

# Welcome to TAG-NYC at Columbia University: the first meeting of the Theoretical Archaeology Group in the USA.

## Venues:- (Campus maps can be found on the back of the conference program)

- **Registration** will take place in the Rotunda of the Low library from 12.00 to 7.00pm on Friday. Those arriving later than this can register at the information desk in Schermerhorn on Saturday or Sunday.
- The **plenary session** will be held in the Wood Auditorium, in the basement of Avery Hall, from 5.00 to 7.00pm on Friday 23<sup>rd</sup>.
- The **opening reception** will be held immediately after the plenary session, in the Rotunda of the Low Memorial Library from 7.30 to 9.30pm. A hip hop and break **dance intervention** will be held around 8pm. Performance by Calvin Sun and Brian Foo.

**Please remember to bring age ID for the reception if you look anywhere near 21 years old and intend to drink alcohol!**

- **All other sessions** will be held in Schermerhorn and Schermerhorn Extension, located on the same courtyard as Avery Hall.
- The conference **information desk** is located in the foyer of Schermerhorn on the 5th floor. Please note that campus level is on the 4th floor.
- **Tea and coffee** will be held in the Rotunda of the Low Memorial Library.
- **Bookstalls** may be found in the Faculty Room in the back of the Low Memorial Library.
- Four **exhibits** have been mounted especially for the conference. Details overleaf.

**Speakers:-** please arrive at your session 10 to 15 minutes before start time so we can upload your Powerpoint presentations.

**Name badges:-** Please wear these at all times, to facilitate the job of our campus custodians.

**Computing facilities:-** Two public terminals with internet access may be found on the 5th floor of Schermerhorn (outside lecture theatre 501). Those who are staying in Carman Hall will also find two public terminals in the lobby. Most of the campus also has open wireless internet access. Printing and copying can be done at Village Copier. This has two locations:

- 2872 Broadway between 111th - 112th St. Phone: (212) 666-0600.  
Hours: Mon-Friday: 7am – 11pm / Sat-Sun 9am – 10pm.
- 1181 Amsterdam Ave. at 118th St. Phone: (212) 666-4777.  
Hours: Mon-Friday: 9am – 6pm / Sat 10am – 4pm / Sun closed.

**Campus access:-** Entry to campus on Saturday and Sunday is at 116th and Broadway or 116th and Amsterdam Avenue.

**Saturday night:-** We realise that a campus party can't compete with the thrills of New York City, so we've left the evening free for you to hit the town. Guide books and useful information about the city can be found at the information desk.

**Food and Drink:-** There are numerous restaurants, bars and cafes on Broadway and Amsterdam on either side of the campus. Please see the yellow sheet in the conference pack for a list of recommended places.

**Many thanks:-** to our wonderful student volunteers, without whom TAG-NYC would not have taken place and especially to Columbia University's student archaeology society, the Gotham League of Archaeology Majors (GLAM).

**Special thanks:-** to Jamie Johns for organizing the session schedules, Xiomara Perez-Betances and Deepna Nandiga for dealing with registration and Rebecca Barzilai, who helped design and format this conference program.

**Friday May 23rd**

5.00- 7.00pm Wood Auditorium, Avery Hall **Plenary symposium: *Geohistories of the City***  
 7.30 – 9.30pm Low Library Rotunda **Reception**

**Saturday 24th: AM**

9.30- 12.10pm 930 Schermerhorn ***Beyond Subsistence and Paleoeconomy***  
 9.00-12.20pm 963 Scher. Extension ***Breaking Boundaries: Archaeology at the Edge***  
 9.20-12.30pm 614 Schermerhorn ***Centerings of Modernity***  
 9.00-1.00pm 612 Schermerhorn ***Creating and Contesting Knowledge***  
 9.30-12.30pm 607 Schermerhorn ***Mundane Ideals: Constructing Identities and Maintaining Worlds***  
 9.00-12.40pm 604 Schermerhorn ***Object Lessons from the Archives and Elsewhere***  
 9.10-12.40pm 501 Schermerhorn ***Thing Theory***

**Saturday 24th: PM**

2.00-5.10pm 963 Scher. Extension ***Breaking Boundaries: Archaeology at the Edge***  
 2.00-5.10pm 614 Schermerhorn ***Centerings of Modernity (continued)***  
 2.00-6.00pm 604 Schermerhorn ***Embodiment, Material Culture and Identity in Prehistory***  
 1.30-6.10pm 612 Schermerhorn ***Microcosms and Macrocossms (continued)***  
 1.50-5.10pm 607 Schermerhorn ***StoneWalls & Queer Sites***  
 2.00-4.00pm 930 Schermerhorn ***Theoretical Archaeology in India***  
 2.00-5.20pm 501 Schermerhorn ***Thing Theory (continued)***

**Sunday 25th: AM**

9.00- 1.00pm 614 Schermerhorn ***Beyond Immediacy and the Intimate***  
 9.20-12.20pm 612 Schermerhorn ***Gossip, Rumor, Legend, and Lore***  
 9.10-12.30pm 607 Schermerhorn ***Mortuary Landscapes***  
 9.10-12.10pm 930 Schermerhorn ***Museum Trauma***  
 9.20-12.40pm 604 Schermerhorn ***Negative Archaeology***  
 9.00-1.00pm 501 Schermerhorn ***Ritual Killing***  
 9.20-12.20pm 963 Scher. Extension ***Sensing: Touching: Thinking***

**Sunday 25th: PM**

1.40-5.40pm 501 Schermerhorn ***Archaeology of Destruction***  
 2.00-5.20pm 614 Schermerhorn ***An archaeology of Representation and Visuality***  
 2.00-4.50pm 612 Schermerhorn ***Gossip, Rumor, Legend, and Lore (continued)***  
 2.00-5.10pm 604 Schermerhorn ***Negative Archaeology (continued)***  
 2.00-4.50pm 963 Scher. Extension ***Sensing: Touching: Thinking (continued)***  
 2.00-6.00pm 607 Schermerhorn ***Theorizing Geometries***

**Exhibits:*****Nomadic Dresses ~ Mariana Frochtengarten*** (Low Library Faculty Room)

This exhibit explores the ways in which material culture configures particular systems of exchange and reciprocity within relationships and affections. It is a collaborative artwork in which dresses are sent to groups of artists from eleven different countries. They are then worked upon and returned. The archive of correspondence between participants becomes part of the ongoing artwork and will be displayed alongside the dresses. *Nomadic Dresses* is associated with the Thing Theory session.

***Traces of the Buddha: The art of Documenting Sri Lankan Temple Paintings ~ Mandalika Manjusri***  
(465 Schermerhorn Extension)

An exhibit of sketches and paintings by Mandalika Manjusri in response to her family's conservation work of 17th-18th century Buddhist temple and cave murals in Sri Lanka. Official opening on Saturday 24th May from 11am-2pm.

***Bites of the Big Apple: Material Histories of the City ~ Museum Studies MA students*** (Low Library Rotunda)

*Bites of the Big Apple* invites residents and visitors alike to sample the sounds, stories and structures of the past and present that make this lively, multilayered city so unique. Designed and curated by Columbia University graduate students who each selected his or her own 'bite' of the city, the exhibit also features an original New York City-inspired sound score by ***Desert Kites***.

***Found Objects: Taking Things Out of Context?*** (Located outside 501 Schermerhorn)

An exhibit of photographs and found objects that deals with questions of context and archaeological practice. Put together by students in the Material Culture Studies program at Exeter University, coordinated by Mhairi Maxwell.

**Beyond Subsistence and Paleoeconomy: Post-Processual Approaches to Faunal Analysis**Organizer: Pamela Crabtree ([pamcdoug@comcast.net](mailto:pamcdoug@comcast.net))

930 Schermerhorn

- 9:30-9:40 Pamela Crabtree (New York University)  
*Session Introduction*
- 9:40-10:00 Lubna Omar (Kyoto University)  
*The Role of Written Records in Investigating Pastoralism in Northern Mesopotamia during the Early Bronze Period*
- 10:00-10:20 Pamela Crabtree (New York University)  
*Landscapes and Power: Political Economy and Feasting in Iron Age Ireland*
- 10:20-10:40 Arkadiusz Marciniak (Adam Mickiewicz University)  
*Memory, Identity, and Agency: Social Zooarchaeology of Prehistoric Farming Groups*
- 10:40-11:00 Discussion
- 11:00-11:20 BREAK
- 11:20-11:40 Emma Hite (New York University)  
*Present and Represented: The Horse as Agent and Object in the Mortuary Contexts of Ancient Central Asian Nomadic Cultures*
- 11:40-12:10 Discussion

**Breaking Boundaries: Archaeology at the Edge**

963 Schermerhorn Extension

Organizers: Hannah Cobb, Oliver Harris, and Phil Richardson ([Hannah.Cobb@postgrad.manchester.ac.uk](mailto:Hannah.Cobb@postgrad.manchester.ac.uk))**Part I: Bodily and Spatial Boundaries**

- 9:00- 9:10 Oliver Harris (Cambridge University), and Phil Richardson (Newcastle University)  
*Session Introduction*
- 9:10-9:30 Anne Tiballi (Binghamton University)  
*A Cyborgian Archaeology*
- 9:30-9:50 Karina Croucher (University of Liverpool)  
*Life, Death and Identity: Bodies as Boundaries*
- 9:50-10:10 Oliver Harris (University of Cambridge)  
*Exploring the Relational Boundaries of Body and Site*
- 10:10-10:30 Brendon Wilkins (Headland Archaeology Ltd.)  
*If It Wasn't for Those Pesky Kids: the Spatial Segregation of Children in an Early Medieval Cemetery Enclosure*
- 10:30-10:50 Discussion
- 10:50-11:10 BREAK
- 11:10-11:30 Hannah Cobb (University of Manchester) and Jesse Ransley (University of Southampton)  
*Working at the Water's Edge: Being in the World Beyond Land, Water and Liminality*
- 11:30-11:50 Katie Keenan (Columbia University)  
*Sharing Space for Art: A Cross-Community Collaborative Project in Donegal Pass and Lower Ormeau, South Belfast*
- 11:50- 12:20 Discussion: Brian Boyd (Columbia University)

