have become increasingly separated from those adopted in central Europe. This paper attempts to address this issue by analysing the archaeologies of two of the best-known hillforts in Europe – Danebury, in Wessex, southern England, and the Heuneburg, in Baden-Württemberg, south-western Germany. The paper highlights that the two sites possess remarkably similar occupational sequences despite being the creation of very different Iron Age societies. These synergies are argued to be a result of similar responses to a shared problem – how to create and sustain a large community of people.

Manuel Fernández-Götz (University of Edinburgh): *Cut off by the Pyrenees? Some thoughts on Iron Age research in the Iberian Peninsula*

Research on Iron Age Iberia has traditionally been largely isolated from mainstream trends in other parts of Europe. As a result, the archaeology of the 'Far West' is underrepresented in international debates on the period. This is particularly the case for the central and northern regions, the so-called 'Celtic' Iberia. The explanation is twofold: the history of research of Iron Age archaeology, which has focused on the Central European archaeological cultures of Hallstatt and La Tène that were largely absent in the Iberian Peninsula; and the traditional isolation of Spanish and Portuguese archaeology, with only a limited presence in international forums. Nevertheless, this situation has begun to change thanks to the appearance of a growing number of publications in English, and the increasing participation of young Spanish scholars at international conferences. At the same time, however, new divides are sharpening inside Iberia, mostly between archaeologists working on the Mediterranean regions and those researching the 'Celtic' areas. Modern administrative divisions have deepened the divide between archaeologists of different autonomous communities and even provinces, creating modern barriers that hinder our understanding of the 1st Millennium BC. After discussing the previous state of the art, this paper will present an overview of the main challenges, but also opportunities, currently arising.

Matthew Hitchcock (University of Manchester): *Celtic Art in Britain and the Continent: An archival approach to understanding knowledge production*

This paper will explore the production and distribution of knowledge about the past, and the extent to which this process is dictated and constrained by the circumstances in which we live and work. With a focus on the Iron Age, the study of Celtic Art in Britain will be compared with that of continental Europe. The creation of the related seminal works of two great scholars of the Iron Age, Paul Jacobsthal and Martyn Jope, will act as case studies, and have been unravelled through consultation with archives of their letters, notes, drafts, photographs and sketches. Through this archival 'excavation', the factors which affected the questions they posed about the Iron Age inhabitants of Britain and Europe, and the different ways in which they went about answering them, will be unravelled.

Based on a Masters dissertation produced at the University of Oxford, this case study will go toward highlighting the social, political, economic and personal factors which shape academic studies of later European prehistory. I argue that by using archaeological archives to better understand these often hidden processes, we can achieve a better understanding of how to reconcile differing, entrenched academic traditions in European archaeology.

James Whitley (Cardiff University): *Society and Personhood: Homer in (several) Iron Ages*

Homer remains an oddly popular figure well outside the narrow field of the Aegean or Mediterranean in the Iron Age. Various social models derived from Epic poetry (chiefly but not exclusively Homer) have been used to understand a variety of social forms in various parts of transalpine Europe in the last millennium BC (notably by Kristian Kristiansen). These models seem to derive from Moses Finley's work. The readiness to use 'Homeric' models in this part of the world contrasts oddly with the archaeological consensus in the Aegean world. Though the notion of 'Homeric Society' has long been used as a convenient shorthand to describe the social order of the Early Iron Age in the Aegean (pre 700 BC) its use even within a purely Aegean context is much more popular with ancient historians than with archaeologists. The notion of a socially homogeneous, Aegean-wide 'society' sits uncomfortably with the extreme material and regional diversity of the Aegean world from the tenth to eighth centuries BC. Prehistorians working in transalpine Europe have been oddly unconcerned with the problems raised by Aegean Iron Age specialists.

This paper argues that we cannot talk usefully about 'Homeric society' either in the Aegean or anywhere else. But we can usefully talk about Homeric notions of the self and of personhood, and these may indeed be applicable more widely to the European as well as the Aegean world.

Stuff and Nonsense? Theory and Medieval Material Culture

Room: 3.62

Organisers: Alice Forward (Cardiff University) and Ben Jervis (Cardiff University)

Ten years ago, the Society for Medieval Archaeology sought to tackle the difficult relationship between Medieval archaeology and archaeological theory with a series of sessions at TAG in York and Southampton. This session will reflect upon the impact of this initiative, to question whether we are any closer to developing theoretically informed, innovative and challenging approaches to the archaeology of the Medieval World. In this time some of the most revolutionary work has been undertaken in the field of material culture studies, from the study of brooches (Martin 2013) to the analysis of pottery and Hanseatic identities (Gaimster 2014; Naum 2013; 2014). Despite this, with notable exceptions (Jervis and Kyle 2012; Cumberpatch and Blinkhorn 2014) Medieval material culture studies have been poorly represented at TAG. This session seeks to reflect upon how far we have come and explore the directions that future work might take, to move Medieval material culture studies from a discipline largely concerned with description and characterisation to one which helps us to understand what it was to be Medieval. Contributions are welcome which address the material culture of any region or time period within the Medieval period (broadly conceived), and contributions which explore material culture in an international perspective are particularly welcome. Themes may include, but need not be limited to:

- The application of new theoretical or ontological approaches to material culture.
- The relationship between archaeological objects and text.
- The contribution that material culture analysis can make to broader questions in Medieval studies.
- The contribution that Medieval material culture studies can make to archaeological theory more generally.

Chris Cumberpatch: *Down and out in Durham and Cardiff: People, pots and structure in Medieval ceramic studies*

In this paper the author will reflect, somewhat selectively, on theoretical approaches (or the lack thereof) to Medieval and later pottery since the early (Durham 1993, Bradford 1994, Bournemouth 1997) and more recent (Sheffield 2005) TAG sessions devoted to approaches to material culture. Is there still a need for, and an interest in, theoretical and interpretative approaches to ceramics or are such approaches doomed to remain a minority concern, the preserve of a few ageing radicals and irritable old fogeys? Is it time to sit back and let computer algorithms identify, classify and date our pottery while archives are conveniently disposed of in landfill sites to save valuable shelf space in those local and regional museums which have survived the hostility of politicians and the incomprehension of the managerial elite? Why are sherd weights and counts considered to be the legitimate outcome of ceramic analysis while accounts of structure and practice are not? Should we be concerned with the makers and users of pottery or can we safely leave their shadows wandering, lost in the fog of agency? Some of these issues will be raised in this paper. Others will not.

Alice Forward (Cardiff University): *Creating Communities and a Sense of Place in Medieval South Wales? Four ram aquamaniles from South Glamorgan*

During the past 35 year a group of ram aquamaniles has been discovered on four manorial sites in South Glamorgan, Wales. These objects are generally found in association with manorial and ecclesiastical settlements and are zoomorphic in form with rams, lions, and horse and riders being the most commonly found figures. The

date for these objects, 13th century, is relatively narrow in comparison to other Medieval ceramic forms. Whilst not unusual vessels, they are not always part of a region's ceramic repertoire.

This paper will look at the context for each of the four south Glamorgan rams, taking into consideration the local ceramic tradition and the details of their discovery. Understanding how these objects entered their respective households will be explored using ideas concerning the process of gifting. The aquamaniles will be used to explore potential relationships that may have existed between the four manorial estates. In particular, the social and political relationships that would have been developed through the 12th and 13th centuries follow the Norman Conquest.

Justine Biddle (University of Central Lancashire): *Close to Home or Far Away? Exploring identity in early Medieval Suffolk*

What do changes in the material expression of identity tell us about social dynamics in 5th to 9th century Eastern England? Do wider geographic patterns show influences shifting from east to west, or is societal change a localized process?

This research uses comparative analysis of over 4,000 metal artefacts from Suffolk to understand these patterns against the background of a rapidly changing political world. The rise of kingdoms, the increasing importance of overseas connections and migrations to and from Europe, and local versus national economics will all have played a part in influencing local identity. Is this influence equal in all centuries of the early Medieval period or are there different dynamics in play at each stage?

Ryan Lash (Northwestern University): *Taskscapes of Pebbles and Pilgrims: A sensory approach to 'natural' stuff in Irish pilgrimage traditions*

Irish pilgrimage traditions are renowned for their engagement with natural features, including islands, mountains, springs, trees, and stones. Often interpreted as a heritage of pre-Christian animism or a gloss of New Age Spiritualism, few have questioned how natural stuff structured embodied experiences and social relations in the early Medieval period (400-1100 CE). New archaeological evidence indicates that pebbles – rough and water-worn, decorated and undecorated – played a vital role in early Medieval ritual, just as they do in some contemporary pilgrimage traditions. Inspired by theories of materiality and sensory approaches in archaeology, I suggest that a taskscape analysis can illuminate the Medieval and modern uses of pebbles and, more generally, transform how scholars interpret continuities of tradition over massive time scales. Interweaving archaeological, textual, and folkloric evidence, I examine the taskscape of human and non-human actions that 'natural' features embody and the sensory experiences they afforded. I suggest how the rendering, gathering, deposition, and curation of pebbles engaged worshipers' common sensory experiences of environmental processes, but with vastly different ideological underpinnings and social consequences across time. Applying new approaches within a long-term perspective, this paper highlights the potential for Medieval archaeology to contribute to anthropological theories of cultural memory and continuity.

Gemma Watson (University of Reading): *Love Sex Magic in Medieval Europe: The archaeological evidence*

Love magic was used for a variety of purposes connected to love, sex and reproduction in the Middle Ages. It was most often used to arouse love or sexual desire, or to impede it by causing hatred or impotence. It was occasionally used to predict the identity of future spouses and help or impede conception of a child. Medieval magic has been studied by historians for some time, but is a new field of enquiry for archaeologists. Considering that the *Malleus Maleficarum*, the 15th-century treatise on witchcraft, states that love magic was the most common form of witchcraft, where is the archaeological evidence for it? In this paper I consider this question by

reflecting on a type of material culture that has been largely ignored by archaeologists – Medieval profane badges. These lead-alloy badges depict a variety of sexual themes and have been found across Northern Europe, but are especially prevalent in the Low Countries. Although studied by art historians and folklorists, the purpose of these badges is still unknown. Are they just rude badges intended to amuse? Or were they apotropaic/magical? I argue that an archaeological approach that considers their contextual as well as iconographical meaning may provide further understanding.

Charlotte Howsam: *Late Medieval Books and their Fittings: A material culture study*

There have been various approaches applied to study and understand the nature of the late Medieval book, including historical, palaeographical and codicological methods, and yet, traditionally, little attention has been given to the book as a form of material culture, especially by archaeologists. This paper will briefly discuss the different approaches that have been applied in recent years to the study of the book, before giving a detailed consideration of how the archaeological investigation into late Medieval book fittings excavated from English monastic sites offers an innovative approach to the wider study of the late Medieval book. To move beyond simply defining the various types of late Medieval book fittings, an interdisciplinary approach can be applied to further understand the nature of this type of material culture, including the books on which fittings were used, the influences of different monastic orders, their geographical distribution and the significance of their deposition. It is the purpose of this paper to demonstrate how the archaeological investigation of book fittings provides not only the opportunity to study book fittings typologically but also to place such material culture into its wider social and cultural contexts within late Medieval society.

Ben Jervis (Cardiff University) and Sarah Semple (Durham University): *Textual Worlds, Material Worlds*

Archaeologists have long grappled with the relationship between text and material culture; should material culture be read as text? Or are Medieval texts a form of material culture? Drawing on research from archaeology, history and literature studies, this paper explores the implications of objects and texts for each other. What are the consequences of textualisation for things – by being written about do new types of things emerge? And how does the process of textualisation lead to the emergence of distinctive object worlds? The paper draws on examples from across the Medieval period, with a particular focus on wills and inventories, to explore the role of texts in the emergence of Medieval object worlds.

Annika Nordström (Uppsala University): *Becoming Urban? Actors and social identity in a Medieval Scandinavian town (c. 1100–1300 AD)*

During the last decades there has been a significant change in Scandinavian urban archaeology in terms of direction and perspective. The research has turned towards a wider regional and international time-space perspective and issues regarding everyday life, the individual, identity and gender are increasingly discussed. In my PhD project I study how a Swedish Medieval small town (Nyköping) developed to become a living urban community with different functions, activities, inhabitants and visitors, and how this changes over time (c. 1100–1500 AD). Qualitative analyses are conducted on a highly resolved source material from two large scale excavations in Nyköping, applying social practice theory and studies on social identity.

In this paper I will discuss how different types of material culture (artefacts, botanical remains and structures) can be used to understand different aspects of social identity (in this paper in regards to age, gender and class) on a group of traditionally voiceless actors – the ordinary people. The examples may also serve as a basis of discussion for the concept of becoming urban, how ordinary people used the opportunity of a new setting to negotiate the ‘urban way of life’.

Saving Time: Conservation as a Means for Preserving and Advancing Archaeological Context

Room: 1.69

Organisers: Ashley Lingle (Cardiff University) and Jerrod Seifert (Cardiff University)

Modern conservation practices and analytical techniques offer an array of information for building archaeological understanding and interpretation. Conservation can be an integral part of archaeological practice, creating informed strategies for proactive research, and to this end can be used as a tool for preserving and furthering archaeological context with appreciable outcomes. Employing experimental methods that advance both real world and theoretical frameworks, archaeological conservators are increasingly being utilised as on-site material scientists, instrumentation authorities, and micro- and macro-excavation specialists. A continuing dialogue between conservators and archaeologists serves to further advance contextual theory while balancing the pragmatic needs of archaeology. This session looks to explore the ways in which conservation can benefit archaeological practice and provide insight before, during, and after excavations.

We welcome proposals that include, but are not limited to, the following topics:

- Reflective practice within archaeological conservation
- Digital preservation and documentation
- Innovations in analytical equipment and their use in the field
- Collaborative projects between conservators and archaeologists

Neil Mahrer (Jersey Heritage), Georgia Kelly (Jersey Heritage) and Viki Le Quelenec (University of Central Lancashire): *Torque of the Town: Conserving the world's largest Iron Age coin hoard*

Recording methods in archaeology are crucial in the construction of the final archive, allowing the preservation and continued analysis of the archaeological context.

The Le Catillon II project uses innovative recording methods in the micro-excavation of the world's largest Iron Age coin hoard. A six axis metrology arm fitted with scanning laser and point probe heads produced both laser scans of the hoard's surface and 3D maps of coin and object position of within the hoard. These models allow the preservation of the original context in a digital format, which gives us significant scope to use the hoard in new and innovative ways.

This technology has not only proved to be crucial in the conservation of the hoard but has impacted our understanding of the archaeological context. By considering the hoard as a micro-excavation in itself, the dual scanning techniques enable us to retain information regarding the context of each aspect of the removal process which enables a deeper understanding of the nature of the hoard's construction.

The ability to combine the scans and collection management system, as well as the decision to leave a percentage of coins and artefacts uncleaned has provided a backdrop for future research.

Karla Graham (Historic England): *Using Investigative Conservation to Understand Roman Burial Practice on the Northern Frontier*

When a Roman cremation urn from Birdoswald, a fort on Hadrian's Wall, was routinely X-rayed, we expected to find a small amount of cremated bone inside and build our understanding of the condition of the ceramic urn. This was the case with other urns from the site. What was totally unexpected was to see a complex assemblage

of predominantly metal objects under the cremated bone. The assemblage comprises a mass of chain mail wrapped around or corroded onto at least 10 other metal and inorganic artefacts.

This paper will present the conservation work that has allowed us to unlock the evidence contained within the urn; how we have had to adapt our normal approaches of study; and how we have managed the varying demands. It will present how our thinking has evolved during the project both in terms of the meaning of the contents but the relative value of the contents and how they should be studied and preserved.

Whilst conservation has been at the core of the project, the key has been working closely with the project archaeologists; finds specialists; environmental and material scientists and illustrators. This has enabled us to respond to the needs of each specialist who were unable to access individual artefacts or ecofacts buried within the mass of chain mail. The paper will present the digital recording methods used to visualise and record the contents as well as the analytical methods used to characterise the contents; understand the process of deposition; and ultimately burial practice at the Northern limit of the Roman Empire.

Gesualdo Busacca (Stanford University): *The paintings from Neolithic Çatalhöyük and the Delicate Balance Between Archaeological Research and Conservation*

Conserving prehistoric architectural paintings presents a number of challenges. On the one hand, their consolidation is made difficult by the fragility and fast decay of their earthen supports once exposed during archaeological excavation. On the other hand, paintings often show complex sequences of superimposed plastering and painting events, demanding a delicate negotiation between the needs of conservation and those of archaeological research. While the consolidation of painted plasters enhances the durability of the physical objects therefore enabling their presentation to the public, it also 'freezes' paintings at one moment in time, rendering static and durable something that is archaeologically understood as highly dynamic and ever-changing. This paper discusses ways of balancing research and conservation in archaeological practice with a focus on the architectural paintings from the Neolithic site of Çatalhöyük (Turkey). In particular, it will discuss methods of archaeological research that enable investigation of the complex morphology and temporal transformation of the paintings while minimizing the destructive impact of traditional archaeological methods. A major focus of this paper will be on block plaster sampling, small-scale targeted excavation, and digital methods such as 3D modelling and Reflectance Transformation Imaging.

J. Cowey, L. Gutierrez, A. Monreal, M.D. Murillo, Y. Al Ali and A. Mahmoud (Artfix Conservation& Dubai Municipality): *Conservation of Saruq Al Hadid (UAE): Objects as a Key for Archaeological Interpretation*

The aim of this paper is to highlight the relevance of the Conservator to the archaeological process, from the excavation of an artefact to its interpretation. At Saruq al Hadid, an Iron Age site in the United Arab Emirates, conservation has contributed to the decades of archaeological excavation and study which has revealed tens of thousands of objects including copper alloy axes, arrowheads, knives, incense burners, bowls, and iron swords.

Due to the specific burial conditions of the site and the resulting corrosion processes, the surfaces of the metal artefacts are almost completely obscured by carbonates and corrosion products. The conservation team has chosen to apply a minimal intervention approach using appropriate cleaning techniques, informed by the results of previous analysis.

This approach has allowed conservators to reveal decoration and which was not previously detected by archaeologists or investigative techniques. In addition to decoration, Artfix Conservation's work has revealed evidence of manufacturing processes, repairs and even possible intentional destruction.

This paper will demonstrate how hours of meticulous conservation has revealed evidence of objects which have been burnt, pierced, hammered, bent, and repaired. This information could influence the archaeological interpretation of an object, a context, or even the entire site.

Natalija Čosić (Central Institute for Conservation in Belgrade): *Articulating Discovery: Experience from the Neolithic site of Drenovac*

As argued by Matt Edgeworth, among many, the excavation is where archaeologist comes into direct physical contact with unfolding material evidence that has power to question and change ideas about the past and how we perceive it in present. As discipline, archaeology is in the heart of interplay between those two worlds, since it produces knowledge about the past with the authority that none other disciplines has.

This multilayered relationship is inevitably closely connected to conservation practices that simultaneously shape and determine the final image of the past. Therefore, material remains, site structures and findings, through conservation activities, ought to justify and 'fix' applied concepts and models about what happened in distant time. But different disciplinary histories and configurations led to different understandings of relationship and role of archaeology and conservation, consequently diverse perceptions of presentation approaches and authenticity matter.

Drawing on the wide range experiences of ethnography of archaeological and conservation practice, this paper describes how archaeological discovery is being articulated during the site investigation process. Specifically, this research aims to shed light on intertwined practices of archaeology and conservation and how they influence interpretation imagining on Neolithic site Drenovac in Serbia.

William Tregaskes: *Losing Context: Does context change impact our phenomenological experience and ability to create agency?*

How does the context of cultural heritage affect our perception of heritage today? Does a change of context fundamentally change our phenomenological experience, our ability to form a connection with the monument? Take for example stone monuments, found across the United Kingdom from Stonehenge to the Cenotaph, they hold a unique place in society. They are focal points where people have and will come together (e.g. Remembrance Sunday). We create agency with these monuments, they reflect our human identity. Context is key to these monuments; the landscape setting is a key component of their context.

Many stone monuments are however at risk; from environmental exposure, vandalism and social changes (e.g. the closure of churches). As a result, some monuments are placed in protective environments, museum galleries and storage. Is this removal from the historical landscape, breaking down the context? Is it affecting how the public view our heritage today? Is there a loss of connection between our heritage and the public? Are we, as we try to preserve the physical monument, causing the systematic decay of the intangible? Do we need more informed conversations and co-operation between archaeologists and conservators to preserve our intangible and tangible heritage?