**Centerings of Modernity: Seductive Traps, Enchanting Fictions and Archaeological Sensibilities**Organizers: François Richard and Mark Hauser ([fgrichard@uchicago.edu](mailto:fgrichard@uchicago.edu))

614 Schermerhorn

- 9:20-9:30 François Richard (University of Chicago) and Mark Hauser (University of Notre Dame)  
*Session Introduction*
- 9:30-9:50 Megan Edwards (University of Chicago)  
*Death and the Butcher's Knife: Changing Attitudes towards Corpse and Carcass in Scottish Urban Practice from Medieval to Modern Times*
- 9:50-10:10 Jason Ramsey (University of Chicago)  
*Constructing a Mestizo Modernity: History and Archaeology in Mexican Nationalist Discourse*
- 10:10-10:30 Discussion
- 10:30-10:50 BREAK
- 10:50-11:20 François Richard (University of Chicago) and Mark Hauser (University of Notre Dame)  
*Beyond the Black Atlantic Sublime? Material Subjectivities of the African Diaspora*
- 11:20-11:40 James Delle (Kutztown University of Pennsylvania)  
*The Village of Marshall's Pen: An Archaeology of Contested Modernity in Colonial Jamaica*
- 11:40-12:00 Sarah K. Croucher (Wesleyan University)  
*Manifestations of Modernity? Historical Archaeology in 19th Century East Africa*
- 12:00-12:30 Discussion: Nadia Abu-El Haj (Columbia University)

**Creating and Contesting Knowledge: The Genesis, Authorship, and Legitimation of Novel Ideas**Organizers: Terence D'Altroy and Darryl Wilkinson ([tnd1@columbia.edu](mailto:tnd1@columbia.edu))

612 Schermerhorn

- 9:00-9:10 Terence D'Altroy and Darryl Wilkinson (Columbia University)  
*Session Introduction*
- 9:10-9:30 Andrew Martin (Bournemouth University)  
*Contesting Orthodoxy: Counter-Culture in Early Bronze Age Wessex*
- 9:30-9:50 Terence D'Altroy (Columbia University)  
*What Did the Emperor Know and When Did He Know It?: An Archaeology of Inka Imperial Knowledge*
- 9:50-10:10 Darryl Wilkinson (Columbia University)  
*Canon and Exegetical Practice in the Inka Empire*
- 10:10-10:30 Bart Ooghe (Ghent University)  
*Discourses and Displacements: Long-Term Processes of Knowledge-Creation in Mesopotamian Landscape Archaeology*
- 10:30-10:50 BREAK
- 10:50-11:10 Koji Mizoguchi (Kyushu University)  
*The Formation of Large Scale Polities and the 'Transcendental'*
- 11:10-11:30 Ajay Pratap (Banaras Hindu University)  
*Assessing the Significance of Women through Dharma Sastras - as a Text*
- 11:30-11:50 Benjamin W. Porter (Princeton University)  
*Mineral Bathing and Health Tourism in the Early Twentieth Century American West: The Archaeology of a Medical Belief*
- 11:50-12:10 Ana Cristina Martins (University of Lisbon)  
*The 'Anthropological Missions': the Genesis and Legitimation of an Idea (Portugal, First Half of the 20th century)*
- 12:10-12:30 Monika Steinel (University College London)  
*Novel Ideas and Despotism: Archaeological Innovation in National Socialist Germany*
- 12:30-1:00 Discussion

**Mundane Ideals: Constructing Identities and Maintaining Worlds**Organizers: Paula Jones and Katherine Smith ([PaulaIndiana@aol.com](mailto:PaulaIndiana@aol.com))

607 Schermerhorn

- 9:30-9:40 Paula Jones and Katherine Smith (University of Wales Lampeter)  
*Session Introduction*
- 9:40-10:00 Andrew Peterson (University of Wales Lampeter)  
*One More Cup of Coffee*
- 10:00-10:20 Clare Perkins (University of Wales Lampeter)  
*Mama's Hotpot: Leaving Behind Tesco's 'Best of British' for a Taste of the Dirt*
- 10:20-10:40 Katherine Smith (University of Wales Lampeter)  
*Having a Barter: 'Fair Humour' in Higher Blackley, North Manchester, England*
- 10:40-11:00 Discussion
- 11:00-11:20 BREAK
- 11:20-11:40 Paula Jones (University of Wales Lampeter)  
*Mundane Mnemonics - in an Ideal World? 'Everydayness' in the Aceramic Neolithic of Cyprus*
- 11:40-12:00 Andrew Whitehouse (University of Aberdeen)  
*'Like Chips without Salt and Vinegar': Bird Sounds and Life Experience*
- 12:00-12:30 Discussion: E. Valentine Daniel (Columbia University)

**Object Lessons from the Archives and Elsewhere**Organizers: Nan Rothschild and Erin Hasinoff ([elh2005@columbia.edu](mailto:elh2005@columbia.edu))

604 Schermerhorn

- 9:00-9:10 Erin Hasinoff (Columbia University)  
*Session Introduction*
- 9:10-9:30 Felipe Gaitán Amman (Columbia University)  
*Seizing the Slaver's Den: Filed Object Lessons from the Spanish Colonial World*
- 9:30-9:50 Erika Dyson (Columbia University)  
*Misplacing Aunt Emma: The African-American Afterlife of Novelist Emma Dunham Kelley-Hawkins*
- 9:50-10:10 Gray Tuttle (Columbia University)  
*Objects as a Screen for Projecting Politically Motivated Ideas*
- 10:10-10:30 Erin Hasinoff (Columbia University) and Daw Khin Moe Moe Kyu (Yangon University)  
*The 'Buddha Tablet': An Object Lesson on Kawgun's Living History*
- 10:30-10:50 Discussion
- 10:50-11:10 BREAK
- 11:10-11:30 Nan Rothschild (Barnard College)  
*Archived Anxieties: The Creation of Race in Colonial Archives*

**SCHEDULE****Saturday Morning**

- 11:30-11:50 Russell Sheptak and Rosemary Joyce (University of California, Berkeley)  
*The Circulation of Sacred Images in Archives of Colonial Honduras*
- 11:50-12:10 Brinkley Messick (Columbia University)  
*Elementary Forms of the Archival Art*
- 12:10-12:40 Discussion

**Thing Theory**Organizer: The Thing Theory Seminar Group ([mew2139@columbia.edu](mailto:mew2139@columbia.edu))**501 Schermerhorn**

- 9:10-9:30 Matt West (Columbia University)  
*Session Introduction*
- 9:30-9:50 Carl Gillen (Columbia University)  
*Wrought Materiality*
- 9:50-10:10 Jane Bennett (Johns Hopkins University)  
*Metal as Vital Materiality*
- 10:10-10:30 Andrés Laguens (Universidad Nacional de Catamarca, Argentina)  
*Objects in Objects: Towards a Relational Analysis of the Aesthetic in Archaeology*
- 10:30-10:50 Ylva Sjöstrand (Stockholm University)  
*Things and Tools: A Critical View of the Dichotomy between Functional and Aesthetical Artifacts*
- 10:50-11:10 BREAK
- 11:10-11:30 Alan Greene (University of Chicago)  
*Getting to Know Things: Structuring Structures and Structuring Compositions in the Contemporary Analysis of Archaeological Materials*
- 11:30-11:50 Justin Ansbach, Columbia University  
*To Be or Not To Be: 'Objective' Acting*
- 11:50-12:10 Linda Hulin (University of Oxford)  
*Conversations between Objects: Ambience and Material Culture*
- 12:10-12:40 Discussion: moderated by Paul Graves-Brown

**Associated artwork exhibit:** Mariana Frochtengarten, *Nomadic Dresses***SCHEDULE****Saturday Afternoon****Breaking Boundaries: Archaeology at the Edge (continued)****963 Schermerhorn Ext.**Organizers: Hannah Cobb, Oliver Harris, and Phil Richardson ([Hannah.Cobb@postgrad.manchester.ac.uk](mailto:Hannah.Cobb@postgrad.manchester.ac.uk))**Part II: Disciplinary Boundaries**

- 2:00-2:20 Ian Russell (University College Dublin & University of Notre Dame) and Andrew Cochrane (Cardiff University)  
*Undercutting the Roots of the Great Divide*
- 2:20-2:40 Christopher Witmore (Brown University)  
*The Locus of 'The Past'? Multi-temporality, Quasi-absence, Percolation*
- 2:40-3:00 Gonzalo J. Rodríguez Carpio (Binghamton University)  
*Archaeology: Understanding the Present Past*
- 3:00-3:20 Sérgio Alexandre Gomes (University of Porto)  
*The Role of Boundaries in Prehistory's Studies: The Case of University of Porto' Team*
- 3:20- 3:40 Discussion
- 3:40-4:00 BREAK
- 4:00- 4:20 Phil Richardson (Newcastle University)  
*Who's Afraid of the Big Bad Wolf? Relativism; Objectivity and the Possibilities of Plural Archaeologies*
- 4:20-4:40 Sevil Baltali (Yeditepe University)  
*Unbounded Boundaries as Symbolic Constructs: Revisiting 'Culture Contact' in Archaeology*
- 4:40-5:10 Discussion: John Barrett (University of Sheffield)

**Centerings of Modernity: Seductive Traps, Enchanting Fictions and Archaeological Sensibilities (continued)**Organizers: François Richard and Mark Hauser ([fgrichard@uchicago.edu](mailto:fgrichard@uchicago.edu))**614 Schermerhorn**

- 2:00-2:20 Lindsay Weiss (Columbia University)  
*Modernity's Rush*
- 2:20-2:40 Rebecca S. Graff (University of Chicago)  
*Excavating a Modern Moment: The Archaeology of Event at the 1893 World's Columbian Exposition*
- 2:40-3:00 Paul R. Mullins (Indiana University-Purdue University Indianapolis)  
*Civic Identity and the Color Line: An Archaeology of Race and Urban Planning in the 20th Century Midwest*

3:00-3:20	Discussion
3:20-3:40	BREAK
3:40-4:00	Jenna Wallace Coplin and Christopher N. Matthews (Hofstra University) <i>Modern Publics and the Contours of Community Engagement</i>
4:00- 4:20	Mary Leighton (University of Chicago) <i>No One Else Will Ever Be Post-Modern: Aliens, Time Travel, and Choose Your Own Adventure Books</i>
4:20-4:40	Ross Wilson (York University) <i>Telling it Straight? – Denying Archaeology's Linearity</i>
4:40-5:10	Discussion

**Embodiment, Material Culture and Identity in Prehistory**

604 Schermerhorn

Organizers: Ellen Belcher and Karina Croucher (ebelcher@jjay.cuny.edu)

2:00-2:10	Ellen Belcher (John Jay College, CUNY) and Karina Croucher (University of Liverpool) <i>Session Introduction</i>
2:10-2:30	Rosemary A. Joyce (University of California Berkeley) <i>Archaeology of Embodiment and the Transformation of the Ancient and Modern World</i>
2:30-2:50	Karina Croucher (University of Liverpool) and Stuart Campbell (University of Manchester) <i>The Embodiment of Clay: Relationships between the Body and Pottery in the Neolithic Near East</i>
2:50-3:10	Paula Jones (University of Wales Lampeter) <i>Material Culture as Body - Body as Material Culture: Death &amp; Mnemonics in the Aceramic Neolithic of Cyprus</i>
3:10-3:30	Discussion
3:30-3:50	BREAK
3:50-4:10	Aurelie Daems (Ghent University) <i>Figurines as Family: Swapping the Ritual for the Social Role?</i>
4:10-4:30	Ellen Belcher (John Jay College, CUNY) <i>Diminutive Embodiment: Considering Figurines as Halaf Bodies</i>
4:30-4:50	Discussion
4:50-5:10	Peter Biehl (SUNY Buffalo) and Arkadiusz Marciniak (Adam Mickiewicz University) <i>From Çatalhöyük East to Çatalhöyük West: An Eventful Transition?</i>
5:10-5:30	Matthew Fitzjohn (University of Liverpool) <i>Being There: Putting People and Houses Together Again</i>
5:30-6:00	Discussion

**Microcosms and Macrocosms**

612 Schermerhorn

Organizers: Joanna S. Smith and Lee Z. Ullmann ([jss245@columbia.edu](mailto:jss245@columbia.edu))

1:30-1:40	Joanna S. Smith and Lee Z. Ullmann (Columbia University) <i>Introduction</i>
1:40-2:00	Brent R. Fortenberry (Boston University) <i>Ripples of Affect in an Atlantic World: A Perspective from Bermuda</i>
2:00-2:20	Amanda Anderson (Columbia University) <i>A Case of Miniaturization in a Villanovan Hut Urn</i>
2:20-2:40	Douglass Bailey (Cardiff University) <i>The Power of the Miniature: Archaeologies of Scale</i>
2:40-3:00	Rachel Kousser (Brooklyn College, CUNY) <i>Colossal Power: Scale as Metaphor in Hellenistic Ruler Portraits</i>
3:00-3:20	George Dimitriadis (University of Genoa) <i>From Spacescape to Mindscape. A Micro-, Macro- Scale Paradigm in Rock Art</i>
3:20-3:40	Lois Martin (Columbia University) <i>Woven Microcosms</i>
3:40-4:00	Discussion
4:00-4:20	BREAK
4:20-4:40	Robert Schon (Stanford University) <i>Anarchy in the B.A.: A Model of Interaction Among Archaic States in the Mediterranean</i>
4:40-5:00	Joanna S. Smith (Columbia University) <i>World Models and World Systems</i>
5:00-5:20	Lee Z. Ullmann (Columbia University) <i>Landscape and the World View of the Hittites</i>
5:20-5:40	Robert Stenson (Columbia University) <i>R(o)YGB(i)V: 'Horizontal' Color in the New York City Subway</i>
5:40-6:10	Discussion

**StoneWalls and Queer Sites: Thinking Outside the Heterosexual Matrix**

607 Schermerhorn

Organizers: Brian Boyd and Kaet Heupel ([bb2305@columbia.edu](mailto:bb2305@columbia.edu))

Sponsored by the Institute for Research on Women and Gender (Columbia University)

- 1:50-2:00 Brian Boyd and Kaet Heupel (Columbia University)  
*Session Introduction*
- 2:00-2:20 Anna Conlan (The Amie and Tony James Gallery, CUNY Graduate Center)  
*'Windows on Gay Life': Queer Exhibition Practice and/as Protest*
- 2:20-2:40 Ernie Rheaume (Columbia University)  
*'American Hyroglyphics': Bathroom Graffiti at the University of Rhode Island*
- 2:40-3:00 Kaet Heupel (Columbia University)  
*Homotopia: Making Queer Utopias*
- 3:00-3:20 Discussion
- 3:20-3:40 BREAK
- 3:40-4:00 Brian Boyd (Columbia University)  
*Feeling the Space*
- 4:00-4:20 Pamela Geller (University of Miami/University of Pennsylvania)  
*Biology, Bioscapes, and Heteronormativity*
- 4:20-4:40 Drew Sawyer (Columbia University)  
*Crisco or How to Do Queer Theory with Things*
- 4:40-5:10 Discussion

**Theoretical Archaeology in India: Discussion and Review**

930 Schermerhorn

Organizer: Ajay Pratap ([apratap\\_hist@bhu.ac.in](mailto:apratap_hist@bhu.ac.in))

- 2:00-2:10 Ajay Pratap  
*Session Introduction*
- 2:10-2:30 Ashish Chadha, Yale University  
*Cryptographic Imagination: Indus Script and the Project of Scientific Decipherment*
- 2:30-2:50 Ajay Pratap, Banaras Hindu University  
*Theory in Indian Archaeology: The Processual vs. Post-Processual Debate in the Context of Jharkhand, India*
- 2:50-3:10 R K Chattopadhyay and Rajat Sanyal  
*Site, Culture, and Chronology: Spatial Contexts of Polished Stone Tools in Eastern Indian Archaeology*
- 3:10-3:30 Anup Mishra, M.J.P. Rohilkhand University  
*Interpreting Gender in Ancient Ceramics of Rajasthan, India: An Ethnoarchaeological Approach*
- 3:30-4:00 Discussion: John M. Fritz (University of Pennsylvania Museum of Archaeology and Anthropology)

**Thing Theory (continued)**

501 Schermerhorn

Organizer: The Thing Theory Seminar Group ([mew2139@columbia.edu](mailto:mew2139@columbia.edu))

- 2:00-2:20 Severin Fowles (Barnard College)  
*The Perfect Subject: Postcolonial Object Studies*
- 2:20-2:40 Ben Alberti (Framingham State College)  
*Whose Thing Theory? Unraveling the Entangled Rhetoric of 'Indigenous Theory' in Archaeology's Theories of Matter*
- 2:40-3:00 Brent Fortenberry (Boston University)  
*The Soundtrack of Your Past and Present / Constructing an Archaeological Conceptualization of the iPod*
- 3:00-3:20 Allen Roda (New York University)  
*Musical Instruments and Material Culture*
- 3:20-3:40 BREAK
- 3:40-4:00 Emma Davenport (Royal College of Art)  
*A Question of Representation*
- 4:00-4:20 Paul Graves-Brown  
*Here One Minute...Gone the Next: The Ephemeral and the Intangible in Archaeology*
- 4:20-4:40 Paul Kockelman (Barnard College)  
*Four Theories of Things: Aristotle, Marx, Heidegger, and Peirce*
- 4:40-5:20 Discussion: Brian Larkin (Barnard College)

**Associated Artwork exhibit:** *Nomadic Dresses* by Mariana Frochtengarten (NSCAD University)

***Beyond Immediacy and the Intimate: Individuals and Experience in the Longue Durée*** 614 Schermerhorn  
Organizers: Tobias Richter, Steven Matthews, and Andrew Gardner ([tcntri@ucl.ac.uk](mailto:tcntri@ucl.ac.uk))

- 9:00-9:10 Tobias Richter (University College London), Steven Matthews (University of Groningen), and Andrew Gardner (University College London)  
*Session Introduction*
- 9:10-9:30 Pete Whitridge (Memorial University of Newfoundland)  
*Brave New Worlds: The Inuit Encounter with Forested Nature in Labrador*
- 9:30-9:50 Tobias Richter (University College London)  
*Situated Learning, Social Reproduction and Individuals: A Case Study from Late Pleistocene Southwest Asia*
- 9:50-10:10 Steven Matthews (University of Groningen)  
*From the Atlantic to the Oder, a Deadly Gesture: The Social Significance of the Bronze Age Rapier*
- 10:10-10:30 Discussion/questions
- 10:30-10:50 BREAK
- 10:50-11:10 Andrew Gardner (University College London)  
*Agency's Neglected Twin: The Role of Structural Analysis in Interpretative Archaeology*
- 11:10-11:30 Bill Angelbeck (University of British Columbia) and Colin Grier (Washington State University)  
*Anarchism, Identity and Power on the Pre-Contact Northwest Coast of North America*
- 11:30-11:50 Alicia Colson  
*'Mind the Gap!': Creating Bridges Using Sequences, Frameworks, Evidence and Images in the Lake of the Woods, Canada*
- 11:50-12:10 Koji Mizoguchi (Kyushu University)  
*The Long-Term Transformation of Communication Systems: The Case of Japanese Prehistory*
- 12:10-12:30 Oliver Harris and John Robb (Cambridge University)  
*Megaliths and Megahistory: Problems of Scale in 4th Millennium BC Europe*
- 12:30-1:00 Discussion