Eric Nordgren (Historic England) and Ashley Lingle (Cardiff University): *3D Digital Documentation in Archaeological Conservation: Revolution or evolution?*

Hardware and software for rapid 3D digital imaging using techniques such as photogrammetry, laser and white light scanning have recently become more accessible than ever before, leading to increasing adoption of these techniques as standard practice in both archaeological and conservation recording. The benefits of 3D modelling for visualization, dissemination and outreach are often cited. How can these techniques be applied to

significantly enrich information on objects and sites gathered by conservators, and how can conservation perspectives on digital 3D recording add to archaeological datasets?

Tuesday 19th December (PM)

Why do Undergraduates Hate Archaeological Theory? Improving Student Experiences of Learning Theory

Room: 2.03

Organisers: Penny Bickle (University of York), Benjamin Gearey (University College Cork) and Emilie Sibbesson (Christ Church Canterbury University)

The QAA Benchmarking Statement for Archaeology states that ‘the vitality of theoretical debate within the subject is one of its intellectual attractions as an HE subject’. Yet, anecdotally, the ‘theory module’ tends to receive poor student feedback, and among academic staff it is widely thought of as a challenging module to teach. This session invites speakers who consider the challenges of teaching and learning archaeological theory in a university setting. Topics may include, but are not limited to:

- Why is there a disconnect between staff appreciation that ‘theory’ is an intrinsic part of our subject and students’ exasperation with the theory module?
- Does student engagement differ between the theory module and other modules? Why? How can we enhance engagement?
- Examples of successful (or not) pedagogic approaches
- What do students ‘get’ from the module? Do they apply the knowledge/skills later on (in other modules, as postgraduates, in life)? If not, what’s the point?
- Experiences of ‘learning theory’ from recent graduates (and current undergraduates!); what works and what doesn’t?
- Should archaeological theory be compulsory for undergraduates? If theory permeates everything we do as archaeologists, is it not embedded within other modules anyway? Is it time to abolish the dedicated theory module?

The session is intended to help gauge whether there is appetite for a network and/or collection of shared resources for lecturers who teach archaeological theory.

Catherine J. Frieman (Australian National University): *Building a Community in the Theory Classroom in Australia*

Prior to 2013, no one had regularly taught archaeological theory at the Australian National University. Specific ideas certainly emerged in some classes, but theory is not widely studied in Australia and it had not been a priority of the undergraduate degree until I was hired. In this paper I will reflect on the process of designing a theory class for Australian undergraduates, and how I used the concepts of cooperation, collaboration and community building to structure it. As we all know, getting students to tangle with difficult ideas is a major challenge; but, based on my experiences teaching theory Down Under, I would argue that a little creativity and a willingness to expose your own vulnerabilities goes a long way. Not only have students responded with universally positive reviews to my theory module, the work I have done to develop this module has fed into conversations with my colleagues, resulting in more theoretically informed teaching across the board at ANU.

Hannah Cobb (University of Manchester) and Karina Croucher (University of Bradford): *Assembling Theory: Teaching, learning and embedding archaeological theory*

While it has traditionally been the case that archaeological theory can be unpopular with students, we argue, based on our experiences of teaching at the Universities of Bradford and Manchester, and from work with the Higher Education Academy and on training excavations, that it doesn't need to be. Applying good pedagogic practice and a healthy enthusiasm will go a long way. We also advocate taking an assemblage theory approach, recognising the connectedness and importance of the student experience. We argue that theory can, and should be enjoyable to teach and learn, and is a fundamental, compulsory part of an archaeological education.

Benjamin Jennings (University of Bradford): *Why do Undergraduates Hate Archaeological Theory? Is it only the students...?*

The teaching of archaeological theory has been the centre of discussion at several EAA conferences in recent years, often with limited academic engagement. Returning to the spiritual home of TAG offers an opportunity to redefine the role of archaeological theory within the discipline. In an era of declining students, ever more 'streamlined' academic programmes, restricted research funding, and commercial fieldwork focus of graduates, is the need for dedicated modules on theoretical archaeology still there? A survey of UK based university archaeology departmental staff and focussed recent graduates and current students permits the analysis of both student and academic approaches to the relevance of 'theoretical archaeology' modules, and the benefit (or lack of?) their inclusion within an archaeological degree programme. How are these approaches and topics perceived within the world of commercial archaeology, by both students and employers? The paper aims to explore current trends in the teaching of archaeological theory, and perspectives from potential employers, current students, and recent graduates.

Marge Konsa (University of Tartu): *Application of Student-centred Teaching in Learning Theory*

Teacher's guidebooks make one believe that with the suitable method you can teach anything. However, finding the right method for a subject as difficult as archaeological theory can be very challenging. I am a keen advocate of active learning methods with good experience using them to teach archaeological theory for graduate (MA) students. Recently I began to teach theory at undergraduate level and it soon became clear that my previously used methods are not so effective anymore. This is partly because of the big differences in the undergraduates' background knowledge, learning skills, and motivation. It seemed that a student-centred approach in teaching could have been a good solution because it takes into account the student's individuality and promotes self-directed learning. This gives students greater freedom of choice but also responsibility for their own learning process. In the paper I will introduce my application of student-centred teaching method and student feedback.

Daniel Martins da Silva Rodrigues de Carvalho (Universidade de Lisboa): *Theory? No Thanks. An approach to the issues of Archaeological Theory in scientific discourse. The Portuguese case*

This work intends to find the main issues of archaeological theory throughout the history of the discipline in Portugal. With the analysis of various authors, notable by their contribution to the Portuguese archaeology, it is argued that the issues presented possess a cumulative nature, all of them condensed in the present. When the time comes for evaluating if theory should be maintained as a module to be taught, the discussion of this components become imperative, either for understanding its present status or to know the path that had traversed. This presentation provides one brief insight into the history of Portuguese archaeology, its stakeholders and their opinions about archaeological theory.

Sophie Jorgensen-Rideout (Universiteit Leiden) and Isobel Wisher (University of York): *Archaeological Theory: The Marmite module?*

Archaeological theory modules frequently receive mixed feedback from undergraduate students. Some students relish the notion of understanding different theoretical frameworks within archaeology, and to others there could not be a less appealing thought. Consequently, this baffles both keen theoretically-minded students and departmental staff alike, resulting in the continuous revision of archaeological theory modules in an attempt to appeal to the majority of the cohort. The disconnect between undergraduate students and theory is an issue faced by most archaeology departments, which seems to have no apparent resolution. As two recent graduates who enjoy and frequently utilise theory in our research, we aim to provide a fresh perspective to this issue through evaluating our own experiences with archaeological theory. Our enthusiasm for theory throughout our undergraduate degree provides a useful case study to understand the factors which benefitted our education of this topic, whilst also providing an insight into the factors which may have deterred our fellow students. This research will therefore analytically review our own engagement with theory, evaluate potential factors which deter students from engaging with theory, and discuss whether the lack of undergraduate engagement with theory represents a deeper disconnect between theory and practice within the discipline.

Penny Bickle (University of York): *Embedding Debate From the Beginning: Teaching theory in Year 1*

Although the Archaeological theory is regarded as an essential part of the undergraduate Archaeology degree, the 'theory' module is often left to the second or third years. Rather, the history of the discipline is commonly taught in the first year, acting as an introduction to theory and its place within Archaeology. In contrast, York has chosen to embed theory within the history of the discipline, in a first year module. This paper will explore the pedagogy behind this decision and raises two areas for debate; (1) the relationship between teaching the narrative of disciplinary development and presenting different theoretical approaches; and (2) whether we should think carefully about the point at which theory is taught as a distinct module with programmes. Finally, the paper asks if the disciplinary understanding of the nature of 'theory' is changing, and if that feeds into the teaching of theory in Higher Education?

Julian Thomas (University of Manchester): *Undergraduates Don't Hate Theory: Reflections on three decades of teaching archaeological theory*

Although 'the theory module' is sometimes viewed with trepidation by students, my experience of teaching a course called 'Theory and Philosophy of Archaeology' (or something similar) at three different institutions has been overwhelmingly positive. The process has certainly been one of trial and error, and in this contribution I will outline what has and hasn't worked for me, as well as indicating what I have hoped to achieve in teaching the course.

Dykes Through Time

Room 3.62

Organiser: Howard Williams

In stark contrast to Roman archaeology and despite their magnitude, linear earthworks have been marginalised in investigations of the Early Middle Ages (c. AD 400–1100). For example, among the 52 chapters in *The Oxford Handbook of Anglo-Saxon Archaeology* (Hamerow, Hinton and Crawford (eds), OUP, 2011), Offa's Dyke is mentioned only twice, Wat's Dyke once, while other significant linear earthworks such as East Wansdyke receive no mention. Not only have early Medieval settlement, burial and material culture studies side-lined linear earthworks in recent decades, dykes are even peripheral among most recent investigations of early Medieval territorial organisation, warfare and landscape.

With only a few notable exceptions, this constitutes a collective 'forgetting' of early historic linear earthworks as foci for archaeological and interdisciplinary early Medieval research. This situation is paradoxical given the long-term ambitions to conserve and manage linear earthworks and the heritage success which constitutes the incorporation of one into a high-profile National Trail since the 1970s: the Offa's Dyke Path. This is also an eerie academic silence given the recent high-profile political debates on migrations, ethnicity, frontiers and nationhood (from Devolution to Indyref and Brexit) into which early Medieval dykes have been repeatedly mobilised.

This session aims to foster new approaches and investigations of early Medieval linear earthworks, theorising their significance in the past and the present. The focus in particular is upon the temporalities and materialities of early Medieval linear earthworks as monuments operating to perform a series of complex space-time landscape dynamics. Incorporating new perspectives on historical, archaeological, literary and place-name evidence, the session invites contributions to address one or more of the following themes relating to linear earthworks as boundaries, components of frontier zones, and elements of broader political and cultural geographies in the Early Middle Ages:

- dating dykes;
- theorising beyond defence and display;
- reinterpreting construction and materiality;
- rethinking landscape contexts and dynamics;
- evaluating life-histories from Prehistory to the present;
- critiquing heritage conservation, management and interpretation;
- uses and abuses in contemporary culture and politics.

Mark Bell: *Bringing the Dykes into the 21st Century: How did we get here?*

This paper explores how the dykes were first brought together as a coherent group of monuments between the 1920s and the 1950s and how they fitted neatly into the prevailing ideas about environment and society. Many of the interpretations of how dykes worked in the landscape either consciously or unconsciously reflected the turmoil of the period. By the 1960s and 1970s, after a huge upheaval in our understanding of society and environment, the dykes did not fit so neatly into the new picture of post-Roman Britain. The relative neglect of the dykes in the second half of the 20th century has left the dykes stranded out on a conceptual limb. Modern writings about the dykes sometimes seem strangely old fashioned as they follow models first set in the 1950s.

If the dykes are to be brought into the 21st century then then the old interpretations need to be rigorously questioned and even basic ideas such as the extent of particular dykes need to be looked at again in the light of new evidence.

Richard Mortimer (Oxford Archaeology): *The Early Iron Age Origins of the Cambridgeshire Dykes*

Despite a long history of excavation and academic research no clear date (beyond 'post-Roman') has been produced for the construction of the monumental phases of the four Cambridgeshire 'Anglo-Saxon' Dykes. However, recent work along the westernmost of these, the Bran Ditch, has dated the initial phase of construction to the Early Iron Age. Three parallel ditches, on the same alignment as the Bran Ditch, were dated to the Early Iron Age through ceramics, radiocarbon and stratigraphic/spatial relationships. Two triple-ditched alignments are already known further west, one already dated to the Middle Iron Age. These early alignments may have functioned as both territorial boundaries, crossing the Icknield/Ashwell belt, and as routeways at the edges of these territories – both long-distance and between upland and lowland pasture. Two new triple-ditch alignments have been recorded in the gaps between the monumental 'Saxon' Dykes, further tying them in to the Iron Age boundaries to the west.

Andrew Seaman (Canterbury Christ Church University): *Llywarch Hen's Dyke and the Royal Estate at Llan-gors: Defining space and power in Early Medieval Wales*

Claud Llywarch hen (Llywarch Hen's dyke) is named in the boundary clause of an early Medieval charter contained in the twelfth century *Book of Llandaff*. The charter grants an estate at Llan-gors (Brycheiniog), and purports to have been made a King Awst and his sons in the early- to mid-eighth century. The place-name is a clear reference to the Llywarch Hen of Welsh poetic tradition, and a case has been made for the poems having been written at Llan-gors sometime between the eighth and tenth century (Sims-Williams 1993). The dyke can be identified on the ground as a *penclawdd* (head-dyke); a land boundary that separated lowland infield from the unenclosed upland pastures. Thus, whilst the dyke was a prominent feature in the landscape it is unlikely to have served as a defensive earthwork. Nevertheless, it can be argued that Llywarch Hen's dyke was more than just a convenient feature with which to define an estate. Rather, the earthwork and the oral traditions associated with it performed a didactic role that reinforced knowledge of the physical extent of the estate and of the status and power of those who held it.

Dries Tys (Vrije Universiteit Brussel): *Dykes as Ideological Markers: Embankment and state formation in the salt marshes of Flanders*

The first embankments in coastal Flanders were initiated by the early Counts of Flanders (family of the dynasty of Wessex). They made the choice to embank the salt marshes, which not only marked a new perception of and strategy towards the environment, but also the emergence of impressive comital estates.

These dykes were so much more than defensive functional elements against the tides, they also acted as social and political markers, through which the counts' administration interacted with other social groups in coastal Flanders (the so called *Maritimi Flandrenses*). They embodied new power, and new ways of life, and were as such important symbols of early state formation by the powerful dynasty of the Counts of Flanders.

Melanie Leggatt (University of Birmingham): *Understanding Peripheries: Power, performance and place in the west of Mercia*

As the twenty-first century plays out our need to understand borders and contested spaces continues to increase. What part can archaeology play in enhancing our understanding of these environments? How, during their apogee, do Mercian attempts to manage their western borders mirror and inform our responses to contemporary contested spaces? What of the British responses to these acts of hegemony? How do populations find a way to function in and around borders?

Theoretical and methodological developments over the last three decades have revolutionised the conceptual frameworks to which archaeological researchers have access. As the fields of both landscape and border studies continue to embrace analyses with a temporal element into their mainstream archaeologists have an opportunity to draw on and contribute to wider academic debates on contested spaces.

Typified by increased scholarly interest in questions relating to space and place and supported by new data sets and increasingly powerful computational toolkits, these advances promise new and fruitful avenues of enquiry. This project combines research strands born out of the interdisciplinary Spatial Turn paradigm shift, psychology, landscape and border studies to undertake an archaeological study of the long-standing contested environment of the Anglo-Welsh border in the early Medieval period.

Andrew Fleming: *Offa's Dyke and the Cheshire Cat Syndrome: Interrogating dykes and routeways*

Linear earthworks are about nothing if not movement through landscape; from a landscape archaeologist's viewpoint, long earthworks and long-distance routeways have certain similarities, not least in terms of scale and 'behaviour'. Especially where neighbouring polities were relatively large and ethnically different, 'frontier works' must have been related to, and complemented by, an effective system of routeways/roads and surveillance points. These issues are discussed in relation to a well-known conundrum: how do we interpret the behaviour of Offa's Dyke in Herefordshire, where it apparently becomes 'hyphenated' and then disappears altogether? In this area, the Dyke's elusive character may help us to develop insights into the nature of the early Medieval 'frontier zone'.

Paul Belford (Clwyd-Powys Archaeological Turst): *Offa's Dyke and the Creation of the Welsh March*

Most research on Offa's Dyke has focussed on the political, social and landscape contexts of the time in which it is presumed to have been built, namely the late-eighth century. However, work on Offa's Dyke – and indeed other Medieval linear earthworks – has entirely ignored the increasingly well-developed theoretical perspectives in the field of contemporary border studies. Here it has been argued that borders and border monuments should be viewed less as markers of division and more as mechanisms of connectivity and encounter; borders are liminal spaces, providing means of passage and facilitating the creation of cross-border networks. Borders – whether real or imagined – create a 'borderland': an area which is administratively and politically connected to one polity, but which comes under strong economic, cultural and demographic influences from another. This paper looks afresh at Offa's Dyke from these theoretical perspectives and argues that the construction of the Dyke was part of a deliberate programme to create such a 'borderland' landscape. In the event this did not benefit the kingdom of Mercia, but it did generate a distinctive cultural and physical landscape which influenced political and social change for the next thousand years.

Darrell J. Rohl (Canterbury Christ Church University): *The Vallum Antonini, Grymisdyke, and the Antonine Wall*

The Antonine Wall is the remains of imperial Rome's north-west frontier in central Scotland and part of the multi-national Frontiers of the Roman Empire UNESCO World Heritage Site. Although the Wall has a lower popular profile than its counterparts in England and Germany, it has nevertheless been the object of significant study, with a research tradition that has resulted in a number of syntheses. These focus on its initial period of construction, functional operation, and abandonment, as well as the unique characteristics that make it 'the most complex and highly developed of all frontiers constructed by the Roman army.'

This paper looks beyond the period and themes that have characterised the Wall's research tradition, and situates it within recent discourse on the afterlife of frontiers: an agenda that has been particularly pursued for

Hadrian's Wall. It is argued that traditional research artificially elides time between the present of modern investigation and the past of the Roman period, leaving the intervening post-Roman centuries comparatively unexplored and absent from academic discourse and public presentations of contemporary significance. A new diachronic framework is proposed that accommodates both traditional Roman frontier concerns and emergent themes from new investigation of the Wall's wider biography.

Passage of Time and Dynamics of Practice

Room: 1.69

Organiser: Peter S. Wells (University of Minnesota)

In contexts with exceptionally good chronological controls, we can examine changes in the ways that practices and behaviours were performed, enabling us to examine processes of cultural change at much finer scales than is usually possible. Changes in the ways that funerary rituals were performed, in the ways that objects were deposited, and in the ways that buildings were constructed, for example, can in some cases be examined decade by decade or generation by generation. Such analysis with tight chronological controls allows us to get much closer to details in the processes of change from one performance to the next, providing unusually precise opportunities to examine details of change in practice and behaviour. Possible examples include distinguishing changes in the ways that burial mounds were situated with respect to settlements, in the ways that pottery and personal ornaments were arranged in graves in a cemetery, in the ways that metal objects were deposited in pits, and in the ways that weapons were laid out on sanctuary sites.

Manuel Fernández-Götz (University of Edinburgh): *A Journey Through Generations: Biographies of living and dying at the Early Iron Age Heuneburg*

After more than a century of archaeological fieldwork, the Early Iron Age settlement and burial landscape at the Heuneburg (southwest Germany) offers one of the best chronological frameworks of the entire European Iron Age. Changes in house building, fortification design and burial depositions can often be examined generation by generation, allowing the reconstruction of an eventful settlement history. This includes dramatic fires, ideological changes, adoption of foreign technologies but also a considerable amount of resilience. Adopting a biographical approach, this paper will examine the dynamic social transformations experienced by the Late Hallstatt communities at the Heuneburg and its surroundings. It will also explore how issues of social memory might have influenced decisions on the built environment, shaping an ancestral landscape of high significance for the living.

Helen Chittock (Oxford University): *Celtic Art and Iron Age 'Histories'*

Celtic Art objects have played crucial roles in the construction of European Iron Age narratives since the 19th century. Traditionally, variations in the style were seen to represent the linear development of motifs over time. This was used to build relative chronologies that tracked the spread of Celtic Art across the whole of Europe. This paper will approach Celtic Art objects from a different type of timescale. Rather than looking at them in the context of the whole Middle-Late Iron Age it will use new, detailed evidence on use-wear, repairs and deposition to consider Celtic Art objects in the contexts of the human lives they were involved in. By combining this evidence with recent absolute dates for Celtic Art objects (Garrow et al. 2009, Jay et al. 2012) I hope to build up pictures of the use and ownership of Celtic Art objects during human lifespans and, in some cases, over multiple generations. The paper will rest on the importance of the long biographies of some Celtic Art objects, and the potential significance that visible signs of use, wear and repair had in materialising Iron Age 'histories'.

Jody Joy (University of Cambridge): *Marking Time: Re-examining the Iron Age hoards from Snettisham, Norfolk*

To date, at least 14 separate hoards dating to the late Iron Age have been discovered at Ken Hill near the village of Snettisham, Norfolk. The hoards contain neck-rings known as torcs as well as coins, bracelets, armlets and ingots. Many artefacts are made from precious metal and it is one of the largest concentrations of precious metal known from prehistoric Europe. The hoards have previously been dated to between the late second century BC and the first century AD. Using new dating of Iron Age coinage and radiocarbon dating, it has been possible to refine this dating. We can now divide the hoards into two groups with the majority dating to between the end of the second century BC and 60 BC, with a gap in deposition in the late first century BC followed by a series of later deposits showing the site maintained its significance into the first century AD. Similarly, radiocarbon dating of organic components from some of the objects, as well as detailed use-wear examination, has shown that many were of considerable age at the time they were deposited. Most were probably 20-30 years old when they were placed in the ground but others may have been between 50-100 years old and one was possibly up to 150 years old. When combined, this information allows us to ask new questions concerning the site and its significance such as, what was the frequency of deposition of hoards at the site and how was the material gathered and collected?

Katherine M. Erdman (University of Minnesota): *Continuity or Coincidence? Interpreting 2,500 years of deposits at the source of the Douix*

The Source of the Douix (Châtillon-sur-Seine, France) has been visited by local inhabitants for over 2,000 years. Fibulae ritually deposited into the spring during the late Hallstatt and early La Tène periods are contemporary to those found at the nearby princely center of Mont Lassois, best known for the elaborate burial of the Princess of Vix. Late La Tène and Gallo-Roman period coins, representations, and personal ornamentation are concurrent with the spring sanctuary phenomenon occurring across the region, which often emphasize the healing, fertility, and the health of women and children. In the late Medieval period, the site is frequented by young women who drop pins into the water in their quest for luck in love and marriage. The deposits from each of these periods seem to have a connection with women despite being separated by hundreds of years. Is it possible that this theme is the result of a continuity of ideas, or is this just coincidence? This paper explores the archaeological materials from the Douix and other regional sites to address this question.

Christopher Evans (Cambridge Archaeological Unit): *Robust Sequences: Filling time (and tracking absurdity)*

When investigating large-scale landscapes there is an onus on us to fully tease-out and articulate their sequences in order to do some small justice to the many lives lived out in them. After reviewing the results of three such projects, this paper will concentrate on one specific case – the North West Cambridge lands – arguing that, when so detailed, in such a University-fringe locale resultant long-term juxtapositions invariably makes time-in-land seem absurd.

Peter S. Wells (University of Minnesota): *Memory, Continuity, and Variability in Three Generations of Funerary Ritual*

Precise dating of events in funerary rituals enables us to examine in close detail aspects of ritual performance that were preserved and repeated over time, and aspects that were altered. Six richly outfitted burials at the late sixth-early fifth century BC center of the Hohenasperg in southwest Germany can be dated to approximately 525, 510, 500, 480, and 440 BC. Much about the rituals performed in the creation and outfitting of the six burials over the course of the 85 years is consistent throughout the three generations. But some important details changed over time. The consistent practices in the performances of the funerary rituals show that memories of the performances of past burials played major roles in the structuring of performances for later

ceremonies. But changing social and political circumstances in the cultural landscape between the earliest and the latest burials are reflected in changes in the content of performances, in the choices of objects placed in the graves, and in the ways in which those objects were arranged. Examining the changes generation by generation enables us to get much closer to understanding the character of the social and political changes that were taking place in Europe during this dynamic time.

Wednesday 20th December (All Day Sessions)

Parsing Posthumanism

Room: 2.01

Organisers: Oliver Harris (University of Leicester) and Craig Cipolla (Royal Ontario Museum/University of Toronto)

Posthumanism encompasses a variegated array of theories and critiques from the humanities and social sciences. From new materialisms to object oriented ontology and from symmetrical archaeologies to the new animist approaches, posthumanism's influences in archaeological theory continue to grow and diversify. Each of these approaches orients around a general commitment to challenging the limitations of modernist, western perspectives on the world. This can entail moving beyond the limitations of assumed human exceptionalism through recognition of the vibrancies of matter and the complex human-nonhuman relationships through which agency emanates. Or it can involve embracing how objects always withdraw from our knowledge of them, and indeed from all relations. Sometimes it involves examining how things open us up to the alterity and otherness of the past. In the end, these arguments ask us to give things 'their due'.

Archaeologists tend to orient themselves to these ideas in a dualistic fashion: enthusiastic adoption versus outright rejection. The former group is quick to applaud the intellectual binaries that these new approaches reportedly undercut; they celebrate the ways in which various strands of posthumanist thought lead them to new and interesting questions/problems in archaeological theory. The latter group offers sharp critiques of posthumanism, often for its purported lack of engagement with politics, power, identity, representation, and humans in general. Papers in this session reject both of these caricatured propositions, parsing posthumanism in archaeological theory. Presenters probe their own archaeological research specialties and interests to address what aspects of posthumanism work for them, what aspects they feel they must disregard, and what aspects are in need of further archaeological modification.

Craig Cipolla (Royal Ontario Museum/University of Toronto) and Oliver Harris (University of Leicester):
Introduction: Parsing posthumanism

This paper frames the session, developing several themes explored in the papers and asking broader questions about the diversity of posthuman approaches employed in North America and the UK, in anthropology and archaeology, and for the study of different eras of human history. As an American archaeologist focusing on Indigenous-colonial history and a British archaeologist largely focusing on the Neolithic, we use our distinctive training and research interests to help us investigate these questions. Here we emphasize the importance of parsing posthumanism, particularly on some important differences we find between notions of networks, assemblages, and object oriented ontologies. We consider how these differences and the various approaches featured in the session relate to broader challenges associated with moving beyond representation and coming to grips with power and politics.

Brian Boyd (Columbia University): *Posthumanism and Ecologies of Human Responsibility: An archaeological contribution*

This paper considers how archaeology may contribute to the development of posthumanist approaches to encounters with animal, plants and other nonhuman species. I argue that the recent 'multispecies ethnography' is not a sufficient mode of historical-ecological analysis, and explore archaeology-centred alternatives. Posthumanist approaches to human-nonhuman ecologies and interactions can be effectively enriched by the

deep historical enquiry that archaeology can offer. Central to my argument is that while the non-anthropocentrism and non-speciesism advocated by multispecies ethnographers may be desirable, it is ontologically unachievable and can lead to an abdication of human responsibility and decision-making in the creation of co-inhabited worlds and in urgent ecological matters.

Aleksa K. Alaica (University of Toronto) and Edward Swenson (University of Toronto): *Assessing the Role of Camelid Lifecycles in the Formation of Moche Political and Religious Institutions: A critical application of posthumanist theory*

In this paper, we highlight some of the important contributions of posthumanist theory by examining how the lifecycle of llamas in the ancient Andes structured the practices and temporalities of human communities. We present new data that camelids (llamas and alpacas) played a key role in exchange and the movement of people along the sacred landscape of the southern Jequetepeque Valley centred on the important Late Moche ceremonial site of Huaca Colorada (AD650-850). More specifically, we will argue that camelid reproductive cycles constrained and enabled many interrelated human tasks including pilgrimage, farming, fishing, calendrics, feasting and ritual observations. The extensive faunal evidence at Huaca Colorada provides important information on camelid lifeways, and how the timing and social management of breeding, rearing, training, herding and butchering underwrote the scheduling of other economic and ritual activities at the site. In fact, the larger political organization of the community was structured significantly by the biological needs and ritual and economic affordances of camelids. The evidence from Huaca Colorada supports a central critique of posthumanist theory: archaeology has focused too narrowly on human agency and intentionality as the prime mover of structuration.

Rachel Crellin (University of Leicester): *Power in a World Without Subjects and Objects*

This paper adopts a relational, assemblage-based approach to the past which seeks to privilege neither object nor subject – rather animals, things, beliefs, plants, and people are placed on a potentially equal footing. Relational approaches have rightly been critiqued for a failure to engage with politics and power. In our own world power is writ large and we ignore it at our peril. Power is a critical political vector with obvious social and historical significance. I argue that all too frequently today power is understood to be exercised by male subjects over a multitude of increasingly powerless objects; objects including things, plants and animals but also women, minorities and the less privileged. Beginning with a flat ontology opens up multiple possibilities for demonstrating alternate ways of being in the world, but, if we fail to engage with power we rob such approaches of their true potential. In this paper I explore how we should conceptualise, understand and engage with power in a theoretical framework that rejects human exceptionalism and the subject:object dualism.

Steve Kosiba (University of Minnesota): *When Things Move People*

Posthumanist literature has prompted archaeologists and ethnographers to move beyond interpretations of social life that explain politics and historical transformation solely in terms of a struggle for dominance. Previously, many theories held that history was constituted by asymmetrically positioned human agents, who periodically came into conflict when they sought control over material resources and ideological media. Some posthumanist theories take an alternative approach, turning from an emphasis on human conflict and ideology, and instead emphasizing how things constitute social life. Though productive, such theories often implicitly resurrect an analytical binary of materials and discursive ideologies. Herein, I seek to parse these posthumanist theories by arguing that they can sharpen our intellectual focus on both the things and the discursive ideologies that shape politics. I do so by moving from an exploration of alternative ontologies (how things act within assemblages of people and matter) to an inquiry into the temporality and situatedness of human-thing engagements (when things become objects of human discourse and subjects of political action?). I present

archaeological and ethnohistorical cases from the centre of the Inca Empire (Cusco, Peru) that demonstrate links between ontological concerns, ideological innovations, and moments of social upheaval.

Sophie Moore (Brown University): *A Posthumanist Archaeology of Byzantine Song*

What does posthumanist archaeology contribute to the study of a deeply textual field like Byzantium, where human accounts of religious experience are often held front and centre? This paper explores the intersections between the new materiality and the immaterial nature of the Byzantine spiritual world (cf Buchli 2016). Exploring human experience does not necessarily require us to privilege human agency: the relationships between architecture, feeling, allegory and the divine existed prior to the middle Byzantine moments in which they were experienced. I will discuss whether or not there is any such thing as a posthumanist phenomenology, or whether those terms are inherently self-contradictory, through considering the archaeology of song in Byzantine church spaces.

Zoe Crossland (Columbia University): *Corpse Life: Semiotic processes of forensic investigation*

The practices involved in forensic investigation revolve around a search for clues and traces used to reconstruct past events. This focus brings the question of semiosis clearly into view and demonstrates how forensic signs operate both within and beyond the realm of linguistic meaning, providing a means to situate linguistic signs within a broader semiotic world. Forensic investigation revolves around a materially grounded semiotics that does not search for the 'real' material corpse lying behind a world of language or of discursive signs, but rather that shows an entity whose reality is disclosed and acted upon through the signs that different beings perceive inhering in it. It therefore provides insights into the semiotic practices of archaeology more generally and provides a productive site for thinking about what we mean by ontology in the context of posthumanism. Forensic signs stretch across our divided categories of the living and the dead, human and animal, nature and culture, providing alternate ways to conceptualize the relationships at play in such assemblages.

Oliver Harris (University of Leicester): *Rethinking Relations: Characterising connections in the light of posthumanism*

From the turn to practice in the 1980s, through concerns with phenomenology and personhood in the 1990s and 2000s, to today's interest in posthumanism, archaeology has become increasingly interested in relations as a central element of our ontology. Whether discussing Latourian networks, Ingoldian meshworks, or Baradian phenomena, relations, and being relational, are now critical to many of our modes of analysis. In this paper I want to think more about how we describe and discuss these relationships in the light of posthumanist thought. A danger in relational approaches is that the description of relations becomes an end in itself, and we lose sight of the historical processes through which things come into being, subsist and end. We also, I suggest, need to develop a more nuanced vocabulary for discussing different qualities of relationships. To address these issues I will draw principally on the work of Gilles Deleuze and Félix Guattari, but also from the philosophers that inspired them, including Charles Sanders Peirce.

Craig Cipolla (Royal Ontario Museum/University of Toronto): *Fear of Ontological Wolves*

I frame this paper as a direct response to Viveiros de Castro's 2014 Cambridge lecture, 'Who is afraid of the ontological wolf?'. I offer a critical assessment of ontological questions in archaeological theory, particularly as they relate to the practice of collaborative Indigenous archaeology and the archaeology of colonialism in North American contexts. Viveiros de Castro's lecture provided an up-to-date synthesis of ontological transformations and debates in the discipline of anthropology while emphasizing the importance of Deleuze and Guattari's writings. Drawing directly on the work of these thinkers and more, I outline the advantages that ontological

questions afford archaeologists who work with Indigenous communities and who strive to decolonize our discipline. However, I also place emphasis on my fears and anxieties, what I see as the shortcomings and omissions of the ontological turn in archaeology. These relate directly to certain ontological arguments for dissolving, or in my opinion, glossing over the meta-ontological moorings of the archaeologist in favour of multiple ontologies and novel explorations of alterity (e.g., 'Other worlds'). As a white middle-class male who works in collaboration with Indigenous communities to rethink colonial histories, I discuss why I find these proposed ontological leaps both challenging and colonial.

Darryl Wilkinson (University of Cambridge): *Uncertain Allies? The place of indigenous metaphysics in posthumanist thought*

The term 'relational ontologies' has a wide purchase these days, often used to cover anything that eschews a modernist binary between human and thing (subject and object, nature and culture etc.). Thus a new materialist metaphysics as espoused by Latour or Barad might be considered a relational ontology, as might many indigenous or 'animist' perspectives. Yet how comfortably do indigenous ontologies actually fit within the wider family of posthumanist approaches? Perhaps understandably, the critical impetus thus far has been geared towards undermining modernity's pernicious great divides, as well as debating the finer distinctions between leading Western theorists such as Latour, Bennett, Barad, Deleuze, Ingold and the like. But much less attention has been paid to the specificities of indigenous metaphysical commitments, although they occasionally get drawn into new materialist rhetoric as potential allies. In this paper, drawing on the Inkas as a case in point, I will consider just how closely ancient Andean ontologies reflect the posthumanist Zeitgeist in the modern academy.

Rather than trying to present posthumanism as either a 'good' or 'bad' lens through which to interpret the Inkas, I suggest that there are moments both of agreement and sharp divergence; and these are themselves very instructive for highlighting many implicit premises of posthumanist theory.

Matt Edgeworth (University of Leicester): *The Post-Human Dimension of Archaeological Artefacts*

We tend to think of archaeological artefacts such as hand axes or pottery vessels as records of the past, which of course they are. But that does not wholly or adequately describe them. Such objects are on a journey through time, and their sojourn in archive finds boxes or glass museum cases is only a temporary one. One day they may return to the dark earth from which they (perhaps briefly) emerged. Even with generous estimates of the longevity of human cultures, the probability is that these things, being made of durable and long-lasting material, will enter a post-human phase of their existence at some stage in the future.

Acknowledging this to be the case is important, for it implies we can never completely 'own' or 'contain' an archaeological object. Like a domestic cat which tolerates the human world by day but insists on keeping its own independent existence when it goes out at night, the artefact also retains its freedom to roam (in the course of time) beyond the human domain.

Envisaging the post-human world is deeply paradoxical (for all the reasons that critiques of speculative realism have pointed out). Envisaging artefacts in the post-human world, however - while not escaping from paradox - does provide useful insights into all sorts of things. I will give some examples...

Time and Temporality: Twenty Years on From Time, Material Culture and Being – Ways of Thinking About Narrative

Room: 0.31

Organisers: Julian Thomas (University of Manchester) and Seren Griffiths (University of Central Lancashire)

A number of key publications in the 1990s addressed the theme of time in archaeology, including works by Tim Murray, Julian Thomas, and Tim Ingold. Specifically, the publication 20 years ago in 1996 of *Time, Culture and Identity: An interpretive archaeology* by Julian Thomas provides a watershed in thinking about material culture, time and narrative in recent archaeological theory. This and another key 1990s publication – Tim Ingold's 'The Temporality of Landscape' published in *World Archaeology* in 1993 – set the scene for specific types of thinking about archaeology and about approaches to archaeological theory in the 1990s. The fundamental impact of temporality as a concept can be seen in the rapid post-1993 boom in publications citing the term. In part this emphasis on temporality was a kicking back against the abstracting approaches found, for example in the work of Clarke and Binford, which was concerned with a more interpretively-informed way of writing and thinking about materials. The emphasis in the 1990s on temporality holds a number of interesting parallels with contemporary archaeological practice, where a wealth of new evidence – especially from the more precise chronologies afforded by Bayesian statistical modelling – means that it is now timely to return in detail to the importance of both 'time' and 'temporality' as constructs informing the production of archaeological narratives.

This session calls for papers focusing on the interplay of time and temporality in archaeological ways of telling, including the production of archaeological textual narratives, the use of spatial and landscape analogues for temporality, the relationships between our understandings of data and interpretation, totalising and specific narratives, material culture as way of telling, and the relationships between materials and framing intellectual structures.

Agni Prijatelj (Durham University): Vibrant Places: Towards a hybrid approach in understanding long-term histories of caves and rock shelters

Places are vibrant, hybrid, participant and continuously changing: they are made up of matter, meaning and memory; suffused with different temporalities; and entangled within a meshwork of multiple symmetric and fluid connections between people, animals, plants, materials, things, places and landscapes.

How do we, then, as archaeologists, approach the task of recounting the big, long-term and non-linear histories of a particular place? Drawing on my own cave and rockshelter research, I examine the development of archaeological theory and modern scientific techniques that have influenced narratives on underground places, and argue in favour of a hybrid approach, where the place's long-term mediation of the social is reconstructed through a multivocal discourse in which archaeological theory and various distinct analytical techniques engage in an active dialogue.

Ben Edwards (Manchester Metropolitan University): *In an Instant: Thoughts on an archaeological philosophy of time*

This paper is an attempt at developing a philosophy of time, formulated from an explicitly archaeological point of view. In recent years, archaeological literature has seen a revival in the number of studies dealing with time in archaeological interpretation. Work by Gavin Lucas (2005; 2015) has, largely, set the tone of debate, with interesting contributions on the case for 'time perspectivism' from Geoff Bailey (2007; 2008); and Simon Holdaway and LuAnn Wandsnider (2008). These studies have focused on the manner time is *used* or *presented*

by the archaeological interpreter – either as a time of experience of the human subject; as a system that both structures and is structured by our categorisation of data; or as a range of scalar differentiation allowing different types of analysis. However, what the majority of these studies share is an assumption that time, at its most basic, is a thing that exists for us to study in the physical deposits of the past. Surprisingly though, the nature of time *as we encounter it in the archaeological record* is highly under-theorised. Most studies analyse our approach to time in the ‘interpretative space’ of post-excavation discussion, but surely our philosophy of time must begin before this – at our encounter with our object of study, either in the ground, on the shelf, in the drawer, or in the field.

In order to formulate an archaeological philosophy of time, this paper will advance four propositions, based upon time as it is encountered through the excavation and interpretation of archaeological deposits. The propositions are formed as the basis for debate, as are the corollaries provided at the end of the paper based upon the acceptance of these propositions.

Richard Bradley (University of Reading): *Time Signatures: Bayes and the British Neolithic*

During the last ten years the application of Bayesian analysis has provided a more precise chronology for the British Neolithic than was available before. This work has focused on the dating of long barrows, causewayed enclosures and cursus monuments. Two of these types – the enclosures and mounds – were shared with Continental Europe, while cursuses were an entirely insular development. The results of the new research present some problems, as the structures it considered seem to have been associated with different conceptions of time. The long mounds shared similar structural histories. Despite their resemblance to one another, they were built at completely different dates. Causewayed enclosures are another widespread tradition in Europe, but the British examples seem to have been constructed almost simultaneously; some remained in use whilst others were abandoned. Few of the Continental examples with which they share features in common were contemporary with them. Finally, the construction of cursuses extended over a longer period. It started in the north and these monuments changed their character over time. This paper asks how we can interpret such distinctive sequences and how they were related to one another.

Hannah Cobb (University of Manchester): *Telling Time, Tide and Tomb*

In an isolated and empty bay, on the north coast of the Ardnamurchan Peninsula, Western Scotland, there is an unassuming mound. Merging with the contours of the raised beach, and overgrown by bracken and grasses, this unassuming mound could be easily missed today by even the keenest archaeological eye. Yet here, at the site of Cladh Aindreis, there has been life and death, and time and tide, for nearly 6000 years; excavations by the Ardnamurchan Transitions Project have revealed a succession of activity, where the users of the cairn have continued to cite earlier activities and the wider land and seascape through the monument’s history. In this paper I turn to a variety of different approaches to explore the temporality of this monument and to ask how we tell the narrative of this place; does the tomb gather time to it? How were different moments territorialised? And how do we tell this process? Will a linear biography do? Beginning with insights from Time, Culture and Identity, and moving toward an assemblage approach I use this monument to explore different ways to consider time and narrative.

James Dixon (Amec Foster Wheeler): *Duration, Endurance, and Clumps of Ongoingness*

This paper will focus on recent and contemporary urban landscapes and public artworks, how they are created, experienced and changed. Duration is an important aspect of these landscapes and their contents, many of which are created specifically to be experienced in a particular way at certain scales of time. These durations do not succeed each other, but overlap, co-exist and intermingle. Think perhaps of the seconds-long passing

encounter with a sculpture, within the forty-five minute commute, within the work day. At the same time, longer, more conceptual durations come and go; evocations of the past, fears for the future. I will discuss here how we might begin to acknowledge and understand this complexity. I will try to show how working with the clumps of ongoingness that characterise the durational experience of the contemporary city have implications for how we think about time, culture and identity in places and ages other than our own.