***Gossip, Rumor, Legend and Lore: Informal, Intimate, and Important Sites of Knowledge***

Organizers: Lindsay Weiss and Meredith Linn ([mbl2002@columbia.edu](mailto:mbl2002@columbia.edu)) 612 Schermerhorn

- 9:20-9:30 Lindsay Weiss and Meredith Linn (Columbia University)  
*Session Introduction*
- 9:30-9:50 Anna Boozer (Columbia University)  
*Housing Mythology: Finding the Narrative in Roman Egyptian Households*
- 9:50-10:10 Oscar Aldred and Uggi Ævarsson (University of Iceland & Fornleifastofnun Íslands)  
*Discourse and Disclosure in an Archaeology of the Interview*
- 10:10-10:30 Karen Holmberg (Columbia University)  
*Lore, Looters, Archaeologists, and Gnomes: An Imaginary GIS*
- 10:30-10:50 Discussion/questions
- 10:50-11:10 BREAK
- 11:10-11:30 Felipe Gaitán Amman (Columbia University)  
*Words on the Crooks: 17th-Century Rumors on the Genoese Slave Trade*
- 11:30-11:50 Elizabeth Martin (City University of New York)  
*Reconstructing the Archive of Dogtown, Massachusetts*
- 11:50-12:20 Discussion

***Mortuary Landscapes***

607 Schermerhorn

Organizer: Katherine Marino ([Katherine\\_Marino@brown.edu](mailto:Katherine_Marino@brown.edu))

- 9:10-9:20 Katherine Marino (Brown University)  
*Session Introduction*
- 9:20-9:40 Bettina Arnold (University of Wisconsin-Milwaukee)  
*The Dead Made Manifest: Mortuary Monuments of the Early Iron Age in Southwest Germany*
- 9:40-10:00 Lisa M. Anderson (Brown University)  
*The Influence of Roman Funerary Landscapes on the Military Frontiers of Northern Europe*
- 10:00-10:20 Anne Traaholt (Akershus County, Norway)  
*Remodelling Mortuary Landscapes – New Meanings to Old Graves in Akershus County, South Eastern Norway*
- 10:20-10:40 Discussion
- 10:40-11:00 BREAK
- 11:00-11:20 Katherine Marino (Brown University)  
*Death: We are Surrounded! Denial, Appropriation, and Identity in the Mortuary Landscapes of Northwest Portugal*
- 11:20-11:40 Peri Johnson (University of Pennsylvania)  
*Monsters and the Dead: Beyond the Apotropaic*

- 11:40-12:00 Ashish Chadha (Yale University)  
*Colonial Mortuary Landscape: A Framework for Archaeological Intervention in South Asia*
- 12:00- 12:30 Discussion: Deborah Vischak

**Museum Trauma: Recognizing and Representing the Past and Present of the Atlantic Slave Trade**

Organizers: Laurajane Smith, Geoff Cubitt, Kalliopi Fouseki, Ross Wilson, Emma Waterton ([rjw128@york.ac.uk](mailto:rjw128@york.ac.uk))

930 Schermerhorn

- 9.10-9.20 *Session Introduction*
- 9:20-9:40 Geoff Cubitt (University of York)  
*Forging the Links: The Uses of Slave Ironware in Exhibitions Marking the Bicentenary of the 1807 Act of Abolition*
- 9:40-10:00 Emma Waterton (Keele University)  
*Going the Distance? Multiculturalism, Blame and the Trope of 'Moving On'*
- 10:00-10:20 Kalliopi Fouseki (University of York)  
*Traumatic Pasts and Hybrid Identities: A Community Perspective*
- 10:20-10:40 Questions/Discussion
- 10:40-11:00 BREAK
- 11:00-11:20 Ross Wilson (University of York)  
*Traumatic Pasts: Psychoanalysis in the Museum*
- 11:20-11:40 Laurajane Smith (University of York)  
*'Man's Inhumanity to Man' and Other Platitudes of Avoidance and Misrecognition: Results of Museum Visitor Surveys of 1807 Exhibitions*
- 11:40-12:10 Discussion

**Negative Archaeology: Much Ado about Nothing**

604 Schermerhorn

Organizers: Severin Fowlesh, Anand Taneja ([sf2220@columbia.edu](mailto:sf2220@columbia.edu))

- 9:20-9:30 Severin FowlAnand Taneja (Columbia University)  
*In Absentia: Opening Remarks*
- 9:30-9:50 Brian Boyd (Columbia University)  
*Reflections on Technologies of Containment*
- 9:50-10:10 Despina Margomenou (Georgia State University)  
*Storing, Hoarding, Concealing, and Burying: Identity, Tradition, and Power Politics within a Late Bronze Age Northern Greece*
- 10:10-10:30 Douglass Bailey (Cardiff University)  
*Cutting, Digging, Knowing: Towards an Archaeology of Ground and Void*
- 10:30-10:50 Discussion/questions
- 10:50-11:10 BREAK
- 11:10-11:30 Anand Taneja (Columbia University)  
*This is How One Pictures the Jinns of History...*
- 11:30-11:50 Monica L. Smith (UCLA)  
*Urban Empty Spaces: Contentious Places for Consensus Building*
- 11:50-12:10 Severin Fowles (Barnard College)  
*Collective Holes*
- 12:10-12:40 Discussion

**Ritual Killing (Humans, Animals, Objects)**

501 Schermerhorn

Organizer: Ellen Morris ([efm2110@columbia.edu](mailto:efm2110@columbia.edu))

- 9:00-9:10 Ellen Morris (Columbia University)  
*Session Introduction*
- 9:10-9:30 James E. Snead (George Mason University)  
*Archaeology of Annihilation: Meaning, Place, and Destruction*
- 9:30-9:50 Aurelie Daems (Ghent University)  
*Kill Your Darlings: Ritual Disposal of Human Figurines in the Later Prehistoric Near East*
- 9:50-10:10 Erica Hill (University of Alaska Southeast)  
*Good to Think: Sacrifice in Myth and History*
- 10:10-10:30 Discussion
- 10:30-10:50 BREAK

**SCHEDULE****Sunday Morning**

- 10:50-11:10 Bryan K. Miller (University of Pennsylvania)  
*Accompaniment and Consumption in Mortuary Offerings: The Functions of Animal Remains in Graves of the Xiongnu Nomadic Elite*
- 11:10-11:30 Ellen Morris (Columbia University)  
*Ritual Killing, Metaphor, and the Exchange of Identities between Humans and Animals in Late Predynastic Egypt*
- 11:30-11:50 Rod Campbell  
*Death, Alterity and the Sacred*
- 11:50-12:10 Edward Swenson (University of Lethbridge)  
*Performing the Dialectic: Archaeological Analysis of Ritual Violence and Political Authority*
- 12:10-12:30 Anne Porter, University of Southern California  
*Extreme Measures: Subverting Sacrifice and Status in the Land of the Four River Banks, 2500-2200 BCE.*
- 12:30-1:00 Discussion

**Sensing: Touching: Thinking: Towards Peircean Archaeologies****963 Schermerhorn Ext.**Organizers: Zoë Crossland, Daniel Pugh ([zc2149@columbia.edu](mailto:zc2149@columbia.edu))

- 9:20-9:30 Zoë Crossland (Columbia University) and Daniel Pugh (Central Michigan University)  
*Session Introduction*
- 9:30-9:50 John C. Barrett (University of Sheffield)  
*Peirce, Information and the Evolution Problem*
- 9:50-10:10 Craig N. Cipolla (University of Pennsylvania)  
*Peirce and Practice*
- 10:10-10:30 Zoë Crossland (Columbia University)  
*Of Clues and Signs: Producing the Body as Evidence*
- 10:30-10:50 Discussion/questions
- 10:50-11:10 BREAK
- 11:10-11:30 Christopher Watts (University of Toronto)  
*Materiality and Mediation from a Peircean Perspective*
- 11:30-11:50 Veerendra Lele (Denison University)  
*Phenomena of Material Habits: Archaeological Theory and Peirce's Categories*
- 11:50-12:20 Discussion  
Discussant: E. Valentine Daniel (Columbia University)

**SCHEDULE****Sunday Afternoon****Archaeology of Destruction****501 Schermerhorn**Organizer: Lila Rakoczy ([archdest@gmail.com](mailto:archdest@gmail.com))

- 1:40-1:50 Lila Rakoczy (University of York)  
*Session Introduction*
- 1:50-2:10 Shaun Richardson (Ed Dennison Archaeological Services)  
*Die Katastrophe: Destruction, Memory, and Area Bombing in the Second World War*
- 2:10-2:30 Brian Kerr (English Heritage)  
*Windsor Castle - Destruction and Salvage*
- 2:30-2:50 Lila Rakoczy (University of York)  
*'Destructionology': The Archaeology of Castle Slightings in the English Civil War*
- 2:50-3:10 Tony Wilmott (English Heritage)  
*The Disappearance and Rediscovery of Chester's Roman Amphitheatre*
- 3:10-3:30 Timur Tatlioglu (University of York)  
*Place, Identity, and Dynasty: The Role of Destruction in British Designed Landscapes*
- 3:30-3:50 Discussion
- 3:50-4:10 BREAK
- 4:10-4:30 Cheryl Janifer LaRoche (University of Maryland College Park)  
*Negotiating the Dire Straits of African-American Preservation*
- 4:30-4:50 Travis G. Parno (Boston University)  
*What It Is To Burn: Emotional Taphonomy of Fire Contexts in Historical Archaeology*
- 4:50-5:10 Emma Waterton (Keele University)  
*Declining Communities: Cawood Castle Garth Group*
- 5:10-5:40 Discussion