Keith Ray: *Time and Social Transformation: Some implications of 'compound temporality' for archaeological narratives*

Time, as a human condition and construct, is complex: both as lived and as reflected upon in the construction of history. The implications of this for the way we think through and write archaeological narratives was a preoccupation of Thomas' *Time, Culture and Identity* (1996) and he identified the project of attempting to resolve (some of) the paradoxes concerned as central to an integrated interpretive archaeology. An example of such paradox is how residues and artefacts are at one and the same time static and dynamic. And one way to attempt to resolve this paradox concerns our recognition of the phenomenon of *implication*: how the presence of an object, or the conduct of an activity in one place, implicates networks of practices and places in different times and locations. This presentation will reflect both upon how we identify the temporalities implicit or evoked materially and upon the construction of (contemporary and future) archaeological narratives that focus on social transformation as multi-faceted and continually unfolding rather than linear or stadial. Along the way it will consider also our capacity to understand 'The Times of Their Lives' as having involved also, the active and conscious construction of the past *in* the past.

Maria Emanuela Oddo (MT School for Advanced Studies, Lucca): *Apologhìa for Chronology: An appraisal of chronology as a multi-layered problem*

Over the last thirty years, time and temporality in archaeology have been the subject of a large body of literature. Despite the abundance of divergent opinions in the discussion, one crucial matter seems to stand out as a common goal: going beyond chronology. Even scholars who recognize its essential benefits, tend to construct chronology as a unilinear, directional and sequential view of history or, at least, as a set of practices enabling such view.

I suggest that such an understanding of chronology can be reductive and hide the theoretical complexity that underlies the discipline. I will start by providing a more inclusive definition of chronology, characterizing it as an intellectual field that deals with time reckoning in historical investigations. I will then bring examples from archaeology, art history, historiography, diplomatics and epigraphy in order to prove that chronology can be multilinear, non-sequential, and bidirectional. Finally I will tackle the argument that chronology flattens history and makes time homogeneous as if the pace of change was constant. Indeed, one of the most common dating methods in archaeology, seriation, is solely possible as some artifacts are more resistant to change than others, and because different shapes can coexist for a long time.

Layla Renshaw (University of Kingston): *The Limits of 'Forensic Interest': Expanding the chronologies of 20th century mass graves*

As an emerging discipline, Forensic Archaeology has defined itself by operating within very short time depths, particularly in relation to more traditional archaeology. The period of 'forensic interest', typically less than a hundred years, often relates to the statute of limitations on certain crimes, or the feasibility of finding living witnesses and perpetrators for the legal process. This paper, based on extensive fieldwork around 20th century mass grave exhumations in Kosovo, Spain and the Western Front, will problematize these short time frames, and the imposition of arbitrary limits on the past. I argue that, particularly in relation to mass grave exhumations,

which necessitate a confrontation with the traumatic past, and questions of death, ancestors, and the afterlife, the communities affected draw on much longer chronologies to construct interpretative frameworks and draw meaning from the graves. This may entail compressing and eliding historical events and epochs, in unexpected ways. A consideration of the expanded time frames that surround 20th century mass graves can give wider insights into vernacular approaches to historiography, chronology, and the perception of time.

Seren Griffiths (University of Central Lancashire): *On Cultures*

The role of cultures in archaeological narratives has importance both in the ways in which we think about the material remains of the past, and the ways in which we approach these materials. This paper will examine how archaeologists think about things with regard to two axes – the temporal and the spatial. Excepting these fundamental axes, everything else, more or less, is Culture. This paper will examine the ‘more or less’ aspects of culture with regard to time and space – how structuring material culture provides an overarching intellectual approach to past societies, while at the same time being the subject or sequence of investigation. Drawing on the work of Stukely, Childe, Clarke and Sherratt as well as more recent writers, this paper will take a long view. As part of this I will consider how the ordering of archaeological things in time, space and culture influences archaeological narratives, and how differences in emphasis on time, space and culture recur between shifts in emphasis from the nature of things, to the nature of archaeological knowledge.

Bruno Vindrola-Adrós (UCL) and Ana Paula Motta (University of Western Australia): *Unchaining Memory: A discussion of time and temporality in the chaîne opératoire model*

This paper discusses the concepts of time and temporality inbuilt in the traditional conception of the *chaîne opératoire*. Archaeological research interested in reconstructing past technological models envisage an objective understanding of time as a sequence of actions, in which materials are transformed into objects. Yet, it is in the concept of operational memory, i.e. the socially motivated embodiment of tool and gesture (Leroi-Gourhan 1993, 230–234), where human agents’ perceptions of change (temporality) is introduced as the explicative element of the reproduction of individual/collective habits. Despite redefinitions of the term, in practice this notion continues to be grounded on a static conception of memory, where the learnt content remains permanently impressed in the subject’s motor habits. Following Alfred Gell’s (1992) reinterpretation of the Husserlian approach to time consciousness, which incorporates the subject’s *changing* perception in social practices, we aim to overcome some of these limitations. According to this approach, the present is composed by multiple ‘nows’, where (primary and secondary) memories are continuously modified and materiality plays a creative role. Consequently, some changes are suggested on the concept of ‘operational memory’, and two case studies are explored to showcase the proposed modifications: (i) rock art production and (ii) pottery manufacture.

Julian Thomas (University of Manchester): *Twenty Years After: Reflections on ‘Time, Culture and Identity’*

Reading one’s own work long after its publication can be a dizzying, but salutary experience. In particular, it sometimes becomes clearer what one was groping toward at the time. In this contribution I will return to the arguments made in *Time, Culture and Identity* (1996), to consider what has remained useful, and what has been superseded. In particular, I will focus on the relationship between the phenomenological aspects of the book and the more recent turn to ‘new materialisms’, and the implications for thinking about time in archaeology.

Theorizing Visualisation: From Molecules to Landscapes

Room: 1.69 and Visualisation Lab (2nd Floor)

Organisers: Marta Díaz-Guardamino, Jacqui Mulville, Ian Dennis, and Rhiannon Philp

Visual representations have been seminal to the generation of archaeological knowledge since the birth of archaeology. Nowadays archaeologists of all branches and theoretical orientations deploy, on a regular basis a wide array of visual methods to represent empirical (i.e. sense) data; from drawings and photographs to images produced by advanced digital technologies (e.g. within the framework of microscopy, geospatial technologies, etc.). Influential works have highlighted the role of images in framing questions and interpretations (Moser, Perry), in re-creating the Cartesian divide between body and mind (Thomas), and image-making, particularly illustration, as a creative process in the crafting of archaeological narratives, while calling for reflexivity and multi-vocality in image production (Perry). Yet, given the relevant role that images of all kinds play in our daily practice as professionals, researchers, and teachers, it is surprising to find that there are many processes of image-production that are still taken for granted (i.e. 'black-boxed'), while the use and potential of numerous visual methods (particularly those considered more 'scientific') have not yet been critically scrutinized and remain within the realm of restrictive normative practices.

The session's contributors will expand on existing theoretical debates and/or interrogate visual methods from new perspectives, including:

- Image and image-making from the perspective of recent theoretical trends, such as New Materialism (i.e. assemblage theory, agential realism).
- Image-making, multi-vocality, participatory practice, and communities of practice
- Archaeological visual culture
- Visual representation as a learning tool
- The circulation of images
- Image and temporality, multi-temporal representations
- Visual representations and the senses
- Merging methods and the creation of hybrids

Yasuyuki Yoshida (Kanazawa University): *Visualizing Prehistoric People in Japan: From the perspective of sociology of archaeological knowledge*

In Japan, popular visualizations of the remote past began in the modern era, the end of 19th century, coinciding roughly with the introduction of archaeology and anthropology was from Western countries. This paper examines the transitions in how prehistoric people were visualized in Japan from these beginnings and up to the present. It raises several key terms and provides a comprehensive framework to grasp the image-production process. This kind of analysis tends to focus on the interactions between archaeology and society, regarding each as a collective body. In contrast, this paper attends to a more detailed unit, that of the actors' network surrounding the visualization of prehistoric people. In this case, the term actor includes human and non-humans such as the individuals producing images, archaeological discoveries, the political climate, and the drawings themselves. Visualizations of prehistoric people mainly reflect the changes in Japanese political climate which affected archaeological practices from before and during the war to post-war era, it shows the diversity of actors involved, and highlights interactions with Western archaeology. Conversely, it is a key to understanding the broader ways in which archaeology influences society.

Line Lauridsen (Aarhus University), Christian Steven Hoggard (University of Southampton/Aarhus University) and Felix Riede (Aarhus University): *A Critical Review of Visual Media in Artefact Shape Analysis*

Researchers have long stressed the role of scientific illustrations in creating 'expert knowledge' (*sensu* Moser 2014) and the shaping and framing of interpretations and future research questions (Perry, 2015). In their very nature, these scientific illustrations are reductionist, compartmentalising analyses into a small number of variables, nodes or taxa. It is therefore important that the more visual, or ocularcentric, frameworks are critically assessed and better evaluated within the normative processes of hypothesis testing and narrative building. One particularly visual example is in archaeological shape analysis and specifically in geometric morphometric (GMM) methodologies. In their use, artefacts are decomposed and simplified to a number of points, sides, curves or surfaces, with theoretical shape changes and mean shapes often fuelling further analyses and thus expert knowledge. The illustrations produced from GMM are powerful images documenting how an assemblage can be understood in terms of shape variance, however these have been accepted at face value and not critiqued for their role in knowledge construction. This presentation will therefore examine the role of visual media designed throughout archaeological shape analyses, and their role in the construction of archaeological narratives and the knowledge-creation process. Using a variety of two-dimensional and three-dimensional case studies, this presentation addresses the epistemological significance of the visual media created, and provides an example of how archaeologists need to reflect and consider the scientific illustrations they create and disseminate.

Rachel Opitz (University of Glasgow): *Visualization, Depiction and Interpretation: An ongoing conversation about engaging with landscape topography*

This paper explores a tension at the heart of landscape archaeological field practice. Digital topographic data (3D) are proliferating rapidly. Powerful ways of looking at digital topography have emerged, drawing on data visualization and enhancement techniques to highlight features in ways not possible in the field. However, this does not equate to interpreting such data, for example by determining and representing sequences of features. In contrast, traditional archaeological survey of earthworks draws on over 100 years of practice and an established means of representing interpretations of archaeological features. This is an approach that has archaeological experience, field observation and visual representation at its core, working on site to understand and depict the observer's archaeological interpretation of features, often using the long-established convention of hachures. There are clear synergies between the traditional field- and experience-based approaches to understanding and depicting earthworks and the multiplicity of analytical tools and visualisations afforded by digital 3D environments. This paper will discuss connections between our visual engagement with the landscape through traditional archaeological earthwork survey and hachure drawing and digital engagements through visualizing remotely sensed 3D data. It will consider the impact of the various mechanisms and modalities available and the potential for hybrid approaches.

Joana Valdez-Tullett (Historic Environment Scotland): *To See or Not to See: Computing and sensing Atlantic art's (in)visibility*

Atlantic Art, widely spread across the Atlantic seaboard, is well-known for its cup-marks and cup-and-ring motifs as well as other variations of these images. Although initially research of this rock art tradition was focused on the iconography and typically studied through static typological tables, in the 1990s an important turn, led by Richard Bradley (e.g. 1997), placed the emphasis on the landscape. Since then, Atlantic Rock Art has been often approached under the premise of Landscape Archaeology. One of the main features studied is the visibility affordance of the carved rocks, since it is believed that extensive viewsheds and inter-visibility were two important factors involved in the decision of where to carve.

Recently I have completed a re-assessment of Atlantic Rock Art considering the evidence of the various modern countries in which the tradition was practiced. The study encompassed several scales of analysis and methods, including a landscape appraisal in which visibility and viewsheds were analysed. The development of an 'embodied GIS' (Eve 2014) which combined the result of GIS analysis with a sensorial approach to the landscape enabled interesting conclusions and the suggestion that visibility was probably not a priority when deciding where to carve Atlantic motifs. In fact, this dimension is probably overestimated by researchers. In this paper I will discuss the results of visibility and viewshed obtained through GIS analysis and contrast these with empirical observations, drawing conclusions about the importance of extensive views to Atlantic Art.

Francesca Dolcetti (University of York): *Digital Interactive Visualisation of Archaeological Sites: A case study from Middle Bronze Age Cyprus*

Archaeology has always been a profoundly visual discipline as it frequently utilises pictures, drawings, illustrations, artist's impressions and, more recently, 3D models. However, while well-established in archaeology, 3D models are often uncritically adopted without a clear idea of how they might be used and perceived by different audiences. The research project I present is aimed at evaluating how varying audiences perceive 3D interactive visualisations of archaeological sites, engage with and learn through them. Using the case study of the Middle Bronze Age Cypriot settlement at Erimi- Laonin tou Porakou (2000-1450 BC), this research considers each phase of the multistage process from the creation of an interactive 3D model, to its presentation to varying audiences in a range of settings, to the evaluation of its effectiveness and the definition of guidelines for a subsequent improvement using users' feedback. The methodology proposed for this project entails the application of both qualitative and quantitative approaches and an evaluation framework involving multiple iterations. Through a study conducted using different user groups (composed of expert and non-expert users), I collected and analysed users' feedback to identify the best way to present 3D models of archaeological sites to different audiences, improving their impact and comprehensibility.

Mateusz Sosnowski (Copernicus University in Toruń), Jerzy Czerniec (Polish Academy of Science Institute of Archaeology and Ethnology) and Krystian Kozioł (AGH University of Science): *To Find Un-Findable: How analysis of DTM (Digital Terrain Model) of forest areas can boost archaeological surface survey to the new level*

This paper is about the initial analysis of a series of anthropogenic objects which were discovered in northern Poland thanks to analysis of the DTMs (Digital Terrain Model) of forested areas. Recently, within the Framework of the governmental ISOK Project, the whole territory of Poland was covered by LIDAR aerial scanning with resolution of 4 to 12 points per m². In this context, DTM is providing new opportunities for the discovery of archaeological sites in forested areas. Monuments with prominent terrain forms, such as mounds or hillforts, are revealed through hillshade type analyses. However, poorly noticeable features with large surface but small exposure are particularly difficult to visualize. These require higher resolution analyses, which generate more noise and worse resolution. This paper will present the results of recent research aimed to optimize the visualization and interpretation of such features by means of a variety of advanced analytical methods based on DTM data. The case studies are a series of enclosures located in Świecie Plain near the villages Osie, Tleń, Miedzno i Wierzchy, Osie Commune, Świecie District. The results of this research reveal how the selection and order of the analytical tools are as relevant as the parameters chosen to undertake DMT analyses.

Practical Demonstrations (Visualisation Lab)

Rhiannon Philp (Cardiff University) and Jacqui Mulville (Cardiff University): *Micro to Macro: Visualisation of environmental archaeology for diverse audiences*

How do you convey environmental archaeology to the general public when the evidence is on such a small scale?

A new 3D pollen reference collection has been created as part of a pilot engagement project funded by Cardiff City Region Exchange in order to assist with a pollen identification challenge aimed at both school workshops and more general outreach events. This demonstration will outline the motivation for creating such a resource, the methodology for manufacture and feedback from use of the resource so far. It will aim to show that by creating tangible accurate models, we can not only inform the public on the more invisible aspects of archaeology, but also build the link between archaeology and the sciences that is perhaps lacking in current public understanding.

Ian Dennis (Cardiff University) and Marta Díaz-Guardamino (Cardiff University): *Multi-vocal Visualization: Exploring the cross-fertilization of illustration and digital imaging*

Traditional archaeological illustration methods (pen and ink) and advanced digital imaging techniques, such as RTI or 3D modelling, have been commonly deployed and treated as divorced methodologies within archaeology. The former methods are considered 'traditional' and 'subjective', while the latter are held as more 'scientific' and 'objective'. We believe this dichotomized view to be misleading and that it is incorrect to consider digital imaging techniques as a method of overcoming and substituting a need for traditional archaeological illustration. Early illustration methods were attempting to produce illustrations of objects as schematic representations to aid in the cataloguing and classification of collections. Later developments in archaeological illustration saw the emergence of realistic (2D to 3D), aesthetic, accurate measured 'scientific' drawings, with standardised conventions representing different material types for ease of recognition and interpretation. In the 21st century, with the use of computers, we argue that many object illustrations have become over simplified and less informative. Furthermore, digital imaging techniques such as photogrammetry may produce more 'robust' representations but these are not entirely objective, they are mediated by a broad range of factors/agencies. Additionally, archaeological illustration and digital imaging offer a range of perspectives based on different perceptions, experiences with objects, sets of information and levels of expertise. In this demonstration we will not only show how archaeological illustration and digital imaging can complement each other but also present the results of experiments of hybridisation between a range of digital and analogue techniques of archaeological representation.

Catrina Cooper (University of York): *Auralization Making in Practice*

The use of auralization and the use of acoustical modelling are starting to influence archaeological practice; opening up questions about the auditory and multisensory experience of the past. The method for creating an acoustical model of a building is comparable to the method for producing a three dimension model. Through the process of visualisation creation we naturally critique and amend based on what we are seeing. An auralization is assessed on what it sounds like; does it sound right, appropriate for the space? However, this is often just one step in the process. A significant amount of the assessment is undertaken based on our initial, visual, perception of the model, and the visual perception of the results. This presentation aims to question the practice of making an auralization. Is our reliance on the visual elements of the model and results based on our reliance, or our prioritisation of the visual over the other senses? Or is based on our unwillingness to engage with the creative elements inherently involved with the production of visualisations and representations which still apply in the production of auralizations?

Scott Williams (Cardiff University): *The Digital Landscape Representation: An epistemological research tool*

Modern computer software affords the archaeologist the ability to construct three-dimensional digital models to represent heritage landscapes that may no longer be extant or accessible. Using this medium to recreate the palimpsest of archaeological activity at a site generates a more nuanced understanding of the ancient landscape. Through the application of numerous archaeological reports and archival materials required throughout the construction process, the archaeologist becomes more connected with the site, both virtual and actual. Digital representations can provide researchers with a powerful platform for shaping dynamic archaeological narratives for historical landscapes. Often generating new questions and (hopefully) answering existing ones, the digital landscape representation can be both 'more than' and 'less than' the real-world archaeological resource. This brief paper will draw upon the author's Digital Saqqara project to illustrate and discuss the construction of a complex digital landscape representation that is contributing to a re-evaluation of the Late Period landscape of Saqqara.

Benjamin Hunt (University for the Creative Arts): *A Dirty Dialectic*

My practice branches experimental lens-based image-making with archaeological/architectural/anthropological processes. The working title for my current research is 'How can reflexive indexical image making expand the visual communication of geographic liminal space?' I often deal with transitory coastal architectural spaces that engage a tension between its material form and consciousness given identity. Once a space has been selected, initial research is performed to uncover rhythmic patterns inherent within the site. Diagrams are then designed that amalgamate the research and transcribe it into image-making scores. The camera is then placed and manoeuvred within the space in accordance with the diagram(s). The image(s) are then curated in the space of work. The key work being shown is Northern Rock – Aka Doggeland. I searched for rhythmic/dialectical/problematic representations of this concealed space in order to propel the subsequent work made.

Rebecca Davies (Truro College, Plymouth University): *The Interface Between Experiential and Experimental Archaeology: A case study in horn work*

Using the holistic experience of engraving this tactile material, I experimented with the technologies employed in an attempt to get into the mind-set of the maker and gain a greater appreciation of his work beyond a merely ocularcentric model. This approach will assist in distinguishing the maker from the user as both leave visual traces. Cow's horn is a natural plastic and has both functionality and design potential. It is a widely available but notoriously frangible material and so is seldom found in the archaeological record. Mindum's Elizabethan shoe horns are a notable exception to this rule. Each shoehorn is dedicated to the individual for whom it was made. The intricacy of the design elevates them beyond the intimate act of putting on shoes to what some would regard as an art form. Yet by their wear, they were used. The unique character of each of these artefacts can be critiqued using the theory of Agency which enquires about the inter-relationship between 'things' and people. This raises questions connecting the Maker, the Artefact and the Recipient. The concept of Body Agency is particularly relevant here, due to the haptic quality of the horn ware.