**An Archaeology of Representation and Visuality: Interdisciplinary Approaches to the Study of Material/Visual Culture**

614 Schermerhorn

Organizers: Natalie Kampen and Deborah Vischak ([dv2170@columbia.edu](mailto:dv2170@columbia.edu))

- 2:00-2:10 Natalie Kampen and Deborah Vischak (Columbia University)  
*Session Introduction*
- 2:10-2:30 Jean Evans (Metropolitan Museum of Art)  
*The Aesthetics of Concealment: The Mesopotamian Temple Façade in Visual Practice*
- 2:30-2:50 Emily S. K. Anderson (Yale University)  
*The Positioning of Style*
- 2:50-3:10 Deborah Vischak (Columbia University)  
*The Egyptian Image Constructing and Communicating Identity in the Visual Culture of the Provincial Elite*
- 3:10-3:30 Discussion/questions
- 3:30-3:50 BREAK
- 3:50-4:10 Francesco De Angelis (Columbia University)  
*Augustan Ideology, Augustan Imagery, and Their Spatial Contexts*
- 4:10-4:30 Ian Straughn (Brown University)  
*Atomism, Iconoclasm and the Aleph: How Cubes of Stone and Glass Became One of the Wonders of the Medieval Islamic World*
- 4:30-4:50 Andrew Cochrane (Cardiff University) and Ian Russell (University College Dublin and University of Notre Dame)  
*The Interventionist Manifesto: Mediating Worlds*
- 4:50-5:20 Discussion  
Discussant: Natalie Kampen (Barnard College)

**Gossip, Rumor, Legend and Lore: Informal, Intimate, and Important Sites of Knowledge (continued)**

612 Schermerhorn

Organizers: Lindsay Weiss and Meredith Linn ([mb12002@columbia.edu](mailto:mb12002@columbia.edu))

- 2:00-2:20 George Hambrecht (City University of New York)  
*Trespassing, Pre-Columbian Israelites, and the Queen's Chain*
- 2:20-2:40 Meredith Linn (Columbia University)  
*Treating Childhood Illnesses and Creating Irish-Americans in 19th Century New York City*
- 2:40-3:00 Liam Kilmurray (University of Ottawa)  
*Monumental Tales of Memory*
- 3:00-3:20 Discussion/questions
- 3:20-3:40 BREAK
- 3:40-4:00 Jonathan Walz (University of Florida)  
*Serpentine Pasts: Myth and Metaphor along the Gradient in Northeast Tanzania*
- 4:00-4:20 Lindsay Weiss (Columbia University)  
*Speculation and Rumor on the 19th Century Diamond Fields of South Africa*
- 4:20-4:50 Discussion  
Discussant: Adrian Praetzelis (Sonoma State University)

**Negative Archaeology: Much Ado about Nothing (continued)**

604 Schermerhorn

Organizers: Severin Fowlesh, Anand Taneja ([sf2220@columbia.edu](mailto:sf2220@columbia.edu))

- 2:00-2:20 Jason Earle (New York University)  
*Absence and Influence in the 'Mycenaean' Cyclades*
- 2:20-2:40 Annie Danis (Barnard College)  
*Everything in the Empty: (Counter-Cultural) Revolution and 'Vacant Corridors'*
- 2:40-3:00 Adeola Enigbokan (The New School)  
*Archiving the City*
- 3:00-3:20 Discussion/questions
- 3:20-3:40 BREAK
- 3:40-4:00 E.Y. Zipris (Columbia University):  
*Mechanisms of Memory: The Role of the Monument and Memorial in Historical Forgetting*
- 4:00-4:20 Leila Papoli Yazdi (University of Tehran)  
*A Non-Observable Context in Archaeology: Disastrous Context*
- 4:40-5:10 Discussion  
Discussant: Paul Kockelman (Barnard College)

**Sensing: Touching: Thinking: Towards Peircean Archaeologies (continued)**

963 Schermerhorn Ext.

Organizers: Zoë Crossland, Dan Pugh ([zc2149@columbia.edu](mailto:zc2149@columbia.edu))

- 2:00-2:20 Carl Knappett (University of Exeter)  
*Affordances and Associations: Combining Gibson and Peirce in Material Culture Studies*
- 2:20-2:40 Jayur Mehta (Mississippi Department of Archives and History)  
*Creating Models of Architectural Form: Sweat Lodges, Structural Linguistics, and Signs*
- 2:40-3:00 Alexander A. Bauer (Princeton University)  
*Toward an Archaeology of Self: Rethinking Agency with Peirce's Concepts of the Interpretant and 'Habit'*
- 3:00-3:20 Discussion/questions
- 3:20-3:40 BREAK
- 3:40-4:00 Daniel Pugh (Central Michigan University)  
*Scenes of Exclusion*
- 4:00-4:20 Rosemary A. Joyce (University of California Berkeley)  
*Signs for the Future: Rethinking the Archaeology of Long-Term Things*
- 4:20-4:50 Discussion  
Discussant: Robert W. Preucel (University of Pennsylvania)

**Theorizing Geometries: Beyond Space and Place**

607 Schermerhorn

Organizers: Matthew C. Sanger and Elliot Blair ([sanger@amnh.org](mailto:sanger@amnh.org))

- 2:00-2:10 Matthew C. Sanger and Elliot Blair (American Museum of Natural History)  
*Session Introduction*
- 2:10-2:30 Elliot Blair (American Museum of Natural History)  
*Reading in Circles: Text, Metaphor, and Monument in the Late Archaic Southeast*
- 2:30-2:50 Andrea Cakars (Columbia University, Camden County Historical Society)  
*Navel of the Earth: Understanding a Late Archaic Shell Ring on Saint Catherine's Island, Georgia*
- 2:50-3:10 Matthew Fitzjohn (University of Liverpool)  
*Visualizing Place, Space and Time: GIS Applications for Examining the Perception of Space in the Uplands of Sicily*
- 3:10-3:30 Zenobie Garrett (New York University)  
*Setting Beowulf in the Archaeological Landscape: Integrating Literature and Archaeology*
- 3:30-3:50 Discussion/questions
- 3:50-4:10 BREAK
- 4:10-4:30 David Harvey (University of Exeter)  
*Small Stories and Relational Experiences: Oral History and the Complication of Archaeological Knowledge*
- 4:30-4:50 Adam Bush (University of Southern California)  
*Spaces of Music(king) and Soundings of Space*
- 4:50-5:10 Simone Paturel (Newcastle University)  
*Perceiving Landscape through Eastern Eyes*
- 5:10-5:30 Matthew C. Sanger (American Museum of Natural History)  
*How Foreign is the Past?*
- 5:30-6:00 Discussion  
Discussant: Matthew Johnson (University of Southampton)

**BEYOND SUBSISTENCE AND PALEOECONOMY: POST-PROCESSUAL APPROACHES TO FAUNAL ANALYSIS**

Session Organizer: Pamela Crabtree (New York University)

930 Schermerhorn

Modern zooarchaeology developed in the 1960s and 1970s at a time when archaeologists in both the Eastern Hemisphere and the Americas were interested in reconstructing prehistoric diet and subsistence, and, in particular, in studying the process of animal domestication in both the Old and New Worlds. The development of standardized methods for recording, quantifying animal bones, measuring faunal remains, and determining the age and sex of ancient animals were used to distinguish early domestic animals from their wild counterparts and to trace the evolution of domestic animals through time. While the study of animal domestication continues to play an important role in archaeozoological research, archaeological theory has undergone dramatic changes since the 1980s. The materialist perspective that focused primarily on faunal remains as evidence for subsistence and paleoeconomy has been replaced by a broader interest in issues of political economy, power, and gender. The papers presented in this session will provide case of the ways in which post-processual theories can be applied to the analysis and interpretation of faunal remains.

**PAPERS****The Role of Written Records in Investigating Pastoralism in Northern Mesopotamia during the Early Bronze Period**

Lubna Omar, Kyoto University

The complex urban-states which spread in Southern Mesopotamia during the Early Dynastic period marked the development of a remarkable social-economical system during the Early Bronze period. These early states wouldn't be able to provide the basic needs of its increased populations without expanding their economical activities, which should have left a considerable impact on the peripheral areas, such as northern Syria.

This study focuses on the role of animal resources in the economy of early-states, through examining the administrative records and the pictorial representations, which have been retrieved from both southern and northern Mesopotamian cities. Integrating the information available through written records with the results of the faunal analyses helps us reconstruct the herding system in both areas, the varied products which have been extracted through animal exploitation, and allow us to learn more about the role of the wild animals in the socio-economic dynamics of the early-state societies.

The available evidence related to exploitation of animal resources in Mesopotamia during this period of time demonstrates the effect of urbanization in the early states in the southern region, on the Northern Syrian cities, and the role of each area in developing pastoralism in the Near East.

**Landscapes and Power: Political Economy and Feasting in Iron Age Ireland**

Pamela Crabtree, New York University

While the Early Medieval period in Ireland is well known from both historical sources and archaeological excavations, the preceding Iron Age is perhaps the most understudied period in all of Irish archaeology. Our knowledge of the Irish Iron Age comes primarily from the royal sites. One of these sites, Dún Ailinne, is traditionally associated with the kings of Leinster. The site, which was excavated between 1968 and 1975, sits on a hilltop, surrounded by an inverted bank and ditch. Excavations at the site reveal that three large timber constructions were erected at the site. When the last of these was dismantled, the site appears to have been used for periodic feasting. This paper will use the large faunal sample recovered from Dún Ailinne to examine the role of ceremonial feasting in the political economy of pre-Christian Ireland.

**Memory, Identity, and Agency: Social Zooarchaeology of Prehistoric Farming Groups**

Arkadiusz Marciniak, Adam Mickiewicz University

The paper will discuss social uses of animals and food related practices in two modes of organisation of the Old World early farming communities, namely those relied on collective- and long-term memories within social structures operating at the supra-household level and heterogeneous arrangements based on individualised, short-term memory regimes within in a predominantly house-based social structure. In this framework, animals were an embodiment of past and history and became a focus of meaning in which social co-operation and practice was undertaken. They also provided metaphors for the creation of the group and its identity, by appealing to ancestors and stressed and signified ties and relations with living and previous generations.

The paper will also explore manifestations of social uses of animals as they have occurred in faunal remains and present some hints on how to practice post-processual zooarchaeology.

**Present and Represented: The Horse as Agent and Object in the Mortuary Contexts of Ancient Central Asian Nomadic Cultures**

Emma Hite, New York University

The human-horse relationship in nomadic cultural contexts is complex and, this writer argues, has symbolic significance. The horse—its biological remains and material representations—is found in various permutations in the mortuary contexts of Central Asia from the Eneolithic through the Iron Age. The interpretation of the presence of horse remains as serving a strictly functional purpose fails to account for the evidence of a significant ritual and symbolic role of the horse in these contexts. Examples from the archaeological record of Iron Age eastern Central Asia include the burial excavations at Pazyryk and Noin-Ula. At Pazyryk in the Altai region, there is tentative evidence that horses were treated as offerings necessary in the burial of a significant member of society and as the focus of artistic expression and ritualized treatment in adornment and manner of death. At Noin-Ula in northern Mongolia, horses were themselves decorated and buried while representations of the horse appear in various material objects recovered from the same context. It is the thesis of this writer that the examination of the horse in mortuary context provides researchers interested in Central Asian nomadic steppe societies with an understanding of a significant element of the ancient nomadic worldview. The horse did not merely serve a functional purpose in ancient Central Asian steppe nomadic societies: it

also carried sufficient symbolic significance to be present in a ritual context as well. This phenomenon raises interesting

questions about the concept of the horse in ancient nomadic structures of meaning.

### **BREAKING BOUNDARIES: ARCHAEOLOGY AT THE EDGE**

**963 Schermerhorn Ext.**

**Session Organizers:** Hannah Cobb (University of Manchester), Oliver Harris (University of Cambridge), Phil Richardson (University of Newcastle)

Boundaries appear to be everywhere in archaeology, they define our discipline (we are not anthropology – or are we? We are not history – or are we?), they define our sites, our study areas and our periods. Boundaries delineate the borders between professionals and amateurs, excavators and academics, scientists and theorists. More than this they define the categories of material culture we encounter, the bodies we excavate and the lives we write about; they are omnipresent in archaeology. On the one hand it might be tempting to dismiss boundaries as essentially modern aspects of Western thought, as people have tried to do with the notion of the bounded individual, but where does this leave our notions of past and present, of us and them? If there are no boundaries how can we write about the past at all? When excavating sites we often encounter evidence that people worked hard to create boundaries between different categories of people, places, things and, perhaps, worlds. These are conceptual as well as physical boundaries that seem to insist on considerations of inside, outside, surface and depth. Are there ways of understanding these boundaries, however, that do not require us to draw on our own experience of the city, state or nation? Are there ways of thinking about boundaries as permeable, flexible and fluid that can challenge not only how we write about the past but how we write about our discipline and ourselves? How do concepts of liminality fit in with this? Archaeology, it seems to us, is perfectly positioned to ask these questions and to begin to provide answers.

Within such a broad theme almost any area is opened up for study, but this session would particularly welcome papers that address any of the following themes: 1) How do boundaries define and divide our discipline in the present, and what are the risks of challenging these boundaries? In doing so do we endanger archaeology itself? What would an archaeology without boundaries, say between different periods or types of monument, be like? 2) How might physical and conceptual boundaries have worked in the past? How does our current thinking about boundaries prejudice our understanding of how past space was negotiated and how else might we consider practice within and at the edge of these bounded spaces? 3) How were the boundaries of human bodies and personal identities policed, or deliberately broken down in the past, and what were the consequences of this? What was the role of material culture in this? How do our modern understandings of all boundaries impact upon our thinking about the body in archaeology?

#### **Discussant**

Brian Boyd, Columbia University

### **PAPERS - Part I: Bodily and Spatial Boundaries**

#### **A Cyborgian Archaeology**

Anne Tiballi, Binghamton University

Contemporary archaeological debates on materiality, agency, and the possibility of identifying 'individuals' in the past all hinge in some part on the quality of 'Selfness', a unitary identity bound within the confines of the body. Bodies are evidence of past selves, and provide a vehicle through which to enact agency, the means by which to experience the world, or a blank page upon which can be marked the cultural signifiers of rank, affiliation, and other expressions of identity. Interactions between bodies/selves and other objects, human, animal or material, always presuppose this unified 'Self'.

The concept of the cyborg was introduced by feminist philosopher Donna Haraway in an effort to deconstruct the social relations of science and technology in advanced industrial societies of the late 20th century. Though her application of the cyborg was limited to this context, her work does offer key insights for archaeologists. Cyborgs call into question the fundamental, ontological distinction between Self and Other, a dualism that generates the further distinctions of mind and body, culture and nature, whole and part, natural and artificial, maker and made, agent and acted

upon. They confuse boundaries that we take as self-evident, and have carried with us in our investigations of the past, recreating boundaries where they might not have existed.

Drawing from philosophy and feminist theory, this paper will examine the utility of Donna Haraway's cyborg as a metaphor and model for the ways in which archaeology could break away from the idea of the unitary identity and formulate a new subject as partial, conditional, in some instances collective, and at all times permanently unclosed.

#### **Life, Death, and Identity: Bodies as Boundaries**

Karina Croucher, University of Liverpool

What does a boundary do? It divides space, time, concepts, material, matter, and so on...

In this paper the body as a boundary is considered: in what ways does the physical body define who we are? What role does the boundary between ourselves and others play in identity construction? And significantly, how are these differences respected or transcended through the mortuary arena? This paper will discuss these themes and questions in relation to mortuary practices from the Neolithic Near East, where secondary burials, fragmented bodies, the re-use and circulation of bodily parts, and the body's relationship with animals and material culture are evident, asking if and how the body as a boundary is a relevant concept in the mortuary domain.

**Exploring the Relational Boundaries of Body and Site**

Oliver Harris, University of Cambridge

One aspect of modernity is that both bodies and places have largely been conceived of as bounded entities, secured, through analogy with nation states, by the regular policing of their borders. The schemes of knowledge that have produced the security of one area have in turn helped define the boundary of the other. These discourses have permeated into the past too, until recently in archaeological accounts bodies were bounded, as were the places that they inhabited: individuals moving from node to node in a pre-generated network of inhabited sites. These notions are now rightly under critique. Yet one area that has not been considered in detail is how concepts of bodily and spatial boundaries might still have interwoven in the past. Did the ways in which bodies experienced places effect how the boundaries of both person and locale were constituted? Do permeable sites mean permeable people, for example? Perhaps the reverse, do bodies that were exposed, parted and fragmented suggest a conception of locales that were also separable and transferable? Or, unlike the present, might these discourses have little to do with one another, independent variables within the cosmologies and socialities of the past? This paper will explore these ideas in relation to one particular class of monuments of the British Neolithic, causewayed enclosures, and the bodies that inhabited them.

**If It Wasn't for Those Pesky Kids: The Spatial Segregation of Children in an Early Medieval Cemetery Enclosure**

Brendon Wilkins, Headland Archaeology Ltd.

Death confronts us with the ultimate boundary through which we all inexorably pass. According to Derrida, awareness of our own mortality calls forth other intangible boundaries, such as ethical constraints to our freedom and the moral indelibility of our actions. Death is the decisive end point from which the legacy of our behaviour is irrevocably judged. It compels us to take personal responsibility, and this is perhaps what Benjamin Franklin was alluding when he wrote "In this world nothing could be said to be certain except death and taxes." What then of the troublesome dead - those who lay beyond normal social categories or through their own deeds offend the very social order. In later Medieval Ireland, strangers, suicides, or unrepentant murderers were rarely buried in consecrated ground. Unbaptised children were also treated differently in death, interred in Killeen cemeteries - liminal, clandestine places often reusing the early Medieval settlement enclosures that had long since fallen out of use. The origin of this practice is often assumed to be associated with the adoption of Christianity, the *Limbus Infantus* of the Medieval church that decreed baptism to be the threshold through which all must pass before entering Christian society, and without which incorporation into the society of the dead was impossible.

This paper assesses the origins of this practice drawing on a recently excavated early Medieval settlement cemetery from Carrowkeel, Co. Galway. The cemetery was in use for over 700 years, and the spatial segregation of children can be recognised in the early phases of the site. Was this segregation a precursor to the later Medieval practice of Killeen burial? Did the adoption of Christianity elaborate the pre-existing boundaries of an early Medieval society obsessed with status in life and its continuity into death? To understand how these nuanced conceptual and physical

boundaries worked in the past, this paper begins by addressing the boundaries that divide our discipline in the present. Using Carrowkeel as a case study, this project illustrates how a multi-disciplinary team of specialists can work together to bridge the perceived gap between humanities and science-based research, and how this can be delivered within a time-bound development schedule.