Wednesday 20th December (AM)

The Past in the Past: Investigating the Significance of the Deposition of Earlier Objects in Later Contexts

Room: 2.03

Organisers: Matthew G. Knight (University of Exeter), Dot Boughton (University of Central Lancashire) and Rachel Wilkinson (University of Leicester/British Museum)

Prehistoric and later societies' perception of the past has received increasing attention over recent years. One practice that has received relatively little attention, however, is the association of already 'old' objects with later contexts, despite being noted across multiple eras (e.g. Bronze Age metalwork in Iron Age hoards or Roman artefacts in Anglo-Saxon graves). Interpretations for these items range from the discard of scrap to objects of veneration, though they may have been important tools for memorialising or, conversely, forgetting the past. Whilst some of these objects may have been heirlooms, others may have been uncovered during building or agricultural work perhaps impacting on their biography for those who redeposited them. Often the contexts in which they are deposited form significant locations in the landscape, which may in turn have their own histories and significance to past communities. Such objects thus hold interesting insights into conceptions of time and memory in the past. This session aims to bring together a range of case studies and theoretical approaches to better understand this practice across a longer temporal span.

Sarah Bockmeyer: *Moving Memories: Remembering ancestors in the Single Grave Culture (2800-2200 BC) in Neolithic northern Germany*

There are numerous wheel and axle finds from the 3rd Millennium BC in northern Germany dating to the Single Grave Culture (EGK). Especially in or around so-called 'bog ways' many axle finds stem from repairs, but two pairs of axles – found at two different sites – stand out. In both cases the axle pairs were found only 1.5m and 4.5m apart from each other in the sub-construction of the bog ways and both axle pairs precede the bog way by 500 years and 700 years respectively and therefore belong to the late Funnel Beaker Culture (TBK). It is unlikely that the axles were found in the bogs during the construction of the bog ways as there is no activity of the TBK near the bog ways. It is more likely that these axles were preserved until the construction of the bog ways, perceived, as I argue, as an object of ancestor commemoration.

Wheels and wagons had a special meaning in the TBK during the 4th Millennium BC as they often appeared in funeral contexts and the 'burial' of these axles several hundred years later during the EGK in the bog ways appears significant, dealing with ancestors of a completely different 'culture'.

Catriona Gibson (University of Reading) and Adrian Chadwick (University of Bristol): *Days of Future Pasts: Material memories in past societies*

There is growing archaeological evidence in Britain for objects deposited 'out of time', that are potentially many generations or even hundreds or thousands of years old at the time of their deposition. Some of these items have been dismissed as residual and the result of mere happenstance or casual appropriation, but it is increasingly apparent that many were carefully curated before being deliberately deposited by later people. This burgeoning evidence is partly the result of the enormous increase in developer-funded fieldwork, but also recent large-scale research projects that have been analysing grave good data from burials, and/or utilising more extensive programmes of radiocarbon dating and Bayesian modelling. Were these simply 'heirloom' objects, however, or were other more complex processes involved?

This paper will examine in detail a selection of excavated examples drawn primarily from Chalcolithic, Bronze Age, and Iron Age Britain. Some items were recovered from more 'formal' settings such as burials and ritual monuments, others from more 'everyday' contexts, but they can be interpreted as part of complex and varied social practices of identity, memory and forgetting within past societies.

Alex Davies (Oxford Archaeology): 'Multi-period' Hoards from the Late Bronze Age and Iron Age in Southern Britain: Interpreting patterns and contextualising deposition

The recently discovered Vale of Wardour hoard, excavated under archaeological conditions, has invigorated a debate on 'multi-period' hoards in later prehistory. These often astonishing collections of objects, sometimes comprising metalwork from five or six distinct archaeological periods, have previously been under-studied and either not trusted as true depositions due to their legitimacy of or seen as anomalous and ignored. However, recent research has highlighted the potential that these hoards have in further understanding later prehistoric societies. This paper compares 'multi-period' hoards that appear to have been deposited in the late Bronze Age and Iron Age, and demonstrates patterns that can be used to interpret the processes behind the collection and deposition of these already ancient objects. Examples from other aspects of the late Bronze Age and Iron Age archaeology of southern Britain will be used to help contextualise and interpret 'multi-period' hoards.

Helen Chittock (Oxford University): Fragmentation and Reassembly in the Iron Age: Tracing the biographies of heirloom objects

The phenomenon of depositing heirloom objects is one that appears in different forms across Middle-Late Iron Age Britain. Objects such as shields, swords and cauldrons were seemingly well used over many years and sometimes curated for generations before being deposited in hoards or burials, for example. This practice raises a number of questions about the motivations behind depositing treasured objects, as well as the motivations behind curating them for such lengthy periods of time in the first place.

In this paper, I will bring together evidence from Britain, also making use of Continental comparisons, to approach these questions from the perspectives of the long and visible biographies of 'old' Iron Age objects. Evidence for use-wear and repair will be combined with new evidence for the deliberate fragmentation and reassembly of composite objects to answer questions about why objects were curated and modified over time. I will argue that the visible biographies of old objects were important, allowing them to take on valuable mnemonic properties and making their eventual deposition all the more significant.

Mark Lewis (National Roman Legion Museum, Caerleon): *The Antique Antique?*

Relationships with the past are documented by contemporary writers during the Roman period but personal attachment to historic objects may also be inferred stylistically and through examples of depositional context. This brief paper uses items within the collections of the National Roman Legion Museum, Caerleon, or reported there as a reporting site for the Portable Antiquities Scheme (PAS Cymru), in order to explore possible Roman (and post-Roman) attitudes to the historic. Historicity or utility? - Case studies include the Caerleon jacinth marine goddess or Nereid, possibly 2nd-3rd centuries BC; the Caerleon genius togatus figurine, deposited post-AD 317, a debased Julio-Claudian style still prevails in the late-3rd century or later; the Caerleon 'Celtic Horse' stud, a 4th century deposition of a similarly dated artefact but stylistically very similar to 1st century coinage – its report suggested implied survival of heirlooms; reworked antefixa from the Caerleon fortress baths and extramural area; and a seemingly intentionally deposited 'dedicatory' Republican denarius from the Praetorium.

Stephen Sherlock: *The Reuse of 'Antiques' in Anglo-Saxon Graves*

My paper is based upon a study recognising that many societies acquired the symbols and artefacts from earlier communities for a variety of reasons, but something different was happening in the 7th in Anglo-Saxon England. At this time as Conversion Period cemeteries are being established, a number of high status burials have ancient artefacts placed within the grave. These items do not appear to be heirlooms in that they are over 100 years old so cannot be from a known relative.

Whilst some items are late Roman or early Anglo-Saxon, others are much older and types of jewellery which in some cases be traced back to the Iron Age. Were these curated or items 'won or stolen' from earlier sites? At a different level, it is suggested that a type of Iron Age 'safety pin' brooch became popular at this time in the mid-7th century. Some reasons for this will be presented.

Murray Andrews (UCL): *Treasured possessions? Heirlooms and antiquities in Medieval coin hoards, AD c.1000-1550*

While there has been an increasing consideration of the significance of 'old things' in early Medieval societies, rather less attention has been paid to corresponding phenomena in the archaeology of the central and late middle ages. Despite this, it is clear from contemporary textual sources that later Medieval people were no less concerned with old objects than their forebears; account rolls and wills outline the complex trajectories of possessions handed down across generations, and law codes, court records and miracle stories reference the occasional rediscovery and reuse of earlier antiquities in the centuries approaching the Reformation. This paper reviews the use and significance of 'old objects' in central and late Medieval Europe through the lens of hoard evidence, considering examples from the tenth to mid-sixteenth centuries.

My Chemical Romance: Keeping our Theoretical Heads in the Face of Seductive Methodological 'Certainties'

Room: 0.36

Organisers: Susan Greaney (Cardiff University/English Heritage), Anne Teather (UCL) and Emily Wright (University of Cambridge)

Over the past twenty years, archaeology has benefited from a raft of new and improved scientific dating methods, allowing us to be more precise than ever before about the dates of significant events and practices in the past. Through the increased use of sophisticated techniques including radiocarbon, archaeomagnetic, dendrochronological and luminescence dating, and with the application of statistical methods such as Bayesian approaches or quantum theory, we have ever more data available to inform us.

While all these methods and approaches have been taken up by the discipline, they are not without theoretical ramifications. This session aims to assess the impact of this numerical revolution on archaeological interpretations, asking whether our wider theoretical approaches have caught up with these new forms of data, questioning the implications of the blind acceptance of statistics, and examining the effects on our narratives of the past.

How can we compare sites and areas with significant differences in the levels of chronological information available? Is there a danger that proposed statistical models become the unchallenged status quo? What kinds of data are these scientific methodologies producing, what are they not telling us, and how does this affect our research outputs? When do these techniques and approaches become problematic for historical interpretations? Do we have adequate training in archaeology to ensure a robust understanding of these

complex mathematical models? Further, how do we address the construction of new categories of interpretive data from dating summaries e.g. 'outliers' and 'residuality'? As well as scientific dating, there will be relevant implications for other new scientific analyses (such as DNA and genetics research).

Papers explore this broad theme, providing case studies or commentaries on archaeological research where chronologies have provided theoretical challenges or opportunities.

Maria Emanuela Oddo (IMT School for Advanced Studies, Lucca): *How Many Hands Has a Clock? Integrating chronological records: A semiotic approach*

Some of the main chronological problems that archaeology is facing in the 21st century date back to the very birth of this discipline. Many have argued that such issues will be resolved through the acquisition of new data and the progressive improvement of dating methods.

I present the hypothesis that such controversies might instead originate from theoretical and historical issues. Borrowing some tools from semiotics (C.S. Peirce) and from the logicistic approach to archaeological theory (J.C. Gardin), dating methods can be dissected in their epistemological components. Different dating methods are built on peculiar – and sometimes conflicting – models, which rely on theories and are based on units of analysis whose integration can lead to some inconsistencies in results.

Moreover, both dating methods and chronological controversies are historical entities. Some of the main chronological controversies have been objects of research for more than a century. When data are understood to be (at least in part) dependent on the intellectual context that generated them (Kuhn), long-lasting chronological controversies appear to be a crucible of different approaches about historical change, time and the very nature of the discipline. Expecting a flawless consistency to come from an addition of new dates would be unrealistic. While this does not undermine the validity of the methods, it does corroborate the view of perspectival realism on scientific 'truth' (M. Massimini).

Susan Greaney (Cardiff University/English Heritage): *The Spiral of Interpretation: Thoughts on constructing narratives using precise chronologies*

It is now ten years since the publication of the chronologies of early Neolithic long barrows project (Bayliss and Whittle 2007), which can be credited with bringing to wide attention the possibilities of using Bayesian analysis of radiocarbon dates to produce robust and precise chronological models. Since then, the methodology has been applied widely in British and Irish archaeology, initially to the early Neolithic and more recently to other periods such as the Iron Age and Anglo-Saxon. A recent volume of *World Archaeology* (Pettit and Zilhao 2015) was dedicated to reviewing the rapid spread of Bayesian approaches and reflected concerns from a number of period experts and dating specialists that flawed models were being published and uncritically accepted by the wider discipline. In particular, the responsibility of archaeologists in rigorously selecting and clearly justifying the archaeological samples and their association information (priors) was highlighted, and the need for archaeologists and statisticians to work together to refine and model alternative interpretations of the archaeological evidence was emphasised.

This paper takes the critique one step further, particularly discussing how these models affect the sort of narratives that we construct for the past and what they can mean for the 'hermeneutic spiral' of understanding. The late Neolithic henge monument of Mount Pleasant in Dorset will be used as an example in this discussion, with an exploration of previous theoretical narratives of this monument and how they relate to our changing understanding of the chronology of the site. 'Events', such as the start and end of construction of a monument, or duration of use of a cemetery, are the easiest questions to define, but are they our only research questions?

What about the rates of change and the tempo of processes? How easy is it to compare between sites or map changes in material culture? Similarly, once Bayesian models are published, how are these being used in the construction of archaeological narratives? Are our discussions of human agency, memory and history becoming more nuanced to reflect the new precision? Archaeologists have a responsibility to use the models from these dating projects responsibly and wisely, with a good understanding of the methodologies behind them.

Anne Teather (UCL): *Revealing a Prehistoric Past: Evidence for the deliberate construction of a historic narrative in the British Neolithic*

Over the past decade, event based narratives have become a norm in discussions of the British Neolithic. Statistical analyses of radiocarbon dates, combined with a detailed approach to individual contexts, have produced chronological resolutions that have enabled a greater understanding of the construction and use of some monuments. While these have been informative, they include interpretive nomenclature with terms such as 'outliers' and 'residuality' applied to data that does not agree with other data. Not only are these terms untheorised and their meanings unclear, they could be said to create a ghetto for dates that are not useful for Bayesian analysis, or any other analysis.

This paper argues that this position is inadvertently ignoring evidence of wider cultural understandings. In particular, evidence of the deliberate inclusion of already old bone in Neolithic deposits has been identified, in dates rejected from Bayesian statistical analyses. This is argued to represent a cultural practice that may suggest a complex social reinforcement of Neolithic beliefs at their time of deposition that created a manufactured history of domesticity for Neolithic people.

Kathy Baneva (Cardiff University): *Good, Bad or Absolute? Is Culture History Evil?*

In the current research paradigm of British archaeology, we are accustomed to keeping in line with the consumer, innovation-driven spirit of the Western Zeitgeist. Students of archaeology are taught at the very beginning of their education that there are certain approaches to study that are now safely to be archived as a thing of the past. The culture historical approach is one of these; outdated, non-concrete and relative in a manner, which does not serve the contemporary strive for narrating generational histories in prehistory. The use of relative chronologies in line with a culture-historical paradigm is, however, still a main axis of archaeological investigation in a number of European countries. The mode of thinking in which British archaeology is presently grounded, thus often clashes with particular practices and could be seen as severely restricting the engagement of British archaeologist in these fields of research. My talk will examine the inevitable clash of approaches when attempting to analyse the Bulgarian Neolithic through a British methodological perspective. Matters of absolute and relative chronologies will be discussed in light of my own research of the problematic impasse between Neolithic chronologies in the southern Bulgaria/northern Greece area. The paper will aim to answer whether we can reconcile the 'evil' relative and 'good' absolute in order for British prehistorians to remain relevant parties in south-eastern European scholarship.

Emily Wright (University of Cambridge): *Bad Timing: Problems with chronologies and narratives by numbers in Mediterranean prehistory*

Big picture research, successfully carried out in the Mediterranean through the framework of connectivity (Horden and Purcell 2000; Broodbank 2013), hinges on understanding broad historical narrative, the 'absolute' chronology of events and degrees of contemporaneity. Unfortunately, work on the chronology of the Bronze and Iron Ages in the Mediterranean is beset with problems – long-term, tied to the nature of the archaeological evidence, inherent in the practices used to collect and analyse data, and, perhaps most disappointingly, the

product of zealous self-assurance and disciplinary in-fighting regarding interpretation. During this period, the region has more than one 'High vs. Low Chronology' debate.

This paper will address the separation of 'time-as-experience' and 'time-as-narrative' approaches which impact on how we reconcile archaeological evidence at many different scales. The 'certainties' offered by techniques including Radiocarbon dating and Bayesian analysis will be discussed in the context of archaeologists' own subjectivity and stratigraphic methodology. There is no 'absolute' chronology; there is only time relative to its material perception and the circumstances of its measuring. Despite this, narratives by numbers offer an essential counter to our discipline's blind adherence to labels of time that have outgrown their original efficacy.

Futures of the Past: Everyday Landscapes and the Archaeology of Anticipation

Room: 0.45

Organisers: Andrew Gardner (UCL), Lacey Wallace (University of Lincoln) and Ben Jervis (Cardiff University)

The aim of this session is to explore how people in past societies manipulated temporality in the landscapes that they created by asking how we can understand anticipatory actions. Studies that explicitly unite spatial and temporal concepts as meaningful constructs have tended to emphasise memory and past-ness in the past; in this session, we wish to re-orient this focus towards the past futures that people sought to shape.

As archaeologists, our natural inclination is to work backwards from what we know, from which perspective the future is a *fait accompli*. Reality is, of course, very different, and is rather oriented to more or less open futures. We wish to ask, 'how and why did people in the past define how a landscape would be experienced, how their descendants would use it, and how they would be remembered?' In achieving this shift in time-perspective, we also seek to break down three sets of boundaries: those between the phenomenological traditions that have influenced archaeology thus far and other theoretical perspectives dealing with time; those between later prehistoric scholarship, where experiential studies are common, and that of more recent societies; and the boundaries between the monumental and the everyday, expanding investigation of the latter to place the former in proper context, and emphasising the dialectical nature of power relations in the landscape.

Papers are invited which tackle any or all of these issues, using multi-temporal archaeologies at site or landscape scales to consider how experience was constructed to shape future actions and memories, and how different cultural understandings of 'the future' might enable or constrain past agency. Papers that explore the choices and changes made by people in the past in relation to group identities, hierarchies, ideologies and other structures linked to forces like colonialism or globalization will be particularly welcome.

Kevin Kay (University of Cambridge): *Pits and Places: Using anticipation to characterize deposits at Neolithic Çatalhöyük*

The burial of assorted artefacts in pits or fill layers presents an interpretive challenge to archaeologists. Our first instinct may be to categorize buried deposits based on their contents, as in the examples of graves, hoards, and storage pits. In many cases, however, the contents of pits vary widely, proving ambiguous and hard to classify.

I propose that understanding buried deposits as fundamentally temporal events involved in making space offers one fruitful way forward. By considering the local trajectories that led up to burial events, and the futures that buried deposits helped to bring about in a space, we can distinguish productively between kinds of deposit without floundering on the sheer variety of their contents. Taking deposits within houses at Çatalhöyük as an example, I use sequential association rules analysis – a simple statistical method for identifying links in series of events – to distinguish among deposits differently involved in making social space. In this instance, an

archaeology explicitly tailored to the diachronic character of space, highlighting links of anticipation and synergies across time, offers a clearer view of the archaeological record than more conventional, static approaches to classifying and investigating deposits.

Laura Ghisleni (University of Wisconsin–Milwaukee): *Futures That Could Have Been Otherwise: Time and the past in an Imperial landscape*

This paper considers the past in terms of its potential futures, exploring the implications of this perspective for an understanding of time and historical process. Such an archaeology centred on possibilities seeks to trace not only the elements that appear to undergird or guarantee a particular trend or outcome, but the heterogeneous conditions of emergence that could have been oriented toward different anticipated futures. The goal is to confront the spectrum of variability in which past actions were mobilized, possibilities that might challenge, coexist, or conflict with a hegemonic or presumed inevitable narrative. Focusing on the Roman occupation of southern England, the paper explores the meaning of long-term trends in the context of multiple potential futures for the past, engaging with intersections of time traditionally segmented into sequential period divisions. The analysis explores how cycles of settlement use and disuse activated past contexts for interaction, including Neolithic and Bronze Age earthworks and fields, as contingent yet potent sites of social articulation in Iron Age and Roman landscapes, reframing understandings of continuities and ruptures during imperial occupation.

Lacey Wallace (University of Lincoln) and Andrew Gardner (UCL): *Making Sense of Past Futures: Rural landscape temporalities in Roman Britain*

In this paper, we seek to explore the ways in which landscapes become venues not only for manipulations of the past in a present, but also for shaping possible futures. Considerations of temporality and being in the landscape have been more strongly focussed on the past and social memory than the future, anticipation, and projectivity, but these are vital considerations if we are to preserve the possibility that past people imagined alternative futures. A fruitful archaeological context for an exploration of past futures can be found in the choices people made during the late Iron Age and Roman period in Britain, which has an increasingly rich and high-resolution material record for complex changes and continuities during a period of cultural interactions and imperial power dynamics. More specifically, recent research into the architectural and material practices evident on rural settlement sites and across landscapes forces us to challenge pre-conceptions about the reactive/reactionary culture of rural societies. Case-studies from Kent and the West Country will be deployed to develop the argument that in the materialising of time, the future has a very significant part to play.

Ben Jervis (Cardiff University): *Anticipatory Action: Archaeology, power and clairvoyance in a Medieval town*

Resilience is an increasingly important concept across the humanities and social sciences. Archaeological studies of resilience allow us to better understand its consequences in long term perspective. In building resilience, communities have to look to the future, to anticipate and adapt to allow them to persist in the face of adversity. This is an intensely political matter; what is it that a community wishes to retain? And who is in a position to enact such decisions? Building resilience therefore has consequences and anticipatory action may have unanticipated consequences. In this contribution I put these ideas to work, in particular by combining recent interdisciplinary literature on resilience, assemblage thought and archaeological evidence, in the context of Medieval Southampton, to explore how resilience was built (or not) at different scales, to explore how concerns with the future were brought to bear on the lives of a Medieval community.

Marcus Brittain (Cambridge Archaeological Unit): *Archaeology of Utopia: The future and legacy of a 19th-century socialist community at Manea Fen*

It is a defining and constitutive feature of the human condition to measure the standards of life against the possibility of their improvement in the future. In the 19th century various grand experiments were attempted to establish new and alternative foundations for humanity's course to a future of equitable social harmony. Archaeology may examine how, through their different strategies, these projects envisaged their own form of Utopia as an outcome of a combination of particular material environments and sound moral conviction. Supported by a Lottery-funded case study of recent fieldwork on the site of a mid-19th-century Utopian colony in the remote Cambridgeshire fenland, the agency of anticipated futures – and their material legacy – on subsequent generations of inhabitants may be judged against the documentation of their historical outcome.

The Wind in the Willows: Employing the Narrative in Environmental Archaeology

Room: 4.44

Organisers: Lee G. Broderick (Oxford Archaeology) and Suzi Richer (University of York)

Scientific communication is often presented as logical and empirical (context-free). The facts, however, do not speak for themselves and context serves a very necessary function in providing meaning for data. Honestly, who cares that there were 14 ducks a-dabbling, or that the Wild Wood was bigger at some point? Secretly, even most specialists do not. Yet as specialists, we continue to complain that our reports are consigned to the graveyard of the appendices where they can be safely ignored by non-specialists.

Storytelling might appear to be anathema to rigorous scientific approaches to data. Literary theory and psychology research both suggest though that readers better understand narrative writing in comparison with expository writing. It has also recently been demonstrated that climate change science papers which adopt a narrative style are both more likely to be cited by peers and more likely to have a wider impact beyond the specialist audience.

Environmental archaeology is in a unique position – able to contribute equally to archaeological debates and to the discourse surrounding climate change. As such, it is especially important that our voice is heard – not just that our data is published but that our interpretations are understood and remembered. We believe that adopting a narrative approach in our writing may be one way in which to achieve these aims.

Terry O'Connor (University of York): *'It's Muddy and It Smells': Telling the past human environment*

Environmental archaeology needs robust data in order to infer the proxy evidence of the past human environment. Our perspective works at a range of spatial scales and often with a long chronological context. That paradigm allows us many ways to address the central question of environmental archaeology – 'What was this place like at that time?' What it lacks is the perspective of the contemporaneous individual. 'What was this place like, standing here 5000 years ago?' is a different question, one that needs our hypothetico-deductive questioning of the material evidence, but that needs much more than the presentation of that evidence to attain a satisfactory answer. Speculative narratives, including deliberate fiction, allow that alternative view, by placing the individual and her/his perception of shorter timescales, at the heart of the experience. Those narratives also open up new research questions, for example about sound and smell and about weather rather than climate. The boundary between inference from evidence and speculative constructs has to be absolutely clear and those constructs must not contradict robust evidence. Given those caveats, narrative accounts have an important place both in the communication of environmental archaeology and in allowing us different ways of exploring our material evidence.

Matt Law (Bath Spa University/LP Archaeology): *'My Shadow Sunning Itself on This Stone Remembers the Lava': Public perceptions of past environments*

In the quote in the title of this paper (from his 1978 poem Pre-Cambrian), R.S. Thomas evokes an almost innate understanding of how the north Welsh landscape took its form. How widespread is awareness of landscape history and environmental change in the past, however? Are the narratives of environmental archaeologists reaching a broader public? Through qualitative social research, this paper offers an initial investigation of public reception of research into past environments. It also considers what the implications of this might be for engagement with present day climate change, for sustainability initiatives, and for historic environment policy.

Jess Collins (University of Exeter): *Archaeology, Museums and Climate Change*

My research explores how museums can use archaeological narratives to engage their audiences on the theme of climate change. Museums are story-tellers with a commitment to education and community. They have the expertise to put across complex ideas and can thus be significant players in climate change communication. Whether museums should do more to tackle environmental issues and to address controversial topics are matters of current debate.

Climate change need not be confined to science and natural history museums. Archaeology has stories to tell about the resilience of human societies in adapting to environmental change. By showcasing ideas that link the past with current concerns, museums can ensure that archaeology remains a relevant discipline in the modern world.

Through interviews with museum professionals, I have considered how the challenges of presenting climate change are perceived, how exhibitions of an interdisciplinary nature are devised, and how archaeological objects can be presented within a climate change context. Responses have varied, with political, financial and logistical constraints having to be taken into account. However there is a consensus that museums could – and should – do more to engage creatively with climate change, and that archaeology has a unique role to play in this process.

Phil Statsney (University of Reading): *'Narrativizing Science': Ecocriticism and peatland archaeology*

The current global environmental crisis impacts on every field of human life and so must be engaged with by every field of academic research. Widespread degradation of every ecosystem on earth means that now, more than ever, we are in urgent need for careful consideration of our place within our ecosystems. Furthermore, the sheer scale and ubiquity of apparent human impacts, and our inability as a species to avoid the consequences of those impacts, calls in to question the very notion of a clear separation between the human and natural spheres. So how should environmental archaeologists respond? What can we do? This paper will argue that we should look to insights from literary criticism and specifically the growing field of ecocriticism for inspiration. Simon C. Estok has pointed out that in some ways science and literature are not all that different – both are ways of explaining how and why we are here - and has highlighted the growing need to 'narrativize science' to make tangible the problems we face and to bring about real change. This paper will introduce some key insights from ecocriticism and discuss how these may be applied to environmental archaeology utilising Irish peatlands as a case study: How can we understand both present and past attitudes to peatlands? In what ways can we 'read' archaeological and environmental datasets? What stories can we tell, and what narratives do we need to challenge to bring about change?

Hywel Lewis (University of Bradford): *Using Narrative to Understand Messy Management and Opportunistic Woodland Use*

Environmental data from pollen, charcoal and tree ring analyses provide a powerful framework for identifying long term trends in the ways in which humans have used and changed wooded landscapes in the past. Over shorter time periods, however, the high variability and noise of data mean that useful interpretation of the lived experience of actors in the wooded environment is incredibly difficult. Is this noise simply due to poor preservation of the archaeological record, or was highly variable, 'messy' land management normal? Although we tend to look for stable and repetitive management systems, such as strict coppice cycles, what does unsystematic or opportunistic woodland use look like?

One approach is to place palaeoecological findings in a social and economic context from which narratives are allowed to emerge. Evidence of changes in social relations, local markets or technological options begin to put flesh on the scientific bones. Exploring the effects of individual preference and decision-making can provide a range of interpretations which explain variability in the data rather than stability. Interdisciplinary narratives enable the data to become more human, more relatable, and, unexpectedly, more open to scientific interrogation.

Alex Fitzpatrick (University of Bradford) and Valerie San Filippo (Stony Brook University): *Things Worth Telling: Considering narrative storytelling in environmental archaeology*

With the advent of the Internet, research has never been more accessible by others. As such, science communication has never been more important. In particular, environmental archaeology has often been at the mercy of successfully communicating a project's importance to others. However, conventional archaeology papers may find difficulty in selling their research to the general public and to peers.

In this paper, we propose that environmental archaeology projects may be able to benefit from adapting a narrative structure when publishing material. We argue that a narrative structure is not only more interesting and more accessible to non-specialists, but it may be more effective at illustrating the importance of a project to others. Because a narrative structure relies heavily on the development of empathy between the narrator and their audience in order to develop narrative drive, so too should an archaeology paper seek to engage with and motivate its readers.

In order to explore this idea, we have identified key features of the structures for both a standard archaeology paper and a narrative story. An example environmental archaeology paper was written following the identified standard conventions to serve as our basis for this investigation, before being rewritten with a narrative structure. In examining these papers side by side, we will demonstrate the benefits of narrative in archaeology for public outreach, interdisciplinary communication, and research funding.

By examining the conventions of the field from an outside perspective, we hope to provide tools with which environmental archaeology can strengthen its outreach. Narrative has proven itself as a vital communication tool, from which any willing archaeologist can benefit.

Don Henson (University of York): *Climate Change as Human Experience*

This talk is based on my PhD research, looking at the narratives used to convey the Mesolithic to the public. Human interaction with the environment is a fundamental aspect of Mesolithic archaeology. The effect of climate change on people is often discussed in abstract and generalised terms. The climate got warmer so the forests grew and people adapted to a new way of hunting and adopted more plant foods. Good narratives are

however more specific than this. Narrative theory involves identifying the key constituents of narrative and how they affect readers. There needs to be particular characters in specific settings carrying out defined activities that are affected by happenings imposed from outside. As archaeologists, we seldom think in terms of the specific subjective experiences of people in the past. Some, like Brian Fagan, have advocated this, and a few, like Steve Mithen, have provided examples. More usually, good narratives have been provided by novelists and short story writers. I will offer an example of two novels which show how environmental change can be used as a narrative 'happening' and how people's responses drive a narrative that makes climate change meaningful.

Periodization, Time and Fault Lines: The Fifth Century AD

Room: 3.58

Organisers: James Gerrard (Newcastle University) and Elliot Chaplin (Newcastle University)

Most archaeologists and historians would agree that the fifth century AD is a fundamental time in the history of Britain and Western Europe. It marks the break between Classical Antiquity and the Middle Ages. As such it is a fundamental fault-line, a rupture that divides both material culture and people.

Collingwood (1927, 324) argued that 'a "period" of history is an arbitrary fabrication, a mere part torn from its context, given a fictitious unity, and set into fictitious isolation, yet by being so treated, it acquires a beginning, and a middle and an end'. The fifth century stands both as an end (of the Roman period) and a beginning (of the early Middle Ages). It lacks an identity and coherence, falling between its academic parents in a lacklustre divorce, condemned as a difficult and uninteresting child.

Much of the research on this period is focussed on empirical concerns: if only we had more sites, radiocarbon dates, objects or texts this time would somehow resolve itself and the scales would fall from our collective eyes. In this session we hope to explore how linear time and nineteenth-century periodizations have constrained our understanding of the 'long fifth century'. For instance, Lucas (2005, 100) has dismissed the fifth century and its sometimes acrimonious debates as 'a largely fictitious problem', the result of our failure to reconcile an ordinal system of chronology with an interval system. We hope to build on this perspective and develop theoretical discussions that allow us to look anew at the fifth century as a time worthy of analysis in its own right.

James Gerrard (Newcastle University) and Elliot Chaplin (Newcastle University): *Time and the Fifth Century*

The over-arching concern of early archaeologists and antiquarians was chronology: the correct temporal sequential ordering of the physical remains of the distant and not-so-distant past. For those archaeologists objects and monuments became proxies for periods that divided up humanity's linear past. Today we continue to reap the benefits of this scholarship and refine the detail.

The fifth century AD/CE is often presented as a fissure that separates the world of Classical Antiquity from the early Medieval period. Between AD 400/410 (the end of the Roman system) and c. AD 470 (the widespread adoption of Salin's Style I in lowland Britain) there is almost nothing. Some see this as a consequence of the catastrophe that was the Fall of the Western Roman Empire, others perceive this gap as an empirical problem: one to be solved by the application of better methods, or the recovery of more data. In this paper (and session), we argue - following the approaches of Collingwood, Lucas, Witmore and others - that just as important are our views of periods, time and how ordinal and interval chronologies are reconciled with the residues of the past.

James Harland (University of York) and Katherine Fliegel (University of Manchester): *Britain and the Transformation of the Roman World: Rethinking rupture, ideology, and time*

The treatment of the fifth century in lowland Britain as a rupture, rather than a period worthy of its own analysis, is a consequence of unique material conditions derived from the end of Roman rule over the diocese, and opens a gap in our interpretive framework for its material culture. This gap privileges high-status Roman material and leads us to identify a bipolar set of visible 'elite' material cultural groups, separated by both putative cultural and chronological boundaries. Yet this interpretive framework relies entirely on frameworks questionable in terms of both historiography and epistemology. This paper combines Harland's challenge to the ability to infer ethnic identity from material culture and Fliegel's reconsideration of the gendering of fifth-century grave kits. It calls for interpreting fifth-century lowland Britain as a region not isolated from the former Western Empire by the end of formal Roman rule, but rather undergoing transformations of authority, ideology, and normative values that tie it inextricably to continental trends. Through reconsidering the material conditions responsible for Britain's regional idiosyncrasies, we show that changes in burial costume need not be signs of 'rupture', but show Britain's inhabitants to be participants in questions about status, belonging, and civilization that troubled the entire Roman West.

Susan Oosthuisen (University of Cambridge): *Is the Fifth-century Fault-line a Hallucination?*

The role of migration as the stimulus for catastrophic changes in material culture, language, and political organisation in fifth-century England has a long historiography reaching into the early nineteenth century. It remains a fundamental premise for contemporary models and explanations for the emergence of 'Anglo-Saxon' England including the replacement of a Romano-British aristocracy by a Germanic warrior elite, and the development of cultural identities from a core of imported beliefs (ethnogenesis). This paper takes an alternative view, framed by the work of Braudel, Östrom, Bourdieu, and Holling. Its premise is that all aspects of a stable, sustainable, farming economy depend on rights of property over land: they enable an individual to make a reasonably predictable living, provide opportunities to generate a surplus or acquire goods, and allow personal interaction with elites through tribute, gift-giving or taxation. Focusing in particular on shared property rights, the paper explores the development of new models for explaining the fifth century. It suggests that stabilities in underlying social-economic systems, visible in the landscape, provided a safe foundation for post-imperial invention and experimentation with new political forms and social relationships; and that migration, material culture and language may be less significant than previously supposed.

Paul Gorton (University of Leeds): *Romans, Britons or Anglo-Saxons in Fifth Century Britain: How do we know, why should we care?*

The ongoing deconstruction of Anglo-Saxon typology in metalwork and the identification of local variations in pottery representing intermediate points between Roman and Anglo-Saxon types present the possibility of a chronological spectrum rather than the definitive end or the absolute genesis of the Roman and Anglo-Saxon periods respectively. If we step away from notions of the fifth century representing the end of one period and the beginning of another and historiographically derived ideas of who the actors involved in each locality were, their ethnicity and the culture they ascribed to, what does the evidence actually show us? Taken from a purely economic point of view, are the changes we see merely local responses to new economic circumstances and are they part of the ebb and flow of urban life in Britain in the middle of the first millennium? These questions will be considered using a series of case studies to highlight the potential of seeing general trends in action if we move away from our attachment to periodisation, ethnicity and the notion that there was a fault line at the beginning of the fifth century.

Vince Van Thienen (Yale University): *Human Nature Plus Bias Persistence Equals an Obscure Fifth Century*

Many of the general issues of the fifth century are present in Northern Gaul: it lacks a clear understanding of how people lived, what materials they used, who they were and where they came from. Pressing issues are no longer the absence of evidence as much, but rather its identification and interpretation, beyond pointing to barbarians. This paper wishes to focus on why undifferentiated and outdated notions still are able to persist after four decades since the development of the Romanization debate, emphasizing local agency, and the transformation approach in Late Antiquity, studying continuity across the fourth to sixth century 'gap'. In part, the nineteenth century periodization and the twentieth century ethnic discourse are responsible, but they alone do not explain the persistence of these issues until today. This paper aims to argue that more basic human principles, such as regarding time as a linear progression or the need for classification to process and understand information, are as responsible for obscuring the fifth century as the scholarly biases following Gibbon's work in the eighteenth century. Finally, a consideration on how to address 'invisible materials' would be suggested as a constructive experiment for the archaeology of the fifth century.

Peter Guest (Cardiff University): *Hopes, Fears and Eating Cake: Brexit in the fifth century?*

One of the most enduring legacies of nineteenth century historical scholarship is the linear narrative that drives almost all historical thinking – familiar as the popular 'Timeline' that explains what happened and when. Key personalities and events populate history and compartmentalise time into different periods and themes (attracting specialists whose expertise does not necessarily extend beyond their particular box). The unfortunate fifth century, a 'dark age' of myths and legends, falls between Roman Britain and the early Medieval period and, traditionally, has been seen as the end of the former and the beginning of the latter. If we abandon, however, the primacy of the linear historical account, the fifth century does not have to be only an End or a Beginning and can 'exist' in its own right. Archaeologists study real people, their societies and cultures, so the absence of historical events in the fifth century should not be a problem for archaeologists. In reality, the fifth century is seen as largely devoid of evidence for occupation or material culture, but is this a consequence of how archaeological thinking has been bound to a particular linear narrative rather than contemporary social and cultural realities?

Time and the Maritime: The Temporality of Coastal Zones

Room: 3.62

Organisers: Christopher Nuttall (University of Uppsala) and Henriette Rødland (University of Uppsala)

Coastal regions are dynamic spaces and people's interactions with these areas have played a large role in shaping societies, cultures, and technologies (Cordell 1989; Fitzpatrick *et al* 2015; Rainbird 2007), as well as how we frame our research. We have now moved beyond subsistence-based interpretations to account for why people inhabited coastal locations in the past, and the desire to inhabit these marginal areas can in part be viewed from the standpoint of social determinism. Maritime ways of life may seem like an obvious option, but they are not an inevitable choice (Vavouranakis 2011), and we should attempt to assess the wide range of economic, religious, and social factors that inspired these choices. People's relationships with coastal areas can be complicated and fluid, despite the seemingly obvious benefits of coastal living. What influenced people to pursue a maritime way of life in the first place, and how were these spaces used, perceived, and renegotiated over time and space? To what extent did coastal environments impact and shape social spaces and relationships between people?

This session will seek to invite papers dealing with these issues from a temporal perspective. The session will explore the temporality of coastal zones through theoretical debate particularly focusing upon identity, the body, cognition, innovation, culture change and movement within a maritime context.

Tom Lawrence (Oxford Archaeology): *We Do Not Sow: Hunter-gatherer coastal communities on the eve of the Mesolithic-Neolithic transition*

The liminal zone between coast and land was very important for Mesolithic communities throughout Europe. For many decades this relationship has been examined through a purely economic lens. But surely, as is the case today, the sea drew these prehistoric peoples for a myriad of reasons and imprinted a lasting impression on their consciousness.

This paper explores human relationships to coastal areas on the eve of farming. During this period, Mesolithic communities in maritime zones maintained a stalwart attachment to the sea in the face of an ever increasing pressure to alter the earth. In many cases, it is in the coastal zones that Mesolithic peoples took the longest to adopt farming.

The renegotiation of space and world-view between Mesolithic and Neolithic peoples in these areas is at once a complicated but intriguing one. Although Mesolithic communities may have been vastly different from the neoteric Neolithic cultures that eventually supersede them, they both shared an engagement with the sea that went beyond the economic.

Chris Nuttall (University of Uppsala): *Maritime Entanglement in the Aegean Islands in the Bronze Age Long Term Perspective*

This paper seeks to investigate the degree of 'maritime entanglement' in a long-term perspective in the islands of the Aegean Sea. 'Maritime entanglement' in this paper relates to the strength of how past societies were interacting with the coast, whether in the siting of their settlements, depiction of sea and sea-related themes in material culture and the relationship between cemeteries and the coast. A long-term perspective has been chosen in the spirit of the session, but also to interrogate the variability of 'maritime entanglement' in a temporal perspective.

The colonisation of the Aegean islands begins in earnest in the Late Neolithic (Cherry 1981), though it is in the Final Neolithic and Early Bronze Age that we see our strongest evidence for 'maritime entanglement' in this region (Broodbank 2000). Is this a steady trajectory towards ever increasing entanglement with the sea? Are all societies in the Aegean islands similarly positioned to interact with the sea or are there differences in the character of some sites which have a different relationship with the sea? How can we account for societal breakdown and the reduction of 'maritime entanglement' at the start of the Middle Bronze Age?

Helene Martinsson-Wallin (University of Uppsala): *Bronze Age Monuments and Coastal Landscape Changes in a Long Term Perspective on Gotland Island in the Baltic Sea*

There are around two hundred large Bronze Age cairns that are dotted some kilometres inland on the current Gotland island landscape. The largest of them are today used as imposing visitor's sites but they were once important burial and ritual sites connected to a coastal landscape and likely tied to the rise of a maritime institution connected to the Bronze trade. This paper explores the transformation and relationships of the physical and socio-cultural landscape (the *milieu*) in a long term perspective in connection to these monuments.

Caradoc Peters (University of Plymouth): *Cornwall's Romano-British 'Cottage Industry': Networking communities, seasonality and historic chronology*

Romano-British salt production in the west of Cornwall has not been regarded as anything other than as economic activity. Hathaway's (2013) work on Romano-British salt works in Britain, though, noted its small scale production and methods within the domestic setting of local Romano-British ovalhouses.

Experiments carried out with Plymouth University students at Truro College over four years demonstrated more problems with the scale and viability of these small-scale operations, given the locations of the small ovalhouse settlements with low concentrations of salt in the neighbouring seawater. Saltmarshes are more suitable for commercial scale production.

Using Michel Callon's (1986) four stages of translation, this paper investigates how different agents, human and natural, were assembled to create a salt production process that met local economic, social and spiritual needs (based around annual pelagic fish migration) against the shifting political imperatives of the Roman province.