**Working at the Water's Edge: Being in the World Beyond Land, Water and Liminality**

Hannah Cobb, University of Manchester

Jesse Ransley, University of Southampton

Waterways, lakes and seas hold a unique position in the archaeological imagination. Their ability to divide and connect, to be both the centre and the edge of people's worlds means that the material responses they have elicited in the past and the present are understandably diverse. Yet we still tend to approach the interface between land and water as a boundary, to be crossed, in order to move from one state to another. Thus, one recurring theme in the literature is that of waterways and shorelines as liminal and therefore either peripheral/marginal or transformational. In this paper it is to this notion that we would like to turn. We argue that the liminal nature of watery places is something which has always been assumed yet rarely theorised. As such, drawing upon two very diverse, archaeological and anthropological examples, from the backwaters of present day Kerala, southern India, and from the island archipelagos of Mesolithic western Scotland, we will consider what liminality may really mean in these contexts.

How is this transformative understanding of the boundaries between land and water and of waterways constructed and is it liminal at all? Or is the propensity to see waterways and watery places as liminal, as divisive, transformative boundaries, simply a product of our modern, western and inherently land-based understanding of the world? Does it simply reflect our conception of land and water as opposing binary forces rather other understandings of the everyday permeability of these categories? By exploring these dynamic, often fluid and intimately connecting examples of waterways and watery landscapes, we will suggest that in these cases at least, the largest boundaries exist not in the realities of such waterways but in our own conceptions of them.

**Sharing Space for Art: A Cross-Community Collaborative Project in Donegal Pass and Lower Ormeau, South Belfast**

Katie Keenan, Columbia University

What is 'Shared Space' in a city that is segregated by sectarian boundaries? In Belfast, Northern Ireland, working class communities of different religious backgrounds continue to be divided by both physical and conceptual borders, even as the government pumps funding into various 'cross-community' initiatives. This paper will discuss how the participants of one such initiative attempt to adhere to these nebulous concepts in order to procure funding, while they continue to negotiate the actual boundaries that restrict movement and communication in their daily lives.

**(This session continues on Saturday afternoon)**

**CENTERINGS OF MODERNITY: SEDUCTIVE TRAPS, ENCHANTING FICTIONS AND ARCHAEOLOGICAL SENSIBILITIES**

**Session Organizers:** François Richard (University of Chicago) and Mark Hauser (University of Notre-Dame)

**614 Schermerhorn**

While fiercely debated and contested, ideas of the modern loom large in public and academic imaginaries across the globe, underscoring modernity's relevance as a category of social thought. While showing increasing interest in the emergence of 'the modern world', archaeologists have marginally contributed to these discussions. And yet, in altering the relationship between past and present, the expansion of Atlantic globality rearranged how communities worldwide experienced, represented, and materialized the social coordinates of a world in flux. The archaeological record offers a window into the rhythms, densities, and transactions that shaped these oceanic flows, and the different material sensibilities, temporalities and subjectivities that formed in their wake. Placed against other readings of 'modernity', archaeological narratives can produce a fresh appraisal of its plots, effects, and silences, of whether the term – as discourse or 'condition' – remains good to 'think with'. Taking our cue from David Scott, this session aims to explore archaeological contributions to the critical reframing of modernity's 'problem-space'. To this effect, we invite participants to mobilize archaeological situations and imaginations to reflect on modernity's poetics and politics, how it shapes the questions and answers we exact from the past/present, and whether its conceptual contours should be remapped in different directions.

**Discussant**

Nadia Abu El-Haj, Barnard College

**PAPERS****Death and the Butcher's Knife: Changing Attitudes towards Corpse and Carcass in Scottish Urban Practice from Medieval to Modern Times**

Megan Edwards, University of Chicago

Life in a medieval Scottish burgh was permeated by death. Not only were the yards encircling parish kirks packed with the putrefying corpses of the town's dead; the kirks' side-aisles housed any number of devotional altars, where prayer was offered for the benefit of the Church Suffering - those Christian souls working their way through Purgatory toward eternal communion with God. Entire craft guilds, including the Worshipful Company of Fleshers, stood among the great and good of medieval Scotland in founding and maintaining these altars. Alongside such active spiritual relations between living and dead, burgh records attest to the absolute insistence, by both council officials and deans of guild, upon the open and public butchery and sale of animal flesh. Those same guild-brothers liable for the welfare of their deceased craft-brothers' souls were legally obliged to keep the death of livestock equally in the public eye. Hoof-stock was thus slaughtered, butchered, and its meat sold from stalls fronting the fletcher's own domestic space. These aspects of an integrated urban life were to undergo massive change, however. What started with the 16th-century Reformation would culminate in the suburban garden cemeteries and enclosed slaughterhouses by the early 19th century. The following paper will explore, through an archival and archaeological case study of the royal burgh of Perth, this changing treatment of both animal and human death, shedding light on shifting conceptions of community and ethical standards of practice, in both religion and butchery, from the Late-Medieval through Enlightenment eras in Scotland.

**Constructing a Mestizo Modernity: History and Archaeology in Mexican Nationalist Discourse**

Jason Ramsey, University of Chicago

Understandings of race share a furtive and ongoing relationship with conceptions of modernity and the practice of archaeology in México. The history of the Mexican state of Yucatán assumes a distinct tenor and trajectory: it sets off

from the Classic 'rise-flourish-fall' pattern of the celebrated Pre-Columbian Maya, progresses through the stoic sufferings of their colonial era descendents, and culminates in the 'racial democracy' of the present-day Republic. Mexican archaeology by and large only focuses on and glorifies the Pre-Columbian past, leaving historians to paint a progressively grim picture of the colonial and post-colonial Maya. I argue in this paper that historical archaeology in the Yucatán is in a unique position to historicize the construction of the Yucatecan past and its relationship to the present.

Like most of Latin America, nationalist discourses in México are based on the notion of mestizaje or racial intermixing and homogenization. While this discourse undergirds the continued political and economic integration of underdeveloped rural areas, I suggest that it is equally implicated in the narration of a national past in which the relationship of an overarching state and a homogeneous class of commoners seems to be a recurring historiographical theme.

**Beyond the Black Atlantic Sublime? Material Subjectivities of the African Diaspora**

François Richard, University of Chicago

Mark Hauser, University of Notre Dame

In recent years, social theory's engagement with 'modernity' has spawned an abundance of modern hybrids – pluralized, hyphenated, or contrapuntal modernities caught in a spiral of conceptual inflation. Paul Gilroy's *Black Atlantic* represents one of the most ambitious reflections born of this theoretical moment, a provocative attempt at reinterpreting African diasporic subjectivity as a distinct form of counter-modernity, part critical commentary on the West, part cultural aesthetics, animated by its own sensibilities and modes of historical consciousness. While creating an alluring chronotope and space of possibilities (though one strangely uncritical of the idea of 'Africa' itself), we wonder the extent to which calling a broader poetics and aesthetics of black experience may actually sacrifice the complexities and ambiguities inherently constitutive of Africa's engagement with the broader world, and extensions across it. Indeed, archaeological narratives on both sides of the Atlantic at once complicate and exceed Gilroy's historical topography, exposing a wide palette of heterodoxies and subjectivities crafted by communities of African descent as they negotiated their paths across political-economic terrains that were by no means even or smoothly integrated. Drawing on material in the Caribbean

and Senegambia, we interrogate how past materialities reveal plural qualities of time and experience; and how, in turn, divergences and differences in social trajectories can help us re-imagine African Atlantic subjectivities outside of the categories, terms, and narrative modes of modernity.

**The Village of Marshall's Pen: An Archaeology of Contested Modernity in Colonial Jamaica**

James Delle, Kutztown University of Pennsylvania

Although historical and literary theorists have of late been questioning the utility of the concept of 'modernity,' the social realities that gave rise to this conceptual framework are indisputable. Initially a European construction, 'modernity' was created and applied by those who bore witness to significant redefinitions of social relations between those in control of the apparatus of the state and economy and those who worked and lived within that apparatus. The resulting shift in the definition of the basic social unit from subject to individual citizen was materially and cognitively contested, resulting in vast changes in the lives of colonized people. While there is much archaeological evidence through which we can interpret these historical processes, this paper focuses on two classes of data recovered from the site of Marshall's Pen, a 19th century Jamaican coffee plantation, including mass-produced goods mediated through the rise of

consumerism, and shifting definitions of the relationships between space and social organization reflected in changing settlement patterns of village life. These data suggest that many of what we consider to be the components of modernity, expressed materially and cognitively, were vectors of contestation over what it meant to live under the condition of modernity.

**Manifestations of Modernity? Historical Archaeology in 19th Century East Africa**

Sarah K. Croucher, Wesleyan University

Historical archaeology often assumes the advancement of ideas of modernity for the subjects who form the focus of its study. As we trace mass produced commodities in particular, their role in being a part of the wider apparatus of capitalist modernity is largely taken for granted. In my paper, I wish to take the flow of mass produced commodities and their trade, as evidenced by historical archaeology, as the starting point to engage with how ideas of modernity may have been understood in 19th century East Africa. The coast and inland trading routes formed centers of capitalist trade, negotiating with goods produced in Europe, but what did this flow of material mean for producers and consumers alike as they became part of the 'modern world.'

(This session continues on Saturday afternoon)

**CREATING AND CONTESTING KNOWLEDGE: THE GENESIS, AUTHORSHIP, AND LEGITIMATION OF NOVEL IDEAS**

**Session Organizers:** Terence D'Altroy and Darryl Wilkinson (Columbia University)

**612 Schermerhorn**

In this session, we would like to examine how new ideas are generated and how they may be accepted into or rejected from the cultural milieu. Archaeologists have long been concerned with the production of physical objects or meaning, but not so explicitly with the creation or legitimation of ideas that are taken to be knowledge. We suggest that, in the production of knowledge, there is often a mutually constitutive relationship between the material form (e.g., texts, images) of ideas and the ideas themselves. As a consequence, we need to concern ourselves to a greater degree with the interactive relationships between materialized knowledge and the generation of ideas themselves. We also argue that the ephemerality of ideas provides a rich forum for social transformation.