Tom Fitton (University of York): *Time and Relative Divisions In (Swahili maritime) Space*

The Swahili culture of East Africa is generally regarded as a maritime society, with a history of seafaring and successful coastal trade dating back to the mid-first millennium CE. A range of investigations over the past 30 years however has demonstrated that the picture is far more dynamic and diverse, both spatially and temporally, than this simple description allows. Whilst the proto-Swahili settlements of the 6th/7th centuries were therefore clearly involved in long-distance maritime trade, evidence of widespread cultural maritimism appears to date particularly from the 9th/10th centuries onwards (Fleisher *et al*, 2015, '*When Did the Swahili Become Maritime?*').

This paper presents the author's recent PhD research on the development of harbour areas and maritime activity in the first millennium coastal settlements of the Zanzibar Archipelago. Based on a GIS comparison of archaeological data drawn from previous investigations and new geophysical surveys, the research indicates a pattern of harbour features, and the preservation of a series of shoreline maritime activity areas through later phases of urbanisation and redevelopment. The paper offers a hypothetical perspective on the spatial organisation and development of these settlements, and the growing maritimism of Swahili society, around the activities and roles of these communal maritime areas.

Andy Sherman (CITIZAN, MoLA) and Lara Band (CITIZAN, MoLA): *Gifts from the Wrath of God: The re-animation of submerged prehistoric forests by coastal communities in the post Medieval period*

Submerged prehistoric forests first appear in the documentary record in the 12th century when Gerald of Wales observed that at Newgale on the Pembrokeshire coast. Since the early 20th century such forests have been the subject of scientific study but have rarely, if ever, been studied as a post Medieval cultural resource.

This paper discusses how coastal communities have used the trees and timber to negotiate and reinforce relationships on a personal, municipal and national scale, one that emphasises a connection with the maritime landscape that crosses both temporal and geographical boundaries. It explores how the forests have created, and continue to create, a sense of place for coastal communities and asks, through ongoing research, whether the localised trends that have been noted are part of a more widespread phenomenon.

Wednesday 20th December (PM)

Walking the Archaeological Walk: Walking and Thinking in Archaeology

Room: 2.03

Organiser: Kirsty Millican (Historic Environment Scotland)

The movement of walking is itself a way of knowing' – Ingold and Vergunst 2016: 5

Much of archaeological practice takes place on the move. We fieldwalk and survey on the move, and phenomenological and experiential archaeologies have specifically embraced walking as part of the bodily engagement of these approaches. Yet while walking and movement is implicitly acknowledged as an integral part of what we do, it is less common to reflect on walking itself. Or to consider the impact it has on the way in which we, and the general public, come to understand and interpret archaeology. This is relevant as walking is not just a mechanical action; it is part of our engagement with place and one way in which the world is revealed to us. It can be political, is grounded in culture and affected by physical abilities and background. Where and how we walk is influenced by the present layout of the landscape, in turn affecting the way the landscape and archaeology is revealed to us. So how does the way we walk and think contribute to archaeological understandings of sites and landscapes? What about more static practices – does this diminish our understandings? How does directed walking around heritage sites affect the way the public engage with these sites?

Contributors are asked to reflect on walking as part of archaeological practice, to consider less what walking around sites or across a landscape can tell us about past places and landscapes and more the impact it has (or has not) on archaeological interpretations, ways of knowing and the production of archaeological knowledge. Contributors may wish to reflect on walking as part of their own archaeological practice, or reflect on the walking of others, whether that be other archaeological practitioners or the general public.

Benjamin Gearey (University College Cork) and Suzi Richer (University of York): *Walk on the Wild Side: Moving through past and present environments*

'It is our habit to think outdoors...where even the trails become thoughtful' – Nietzsche (1974: 332)

This paper takes the form of a discussion, mirroring the way in which thoughts often evolve, develop and gain a temporary solidification whilst we are on the move. As we amble through the subject of environmental interpretation we will touch on a number of themes, but central to these is how the practice of movement (walking and running) informs our archaeological and palaeoecological interpretations about past environments, and equally how our professions influence our thoughts about the present-day landscapes that we move through. Experience is cumulative, recursive and often throws up the unexpected. Join us in a 'walk' through environments of the past and present, where the point is the journey, not the destination.

Kirsty Millican (Historic Environment Scotland): *Walking Lochbrow: Experiencing a landscape through the feet*

Walking forms a key aspect of the practice of the Lochbrow Landscape Project, an archaeological survey project based in Dumfries and Galloway. Since 2010, the project has been investigating the landscape and setting of a cropmark prehistoric complex using a variety of non-destructive survey techniques. From the outset a number of different forms of walking have been employed, ranging from the intense back and forth of geophysical survey to repeated walking between recording points for experiential survey, directed walking around the monument

complex when taking visitors around the site to wider landscape walking. In their own way, each form of walking has contributed to the way in which the sites and landscapes which form the focus of this project have come to be known and understood.

This paper is a personal reflection on the intimate connection and evolving perspectives that this walking has had on the author and the resulting interpretations of Lochbrow. It is argued that different forms of walking produce differing relationships and types of knowing. This in turn influences the archaeological narratives we create, in effect creating an understanding at least partially formulated through the feet.

Faidon Moudopoulos (University of Sheffield): *Of Time and Money: Walking around the archaeological landscape of Zagori*

Zagori is a mountainous part of NW Greece. Since 2010 it is a member of UNESCO's global Geoparks Network, due to its rich and extra-ordinary geological significance.

Nevertheless, Zagori also possesses a multi-layered archaeological landscape, often hidden beneath densely forested areas or behind fast-growing oaks. Ranging from the Upper Paleolithic to the recent past, this landscape can narrate varied stories.

Due to the nature of this mountainous area, tourism is developed around the niche of hiking and adventure tourism. Therefore, there is an obvious connection between touristic growth and walking, yet tourists do not recognize the archaeological landscape they're walking into, since focus is given mostly to the natural heritage values of the environment.

In this paper, I wish to focus on the process of revealing Zagori's recent (AD c. 16th-19th) archaeological landscape and it's relation to the touristic exploitation of the area. Given the nature of information this kind of research demands (oral testimonies and field prospection) I will discuss how documentation of archaeological information changes while interviewing research participants on the move rather than inside the villages. Furthermore, I will discuss how important theoretical concepts related to walking (multi-sensorial approaches, soundwalks etc.) are left aside giving way to more profitable and less time consuming ways of walking around the environment.

Paul Tubb (Bristol University): *Praxis and Perambulation: The benefits to mind & body of a good archaeological walk*

'Thank you, Paul, for introducing me to walking'.

Raised in the habitus of going for long walks in landscapes full of archaeology and natural history, it seemed natural to extend this practice into my professional life as educator and Mountain Leader over the past quarter century. The overwhelmingly positive reaction from students and participants alike continues to surprise, inspire and delight me and has shaped how I facilitate learning and the mode and philosophy of walking expeditions I lead.

This paper will discuss the cognitive, emotional and physical benefits of a good walk amongst archaeological remains using a combination of qualitative and quantitative evidence gathered from a broad range of primary and secondary sources. The challenges and rewards of the activity will be considered and future directions explored.

Coralie Acheson (University of Birmingham): *Walking Around or Walking Over? Wandering tourists and storytelling in the Ironbridge Gorge*

One of the central performances of being a tourist is wandering – a leisurely, but expectant, walking practice where we allow ourselves to freely roam around a place taking in its sights, sounds, smells and textures. In wandering, the tourist gaze becomes mobile, and it is often mediated through related practices such as photography. This paper contrasts two different forms of tourist wandering in the Ironbridge Gorge World Heritage Site (Shropshire, UK). The site is focused on the Iron Bridge and the Old Furnace: two monumental structures representing the industrial innovations of the 18th century. The former never went out of use as a Bridge, and today it is encountered by tourists who not only gaze at it but also cross *over* it. The Old Furnace, in contrast, was largely forgotten before its excavation in the 1950s and visitors today walk *around* it, following an ordered route along a path. These subtly different forms of walking, it is argued, create different spaces for knowledge creation, altering the visitor's experience and understanding of this cultural landscape. These spaces encourage different perceptions of value to be formed, and allow different forms of storytelling to take place.

Sonia Overall (Christ Church Canterbury University): *Don't Walk That Way! Why heritage sites need psychogeography*

By their nature, heritage sites often require constraints and controls on pedestrian access. Yet the freedoms of walking – and the attendant pleasures of pausing, ruminating, peering, questioning, imagining and narrating – are vital to the public experience of these sites.

In this paper I will discuss how psychogeographical approaches, particularly those embraced by practitioners of counter tourism (Joel Henry, Phil Smith, Wrights & Sites), can be used to ameliorate issues of access and develop imaginative responses to physical and less tangible heritage.

Since 2015 I have been developing the use of creative and attentive walking practices at heritage sites from the perspective of a psychogeographer and curious visitor, rather than a member of the archaeological community. This includes work with English Heritage at sites in East Kent, an HLF-funded project 'Walking Heritage' (2016), and 'O what we ben! And what we come to!', an interactive walking project mapping post-apocalyptic literary landscapes onto Medieval and Roman sites in Canterbury (Being Human Festival 2017).

Drawing on these case studies, I will discuss how walking with psychogeographical attitude can be encouraged, creating playful experiences and an enriched engagement with heritage places and spaces.

Historical Foodscapes: Reconstructing Social, Political and Historical Dynamics Through Diet and Food Consumption

Room: 0.36

Organisers: Alice Toso (University of York), Veronica Aniceti (University of Sheffield) and Holly Hunt-Watts (University of Leeds)

Food is a crucial aspect of living, biologically it provides the energy and nutrients which enable the vital physical processes necessary for life, but there is much more to food than the needs of the body. Food is a complex social aspect of most people's lives, it is feasted on during celebration, it is given for comfort, it provides a moment to talk or reflect with colleagues, friends, and family. More than this, the diet of a person can indicate many details about their life, for example their socioeconomic standing, their health, or their cultural background.

The significance of food in human culture makes it a valuable source of information for researchers considering aspects of life in past societies and evidence for historical diet takes many forms. The physical remains of food can be found in anaerobic environments. Skeletal remains of slaughtered animals or pollen and phytolith remains of plants in the soil can also reveal the types of food procured by people in the past. Dietary health can be ascertained from the skeletal remains of individuals, using techniques such as isotope analysis and by recording indicators of pathology, and for the more recent past records of consumption can be found within the pages of historical documents. In sum, there is a broad range of evidence for food and diet in the past, with methods and projects constantly evolving.

This session aims to cover a broad range of research across time and region, exploring the concept of food and diet as a means to shed light on past social and political dynamics, and as such we invite papers that explore food consumption and what it can reveal about society in the past. The session is the result of a White Rose Doctoral Network, exploring the relationship between food, faith and social status through a variety of methodologies and approaches; therefore, we particularly encourage proposals of an interdisciplinary nature.

Alice Toso (University of York), Veronica Aniceti (University of Sheffield) and Holly Hunt-Watts (University of Leeds): *Historical Foodscapes: Combining zooarchaeology, stable isotope analysis, osteology, and nutritional science to explore economy, diet and nutrition from the Middle Ages to the present day. Challenges and reflections*

This session is a result of a three year White Rose Network considering the relationship between food and a number of factors characterising ancient and modern populations such as economy, social status and faith. Three PhD projects revolved around this broad theme and engaged with a variety of disciplines such as zooarchaeology, isotope analysis, osteology and nutritional science to explore socio-economic dynamics and dietary intake from the Middle Ages until the present day. The challenge of this network was to combine, discuss and analyse the results of three highly multi-disciplinary projects that approached similar research questions in a number of different historical and material contexts. The results of this process are presented and discussed in this contribution.

Jennifer Bates (University of Cambridge): *Creating 'Indusness': Food as an integrative material culture in the Indus Civilisation of South Asia*

Food is a fundamental part of life that remains an elusive element of archaeology, often because of an unwillingness to approach it analytically, as a result of evidence that does not always directly relate to food and an under-developed theoretical framework. However, in recent years there has been recognition of the importance of food to understanding past cultures and societies, given that it is entrenched in all aspects of life and entwined with identity. This paper explores food as a social practice and an element of social identity in the context of South Asia's Indus Civilisation. It argues that considering archaeobotanical remains along the lines of food, as part of a larger material culture package, provides a new angle for exploring the integrative and divisive social forces within Indus society. In particular, wheat is identified as a possible marker of 'Indusness', which may have been acquired either through trade or grown in a different ecological zone from that which it is found in for the purpose of special occasions. By considering food rather than agriculture or diet, this paper suggests ways in which insight into the socio-cultural aspects of life can be brought about through archaeobotanical analysis from the Indus Civilisation.

Akshyeta Suryanarayan (University of Cambridge): *'Cooking the World': Culinary choices in the Indus civilisation*

The Indus Civilisation (c.3000-1500 B.C), is known as one of the great early complex civilisations of the Old World, and was located in present-day Pakistan and northwest India. Bioarchaeological evidence from Indus sites

suggests that populations primarily exploited combinations of winter and summer crops, and domestic animals (cattle, sheep, goat, and pig). How this evidence relates to Indus culinary practices, however, has been under explored. For this talk I will present the preliminary results of on-going PhD research, which is using organic residue analysis to study absorbed lipids in pottery from Indus vessels from settlements in the urban (c. 2600-1900 BC) and post-urban (c. 1900-1500 BC) periods to characterise Indus cuisine and vessel use. Preliminary results suggest that the culinary choices of Indus people were complex, possibly indicating the processing of specific food in vessels. So far organic residue analysis has seen very limited application in the Indian archaeological context, and there is little focus on assessing the relationship between ancient food and identity. However, anthropological literature on historical and contemporary Indian culinary traditions argue for an intimate connection with food and peoples' social and religious lives. But how far can these ideas be extended into understanding ceramic residues from the Indus context? What interpretive traps can be created while studying Indus 'foodscapes'?

Mauro Rizzetto (University of Sheffield): *Food Production and Consumption in Late Roman and Early Anglo-Saxon Britain: The zooarchaeological evidence from Pakenham, Icklingham, and West Stow (Suffolk)*

The management of animal resources for food production is highly affected by a range of economic and socio-cultural variables. This contribution analyses food production and consumption at the two Roman sites of Pakenham and Icklingham, and at the early Anglo-Saxon site of West Stow. Differences in animal exploitation highlighted at the three sites are a direct reflection of the different economic needs and cultural preferences that characterise these two periods of British history. At the Roman sites, the need to produce a surplus to fuel the taxation cycle implied a major focus on cattle that was widely exploited in agricultural works and could provide large quantities of meat. The presence of specific beef products also highlights the spread of butchery practices and cultural preferences from the Continent. On the other hand, the more generalised pattern of animal exploitation at early Anglo-Saxon West Stow, as well as its focus on pig and sheep husbandry, reveal a completely different approach to animal management, mainly determined by the sudden demise of Roman influences, the smaller scale of the animal economy, more limited resource availability, and environmental variables.

Samantha Leggett (University of Cambridge): *Anglo-Saxon Foodways and Faith*

This paper explores the connections between food, identity (individual and community), and religion during the 7th century in Anglo-Saxon England when the conversion of the Germanic peoples to Christianity was at its zenith. The link between changing burial practices in Anglo-Saxon England during the 7th century and Christianisation is well established, and this research seeks to compliment the changing material culture and practices in death with those during life-diet.

What will be presented here is preliminary carbon and nitrogen data from a small subset of individuals in this study, showing what they ate and how this correlates with their burial rites. This study presents data about diet across the 7th century in Anglo-Saxon England, indicating any changes in food practice, which might align with change in religion. The hypothesis being tested is that diet changed in Anglo-Saxon England during the 7th century due to religious conversion, meaning that people adopted the new dietary laws of early Medieval Christianity as well as new burial practices, and reached a fish 'event-horizon'. What will be shown here is whether or not the stable isotope data agrees with historical research or if it shows another story for 7th-century Anglo-Saxons.

A Look Forward at the Study of the Mind in the Past

Room: 0.45

Organiser: Marc A. Abramiuk (California State University Channel Islands)

The views and approaches for conducting mind-related research in archaeology have gone through a number of transformations over the past few decades – enough to give us pause to see that the field of cognitive archaeology in particular has come full circle. Cognitive archaeology emerged in part as a response to the logical positivist claim that the mind could not be studied by scientific-inclined archaeologists. Underlying the positivist claim was behaviourism which explained *away* a role for the mind; at most, the mind was envisaged as a simple, rational response system that was universally employed. With the most recent trend in cognitive archaeology, which advocates radical enactivism and envisions human engagement with the material world as affordances and cognitive scaffolding, we seem to have returned to a position that is effectively similar to behaviourism in certain key respects. Having the benefit of hindsight and utilizing what we have learned over the past few decades, this session seeks to rediscover the mind's role in the past by revisiting tried-and-true approaches, as well as exploring new approaches by which the mind can be revealed to archaeologists.

Marc A. Abramiuk (California State University Channel Islands): *A Mind Entangled or Strangled?*

The assertion that cognitive archaeologists are in some way indentured to materialism is one that has acted as a mantra for cognitive archaeologists particularly over the past decade and a half. It is a metaphysical claim, which is to say an assertion about reality that in turn has been used to justify how we *should* view the nature of the mind. Its appeal is evident in the growing number of cognitive archaeologists who now see the mind as embodied, extended, enacted, and fundamentally entangled. This family of views has inspired some useful approaches no doubt; however, I suggest that there are problems with confining the entire discipline of cognitive archaeology to such a framework. In this paper, these problems will be discussed and some ways around them will be proposed, illustrated by some archaeological studies.

Ariane Burke (Université de Montréal): *Space: The final frontier?*

Spatial cognition may be one of the most intuitive avenues for studying the prehistoric mind. Archaeologists are accustomed to studying human behaviour in a spatial context. Furthermore, landscape archaeology has accustomed us to thinking about how humans perceive(d) the landscape and conversely, how the landscape shapes (or has shaped) human perception. This paper explores what the archaeological record can tell us about human perception of the landscape in the past and how this informs us about spatial cognition.

Manuel J. García-Pérez (University of Seville): *Cognitive Archaeology and the Evolution of Geometric Cognition*

Philosophy of mathematical practice proposes a triple approach regarding the genesis and development of knowledge: cognitive, pragmatist and historical. Summing up, it depends on biological and cultural constraints, it is oriented to human actions, and its historical essence is assumed.

To understand the cognitive abilities that helped the development of geometric thought, we need to take back our analysis to the material archaeological record, cognitively interpreted. There is a huge amount of material record that has to do with proto-geometry, such as cave art, personal ornament, constructions with a special relationship with the landscape – like buildings that have some relation with timekeeping and some kind of proto-astronomy and so on. All these practices foment in some way the improvement of our cognitive abilities related to our geometric thinking and, thus, a systematic analysis of these practices would have to be carried out.

Esther Fagelson (University of York): *In the Mind of the Maker: Using lithic reduction sites to trace the development of planning and forethought in the human evolutionary past*

This paper explores the use of lithic reduction sites and their assemblages as markers of the progression of forethought and planning, in particular mental time travel (MTT), throughout the Palaeolithic. MTT is the ability to move backwards and forwards in time through engagement of episodic and prospective memories. As a field, cognitive archaeology often fails to unite cognitive evolution models, such as MTT, with Palaeolithic research. The significance of forethought and planning is widely discussed but little attention is actually given to their development.

A novel approach was trialled in a diachronic pilot study of two lithic case sites. Each site was analysed through its specific *chaîne opératoire* and each stage was placed in a distinct planning level. The results were then compared to determine if any progression of forethought and planning could be traced. The findings of one case site are presented here. These results, when placed in a wider archaeological and cognitive context show the nuance of cognitive evolution. It is clear when layered with cognitive models; the approach developed is sensitive to cognitive subtleties. By using this approach, we can move away from the traditional 'has or has not' understanding of forethought and planning capabilities of toolmaking hominins.

Taryn Bell (University of York): *Mind over Matter, and Matter over Mind: An archaeology of object attachment*

From a precious wedding ring to an old battered teddy bear, it is widely accepted that humans are capable of forming strong emotional bonds with objects which can last a lifetime. This phenomenon should be of great interest to archaeology, a field based around the study of material culture. Yet, current archaeological analyses demonstrate little, if any, understanding of the emotional significance of everyday objects, giving the impression that past populations had no emotional connection to material culture.

However, by drawing on recent work in psychology and neuroscience, we can gain fascinating insights into the relationship between the mind, emotion and material culture. This paper will discuss the cognitive mechanisms of object attachment, explaining why we grow attached to certain objects and why this is an important avenue of research for archaeologists. It will focus on the impact of object attachment upon human prosociality and exploration, as well as discussing how an object attachment framework might be incorporated into existing approaches to material culture. An understanding and appreciation of object attachment provides a new way of studying the mind in the past, realising the complicated emotional nature of our attachments to objects.

Charlotte Burnell (UCL): *Middle Stone Age Problem Solving: Examining the evidence for working memory in the development of projectile weaponry*

The development of projectile technology is hailed as a marker of modern human behaviour; however, despite extensive research its origins remain unresolved. This study aims to demonstrate the role of the mind in the development of projectile weaponry. Working memory, a psychological term that describes the processes by which problems are solved, can be viewed in the archaeological record using conigrams (Haidle 2010). Understanding the cognitive process of problem solving allows us to examine artefacts as solutions, shifting the focus onto what circumstances required the development of new technology. If projectile technology was the solution, what were the problems encountered by early humans that led to its development? To explore this, the Still Bay and Howiesons Poort sequences at two MSA sites, Blombos Cave and Sibudu Cave, are reviewed. Links between the lithic assemblages and Palaeoenvironmental evidence indicate humans at this time were subjected to extreme climate pressure and demographic change. This paper explores the possibility that the emergence of projectile technology at these sites was the result of the application of working memory to

environmental pressures. The concept of working memory provides a new angle to the origins of projectile technology debate, and demonstrates the need for cognitive consideration in archaeological investigation.

Temporalities Otherwise: Archaeology, Relational Ontologies and the Time of the Other

Room: 4.44

Organisers: Francesco Orlandi Barbano (University of Exeter) and Silvia Truini (University of Exeter/University of Southampton)

Archaeology as ‘undisciplined’ practice (Haber 2012; Hamilakis 2013) emerged from the acknowledgement of its disciplinary entanglements with the philosophical and epistemological tenets of Western modernity and necessarily also with its ‘darker side’ that, as Mignolo (2011) writes, is the irreducible colonial character of the knowledge it produces. With the recent ‘ontological turn’ in theory, archaeological materials came forth as vibrant components of material-sensorial assemblages: but is that enough to counteract the coloniality of (archaeological) knowledge?

In this session, we wish to expand the conversation on decoloniality, modernity, and archaeology from the realm of materiality to that of time, focussing on the discipline’s many ‘others’: non-professional local communities – beyond the boundaries of the political category of ‘indigeneity’ – but also the materials themselves. If ‘the self-determination of the Other is the other-determination of the Self’ (Holbraad et al. 2014), we seek to explore the ways in which archaeologists translate these self-determined temporalities into archaeological knowledge, and how their practice is reshaped in the doing. We hope to promote a dialogue between case-studies from different regional contexts, where alternative voices emerge in the face of dominant archival productions, exceeding their limits and shaping creative ways of being in relation.

Contributions will explore:

- The place and the role of archaeology – as praxis in fieldwork, but also as discipline that retains archival power over the past and is part and parcel of the work of statutory and intra-governmental agencies for heritage conservation – in the production of time and temporalities;
- The practices of negotiation with the past of the Others and their translation into academic knowledge;
- The legacies of colonialism/imperialism in the production of archaeological knowledge and new avenues for the creation of emancipatory, counter-modern and alter/native archives;
- Memory, materiality and multi-temporal encounters in and around archaeological sites.

Janine Ochoa (University of Cambridge): ‘Indigeneity’ and ‘Endemicity’ in an Environmental Archaeology Narrative: A Philippine case

This paper presents a study on long-lived lifeways in tropical island environments using Philippine zooarchaeological material from the past 20,000 years. On the one hand, I tackle questions related to the native fauna, driven by a requisite to understand a biogeographic region renowned for its mega-biodiversity and high endemism. On the other hand, I also examine how the zooarchaeological record can be a means through which we can investigate the temporality of indigenous ecological knowledge (IEK) systems. These may appear as disparate bodies of data, but they are threaded together by several things, including: 1) the relevance of archaeozoological data for conservation biology and indigenous conservation efforts, and 2) the foregrounding of indigenous and local knowledge in the past and present in response to normative efforts to globalise knowledge. The use of the IEK concept is one attempt to re-frame an environmental archaeology dataset within a broader narrative that can potentially be more relevant to local communities where the sites are located. Re-framing and translating archaeology is a tenuous business, but appears necessary for a broader Filipino public

to which it is a largely alien form of knowledge, and for indigenous communities to which its concerns may be disengaged.

Haythem Bastawi (Leeds Trinity University): *Tracing the Mirage of the Near East: Saracens, Barbarians, Turks, Moors and Arabs*

The proposed paper traces the formulation of mythical ideological conceptions of Near-Easterners (inhabitants of the Eastern Mediterranean and North Africa) beginning from their early becoming at the time of the crusades, through their resurrections in early modern England and up to their continued use today. I visit each of the imagined figures of the Near-Easterner within European and specifically English imagination: the 'Saracen', the 'Moor' whether of Barbary and Morocco or of Muslim Spain, as well as the 'Turk' of the Ottoman Empire and end with the new and contemporary mythical figure, the 'Arab'.

Drawing on Frederick Saussure's and Jacques Derrida's definitions and redefinitions of the 'signifier' and the 'signified', I demonstrate how the inhabitants of the Eastern Mediterranean and North Africa, were defined from the first crusade, within an imagined framework of a specific stereotype. I conclude the paper by briefly shedding light on contemporary voices of resistance to the named signifiers within the context of decolonisation.

Viki Le Quelenec (University of Central Lancashire): *Bridging the Gap: Social media in the open lab*

Archaeology is dominated by the need for excavation, post-excavation and publication; and has become constricted by theoretical frameworks that govern the way the physical processes are undertaken. Arguably, wider audiences are alienated from a discourse that is focused on the consideration of past societies, but rarely understands or makes use of the complexity of the present. The rise of the semantic web and social media platforms provides a backdrop for disseminating archaeological information to wider audiences, providing an additional archive for archaeological information.

This paper uses the Le Catillon II project as a key case study in exploring this notion. The project itself revolves around the disassembly, cleaning and recording of the world's largest Iron Age coin hoard, with the objects and organic samples being retained as the physical archive. A key aspect of the project has been disseminating information about the find and recording process through Jersey Heritage's various social media networks and their website platform. For example, a weekly post was created with the aim to produce informative and multi-vocal content, enabling audiences to interact with the project. Arguably, this has provided an alternative archive that is interactive, transformative and accessible to multiple audiences.

Francesco Orlandi Barbano (University of Exeter): *The ruins of the Sacred City: Alternative indigeneity in the other-history of Quilmes (North West Argentina)*

Every archaeological site holds histories that go beyond the disciplinary classification imposed on it. In the case of Quilmes (Province of Tucuman, Argentina), the memory carried by the material remains dates back to the last bit of indigenous resistance in front of the Spaniards colonization of the Andean region, but it is also intertwined with the recent history, the cultural policies deployed during the civic-military dictatorship, the struggle for the land of the Comunidad India Quilmes (CIQ), and the development of the neoliberal and multicultural state since the Argentinian back to the democracy.

In this context, 'heritage' emerges as a key notion in order to understand the colonality of the relationship established with the territory and the people who inhabit it. The dispute above the ownership and management of the site uncovers a deeper struggle between the provincial state and the CIQ, which might be understood in the terms of an ontological disagreement around time and landscape constituting 'heritage'. The paper will focus

on such a disagreement, highlighting the way by which the encounters between archaeologists and community have been responsible for imposing an authoritative view, but also for fostering the capacity of the community to produce an alternative account.

Silvia Truini (University of Exeter/University of Southampton): TBC

A More Central Place: Theorising Early Medieval Wales

Room: 3.58

Organisers: Andrew Seaman (Canterbury Christ Church University) and Marion Shiner (University of Sheffield)

Wales is not only the most poorly understood region of early Medieval Britain, but the period between c. 400 and 1100 AD in Wales also stands out as one of the most opaque of any era of British archaeology since the Mesolithic. A dearth of historical sources and an ephemeral archaeological record that exhibits great regional variation have made the application of recent theoretical frameworks more difficult than for elsewhere, and Wales has largely been left on the periphery of a 'theoretical awakening' that has been a major feature of research in other parts of early Medieval Britain over the last two decades. Moreover, despite being identified as having the potential to contribute to wider European debates and to readdress the Anglocentric focus of current research priorities within the field (e.g. Wickham 2010), Wales is often seen as part of a peripheral 'Celtic fringe'. In this session we invite speakers to consider two sets of questions; firstly, what is the place of theory in the study of early Medieval Wales? What theoretical frameworks have been used by scholars, and are these appropriate given the complexities of the period and region? Indeed, is there room for theorization, or should we simply concentrate on the collection of data? Secondly, what is the place of Wales within the early Medieval world? How can research on Wales contribute to wider debates, and what needs to be done to bring Wales in from the periphery?

Nancy Edwards (Bangor University): *Remembering and Forgetting the Archaeology of Early Medieval Wales*

This paper will begin by looking back to the 1960s and 1970s when 'Celtic' early Medieval archaeology briefly held centre stage at a time when Medieval Wales was also the topic of lively historical debate. It will then attempt to identify underlying reasons which have resulted in the archaeology of Wales now being regarded as peripheral to early Medieval debates rather than an essential part of them and how these might be addressed. Problems concerning the term 'Celtic' by archaeologists have played some role. Although archaeological data for early Medieval Wales is gradually increasing and in the 1990s and 2000s included major excavations at Llangors crannog and Llanbedrgoch, large-scale investigations have now become very rare. This has impacted on the visibility of and interest in the early Middle Ages within Wales and beyond. The development of World Archaeology alongside the RAE/REF has also tended to place Wales, unless it is part of Celtic Studies, at the margins as it is wrongly perceived by some to be local rather than international. In contrast with Scotland where the early Middle Ages has a much higher profile, devolution has to some extent tended to isolate Welsh archaeology making it more difficult to see synergies as well as differences across the border with England.

Rhiannon Comeau (UCL): *Maenorau, Focal Zones and the Problem of Data: Moving on from the multiple estate model*

Starting from the premise that, consciously or unconsciously, theoretical models shape our perception and affect decisions about what properly constitutes data, this paper will review conceptualisations of the organisation of life in the landscape in early Medieval Wales. This is a remarkably opaque subject, with restricted evidence limiting the usefulness of existing approaches that range from material culture-driven models of ranked societies to the retrospective text-based approach linked with Wales' best-known (and much criticised) conceptual

contribution to early Medieval research, the multiple estate model. The particularistic framing of the latter creates additional barriers for comparative analysis between Wales and other regions.

Other regions of north-west Europe use more widely cast theoretical frameworks and broader data sets that, for instance, include place-names as markers of long-lasting practices. Examples will be presented of how these can be used in a Welsh context. Appropriately for this year's TAG theme they identify seasonally-structured focal zones that reference multiperiod sites, and that can – through the use of a broad-based comparative framework – be seen in the context of focal zones elsewhere in north-west Europe. This expansion of conceptual and evidential horizons thus facilitates wider dialogues that set Welsh evidence in a European regional context.

Tudur Davies (University of Exeter): *'Margins' of the Long Eighth Century*

The 'long eighth century' is known as a period of important social change across England, mainland Europe and the Mediterranean (Hansen & Wickham 2000), but the period has not been explored from a Welsh perspective. This paper explores recent palynological research from north Wales and its relationship to wider environmental change and contemporary changes in Welsh settlement practices, burial traditions and society at the 'margins' of the long eighth century.

Marion Shiner (University of Sheffield): *Cradled in the Grave: Exploring non-adult burial rites in early Medieval Wales*

Limited evidence has restricted our ability to interpret the burial record from early Medieval Wales, where artefactually sterile long-cist inhumations in acidic soils have tended to provide little in the way of skeletal remains or grave-goods. This paucity of evidence means that situating Welsh burial practices within wider early Medieval British and continental contexts is challenging and has limited the application of theoretical models. This has contributed to a tendency for Wales to be seen as marginal by scholars of the period. Recently however, excavation of a number of cemeteries has provided skeletal and other evidence that enables comparative analysis between Wales and other regions, as well as the application of theoretical models. This paper will consider the funerary rites accorded to non-adults in early Medieval Welsh cemeteries in the context of theoretical frameworks concerned with death and emotion.

Andrew Seaman (Christ Church Canterbury University): *Tribe to Cantref? Reassessing long-term political continuity in Wales during the First Millennium AD*

The political geography of western Britain is usually characterised as developing along a smooth and continuous trajectory throughout the first millennium AD. The post-Roman period (400-700 AD) is the most poorly documented part of the sequence, but framing it against this backdrop of long-term continuity reconstructions are based on conditions drawn from preceding and succeeding periods. Thus, the post-Roman kingdoms are seen as the successors to the Romano-British *civitates* that were in turn synonymous with the late Iron Age tribal territories, and/or with the *cantrefi* of the later Medieval kingdoms. The result is a landscape in which the size and stability of kingdoms, particularly those in the west and north of Wales, are emphasised and often contrasted with the smaller units of early Anglo-Saxon England. In this paper I argue that whilst some elements of long-term continuity can be identified, the political geography of western Britain was complex, and the path from the Iron Age to the Middle Ages neither linear nor continuous. It is argued that political units were smaller-scale and more fragmented than has hitherto been appreciated, and that contrasts between western and eastern Britain have been over emphasised.

Rose Hedley (Swansea University): *Vikings in Wales: The enigma explained*

Viking impact in the Irish Sea region is currently a thriving topic in Early Medieval academic discourse. As recent archaeological findings increasingly reveal a Viking-Age maritime culture in which Scandinavian influence is a common feature, the position of Wales – geographically in the centre of this busy waterway, separating England and Ireland – demands critical attention. It is the purpose of this paper to present briefly the evidence for Scandinavian culture in Wales, as covered in the course of my doctoral research, and to propose a new and more nuanced interpretation of Wales' Viking legacy. Understanding of this profoundly murky period in Welsh history, which is poor moreover in archaeology of a culturally diagnostic native idiom, depends on the synthesis of complementary strands of evidence, i.e. archaeology, history, and place-names. It depends also on comparison of the Welsh evidence with patterns of Viking activity attested from other regions of the Irish Sea. Recent metal-detector finds are compensating for silences in the historical record; by regarding these and other suggestive evidence in the context of the Insular Scandinavian diaspora, while highlighting evidence from similar native Insular polities, the notion of a 'Cambro-Scandinavian' era may soon gain general acceptance.

Global Perspectives on British Archaeology

Room: 3.62

Organisers: Simon Kaner (University of East Anglia) and Sam Nixon (University of East Anglia)

With the exception of a small number of world-renowned examples (Stonehenge, Hadrian's Wall), the majority of British archaeological sites receive very little attention on the global stage. Occasionally some achieve momentary celebrity status as 'globally important', the result of significant fieldwork discoveries, but then sink back below the topsoil, real or metaphorical. Is there a way to escape this temporality – the archaeological 'five minutes of global importance' – and to transcend the miasma of localism to create a more sustained global engagement with British archaeology? Would it be desirable to do so?

This session examines wider relationships between local, national and global archaeologies, approached through the lens of British Archaeology. Within an increasingly globalised world of education and research, there appears a pressing need to engage the British archaeological agenda as fully as possible with developing global currents. World Archaeology is a hugely active field of research for British archaeological institutions. In contrast, research on British archaeology sees little involvement of non-British research institutions. Surely a necessary component of the pursuit of World Archaeology is a World/Global Perspective on British archaeology. Key questions investigated by this session are as follows: What role does British archaeological heritage have beyond our borders?; How is it perceived and presented, and what is its impact within global educational and economic arenas?; How is the perception of the past amongst British communities informed by or reconceived through engagement with international perspectives on the past?

The session relates to an ongoing AHRC-funded research project investigating innovative new ways to connect British archaeological heritage and associated timelines to a broader history of humanity. The session will include case studies from this project and present the findings of a survey of attitudes towards internationalising British archaeological heritage. We also welcome other contributions relevant to the session theme.

Simon Kaner (University of East Anglia) and Sam Nixon (University of East Anglia): *Global Perspectives on British Archaeology*

Over the summer and autumn of 2017, we toured our Archaeoglobe pop-up intervention to a series of important East Anglian archaeological sites with the aim of raising awareness of the international significance of these

sites. This paper presents the results of the accompanying survey of attitudes to the need to internationalise British archaeology, results which have informed the formulation of guidelines for setting local archaeological findings in a globalised context.

One major challenge has been to develop an appropriate theoretical framework for this endeavour, avoiding overly simplistic comparisons, and at the same time being sympathetic to concerns about globalisation. Revisiting earlier discussions of this theme and adopting a critical stance to global themes in archaeology as present (cf Lozny 2011, Hodos 2016), we propose a new framework for comparative archaeology that works at various different scales, and for varied audiences.

Will Bowden (University of Nottingham): *Globalizing Caistor Roman Town: Challenges and approaches*

Archaeological sites in the UK are understandably most often considered and presented to the public in terms of relevant historical narratives that have resonance for a local and national audience. This paper uses the example of the Roman town of Venta Icenorum in Norfolk to examine some of the issues associated with presenting nationally important archaeological sites to an international audience. The Roman town has been traditionally viewed in the context of 'Roman Britain' (with its accompanying 19th and 20th century imperial baggage) and the Boudican revolt, which, although on many junior school curricula in the UK, has little relevance beyond these shores.

This paper explores ways of bringing the site to wider global audiences (as physical and virtual visitors), through new technologies and new narratives. It also examines how trying to reach audiences from very different historical traditions forces us to challenge our own perspectives. Can we make a case for the importance of a regional Roman town that cuts across barriers of geography and historical tradition and can this also help us to cross boundaries of age, education and social class in more local audiences?

Yasuyuki Yoshida (Kanazawa University): *Translations Between Islands on the Edges of Eurasia*

Japan is an island nation located on the edge of Eurasia, on the opposite side of the world from the British Isles. There are two main elements to the roots of Japanese archaeology; Japanese pre-modern antiquarians and hired foreign specialists (*oyatoi gaikokujin*) who brought 'modern' archaeological methodologies at the beginning of the modern era. One of the representatives of the latter is American biologist, Edward Silvester Morse. British specialists, such as William Gowland and Gordon Munro, also contributed to the formation of Japanese archaeology as a 'modern' science. This presentation focuses on its sequel, particularly on how the knowledge and theory of British archaeology has been mobilized within Japanese archaeology in the form of articles and books translated into Japanese. This investigation includes translations from American and European archaeology. Thus, this paper will examine the influences and elements of 'lost in translation' of British Archaeology in a global perspective.

Jennifer Wexler (British Museum): *Digital Experimentation and Developing Innovative Digital Tools for Global Engagement in Archaeology*

How can we use digital technology to make connections in global heritage? Increasingly archaeological projects and heritage institutions are using digital technology to both disseminate knowledge and connect with researchers and audiences. This paper will examine and review the achievements as well as the technical challenges of various recent digital heritage projects connected to the British Museum (MicroPasts, African Rock Art Image Project, Global Perspectives) and how they offer propositions for contextualising British and Global heritage using innovative digital tools. By experimenting with innovative digital tools, including 3D modelling, 3D printing, and AR/VR technology, we have been finding new ways of using and engaging with the data available

in archaeological archives, museums, and cultural heritage projects. Using these digital techniques has wide-reaching implications for the way museums and cultural heritage agencies use their historical data and make it accessible to both communities and researchers globally. Archival resources are not only key educational and research resources, but also increasingly play an important role in possible reconstructions of endangered or destroyed heritage sites using digital technologies, focusing on gaining a first-hand experience of exploring archaeological sites virtually, particularly in connection to its endangered nature, artistic heritage, and importance to local communities.

John Ertl (Kanazawa University): *Site Development and Utilization in Japan and the UK*

This presentation examines site development and utilization practices in Japan and compares them to the United Kingdom. In particular, this presentation looks at sites that have reconstructed prehistoric architecture that is based upon site remains. Focused largely on Japan, this presentation will introduce some of the results of the author's database project cataloguing sites and buildings throughout Japan (900 buildings at 350 sites). There are many different types of reconstructions, use of materials, and motivations for developing sites. These range from rebuilding monumental prehistoric structures to weekend archaeology experiences for school children to build houses. They may be made from chestnut and thatch or made out of concrete and steel. These buildings may serve an educational function in relating past lifeways or built as temporary structures to be burnt down at festivals. For the UK, the presenter has conducted fieldwork at West Stow and Flag Fen and will include additional examples from archive study. Comparatively, there are many more reconstructed buildings in Japan but there are very few examples in Japan where these buildings are being utilized for demonstrations or other interactive experiences for visitors, something that is much more common in the UK.



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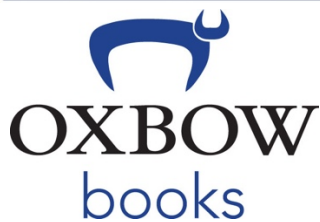
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