Among the questions that may be of interest are the following: How do ideas move from genesis, to acceptable discourse, to orthodoxy or to part of the framework within which new ideas are assessed? How do new ideas, perceptions, and explanations get incorporated into the intellectual space of a society or become the basis for changing relationships (e.g., in power or gender)? In a social milieu that is continually generating new ideas, how are those ideas evaluated or how do they acquire legitimacy? How are meaningful statements determined to be truth or falsehood? What is the role of an author? What is the relationship between individuals and the social collectivity in owning or legitimizing new ideas? What interactive roles do narrative, performance, the built environment, recording devices, and collective memory play in the constant transformation of the knowledge base of a society and its constituent members or groups?

**PAPERS**

**Contesting Orthodoxy: Counter-Culture in Early Bronze Age Wessex**

Andrew Martin, Bournemouth University

Change in forms is a difficult process to study. As soon as we encounter a new form, it usually becomes a different culture, phase or people, warranting separate analysis by a separate specialist. Change is seen as too gradual, or related to factors too distributed for us to study the immediate circumstances of change. But change has to originate from something, take place somewhere and even upset someone.

One of the places that the process of change is most explicit is during contestations over knowledge. Historians of

science, biographers and historiographers have studied controversies over knowledge for decades to understand the fundamental reasons behind change. This follows Thomas Kuhn's declaration that when a difference is critical enough to threaten a worldview, opponents build explicit cases for their conflicting representations. Bruno Latour also argues that such contestation is highly objectified. This paper argues that if contestations over knowledge could be found in archaeology, they might provide us with unique opportunities to understand change.

During a recent analysis of 800 burial mounds from Early Bronze Age Wessex a few mounds were found that contained mixed cultural traits from two separate 'cultural phases'. Further examination of these mounds revealed that many contained evidence for distinct interaction between

actors from both so-called 'phases'. This paper attempts to follow these interactions to understand some of the changes in Early Bronze Age Wessex and to help reveal the process of contestation.

**What Did the Emperor Know and When Did He Know It?: An Archaeology of Inka Imperial Knowledge**

Terence D'Altroy, Columbia University

By 1532 AD, when the Spanish invaders put an end to a century of Inka rule, Cuzco's royalty had amassed an extraordinary range of knowledge about their empire, without recourse to a written language. The Spaniards were often astonished at the scope and precision of the Inkas' information, at the same time that they were totally unpersuaded by some of the content, such as the Inkas' claims of divinity and their multiple versions of history. Among Andean peoples, aspects of that knowledge were accepted as factual, straightforward information about the Inka domain and the people who inhabited it. For example, censuses were periodically taken and labor duties assessed and registered. At the same time, the Inkas had also formulated a complex array of accounts about the history of the land, their place in it, and social and cosmic order. Some elements of those accounts were accepted as factual, but other contentions were open to challenge, reformulation, and even eradication.

So far as we know, there was no authoritative treatise or set of articulated principles by which new ideas could be evaluated. As a result, we face a series of questions about how the Inkas accrued and assessed the information and ideas that underpinned their empire. What constituted accepted knowledge for the Inkas? What was open to multiple readings (e.g., king lists, genealogies)? How did new ideas enter into the canon of imperial ideology? What were the relationships between knowledge, memory and power? In short, how and why did the Inkas think they knew something? To address these questions, this talk draws from archaeology and documentary sources to explore how narratives, public performances, memory landscapes, civil war, and assassination of seated rulers and ancestral mummies were used to reshape the canon of Inka imperial knowledge.

**Canon and Exegetical Practice in the Inka Empire**

Darryl Wilkinson, Columbia University

In this paper, I suggest that the notion of 'canon' is a useful one in approaching the social constitution and acceptance of new knowledge. As a starting premise, I argue that the contestation of knowledge requires the existence of knowledge which is perceived as incontestable, and that this provides a vital framework from within which new ideas and practices can emerge and become legitimated. The idea of canon does not imply a fixed or rigid manifesto of culturally accepted beliefs and perspectives, but rather it is precisely the malleability of the canon, through exegetical practices, that allows it to be so highly generative with regards to the production of knowledge for present purposes. This is perhaps well attested in societies in which the exegesis of scripture is a central framework for authorizing ideas and actions, however I suggest that we must also look beyond literal texts in seeking instances of canonical repertoires and the practice of exegesis. I present the Inka zeque system around the imperial capital, Cuzco, as a form of canon, co-constituted by an intersection of the material manipulation of the landscape, the ritual round and oral narratives and

compositions. Focusing my attention at the site of Tambomachay, overlooking the Cuzco Basin, I offer a case-study of how canonical practices may have allowed new ideas to move towards legitimation and acceptance within such an elite imperial context.

**Discourses and Displacements: Long-Term Processes of Knowledge-Creation in Mesopotamian Landscape Archaeology**

Bart Ooghe, Ghent University

Mesopotamian landscape archaeology has over the past 50 years greatly advanced our understanding of the Tigris and Euphrates landscapes. However, this paper argues that in some cases this understanding is in fact shaped by knowledge-formation processes that have, over three centuries, created what might be called 'academic truths'.

Two examples are used to illustrate these processes. The first is the Khandaq Shapur, a series of border canals located west of the Euphrates; the second is the Shatt al-Wasit, a now dried-up bed of the Tigris. Starting from the current understanding of these landscape elements, the paper examines how they appeared in the academic writing of earlier days. It reveals a three-part process of observation, interpretation and displacement by which the landscape features originally observed in the 18th and 19th centuries have become replaced by the interpretative discourses constructed around them. This displacement is argued as primarily caused by academic issues such as authority, citation, referencing and the unfamiliarity of Mesopotamian archaeologists with early modern sources. In both cases, the end result is the creation of academic knowledge based primarily on authorship and citation, which no longer corresponds with the factual data at hand.

By revealing these processes, the paper urges towards greater caution in the use of academic literature and shows that closer inspection of early modern records may help overcome displacement and further our understanding of pre-contemporary landscapes.

**The Formation of Large Scale Polities and the 'Transcendental'**

Koji Mizoguchi, Kyushu University

It is often the case that a polity of more than a certain scale was formed quite abruptly without the trace of coercion or the initiative of a powerful/dominant group. Such cases can be understood as examples of 'systemic self-organization'. However, if we wanted to go beyond such an analogical remark, we would need to specify the cause(s) and process by and through which they took place. In doing so, it is of vital importance to properly investigate as to how people and communities scattered across large areas came to voluntarily accept a novel set of rules and resources with which doing certain things and making sense of the world. This paper will illustrate that the formation of large-scale polities can be explained in terms of the emergence of a large-scale communicative horizon and the emergence of 'transcendental referential points' which allowed communications taking place within it 'deparadoxized'.

**Assessing the Significance of Women through Dharma Sastras - as a Text**

Ajay Pratap, Banaras Hindu University

It cannot be denied that there are several passages in the Dharmasastras (See Kane 1992, Vol. 1 and 2) where there are explicit references to women that lead us to some knowledge of their role and social status in ancient Indian society, broadly speaking. But, most familiar with this text would know that the allusions to women, in this text, are such that they must be assessed at several levels. The age of the Dharmasastras, unfold largely a rural society, such that the prescriptions given in the corpus, it would seem, are befitting - for women, in the folds of rural life. It is another matter, why for feminist interpretation, the prescriptions of the Dharmasastras have been regarded as eternal (as in irrevocable), and male-biased, at that. Recent workers in feminist studies argue that we must study these texts with the aim to understand the actual status accorded to women as enshrined in these texts and not on a part or partial reading of the texts (Chandrakal Padia Pers. Comm.). It is therefore important to assess what the Dharmasastras say about women in this light. We must not assess what has been said some four thousands of years ago, by the yardstick of what we consider judicious today. In any case, from a historian's point of view there are several preliminary tests a historical text or corpus must pass before we may assess it one way or another. With citations from the concerned texts, this paper dwells on how to utilize this text for such benefits, as we desire. In a text that purports to discuss the mores of a society this feature should also be seen at a level that is common-sensical. How can a text of a period be written without any reference to women? However, the purpose of this paper is slightly different from the approach of examining what the Dharmasastra texts in fact say about women and what is its deeper significance. The purpose of my paper, is to examine first of all how may we see Dharmasastras as a source? Whether, as it is, we may see this source as any other historical document? If so, then, how so? And if not, then why not? And, in general, how should we see ancient texts?

#### **Mineral Bathing and Health Tourism in the Early Twentieth Century American West: The Archaeology of a Medical Belief**

Benjamin W. Porter, Princeton University

How does new scientific knowledge circulate to and within communities in marginal contexts? Combining anthropology's long engagement with tourism and more current musings on the anthropology of science, this paper investigates how medical knowledge of mineral bathing spread to the American West at the end of the nineteenth and the beginning of the twentieth centuries. This knowledge was practiced in small bathing resorts built alongside naturally occurring hot mineral water springs in Paradise Valley, Montana, north of Yellowstone National Park. Bathers included park tourists as well as migrant coal mining communities already familiar with bathing traditions in their native Europe. Existing architectural remains as well as newspaper accounts, diaries, photographs, and court records help reconstruct the ways that entrepreneurs combined medical theories and bathing technologies to promote their resorts. Particularly interesting were owners' economic partnerships with doctors who received a percentage of profit in exchange for their promotion of the waters' medicinal benefits in local newspapers. This case study not only permits a discussion into the ways that scientific knowledge manifests itself in

marginal locations and material forms, but also presents an opportunity for archaeologists to consider how they can contribute to a historically contingent archaeology of science.

#### **The 'Anthropological Missions': The Genesis and Legitimation of an Idea**

Ana Cristina Martins, University of Lisbon

Thirty years over the self-determining former Portuguese overseas colonies, national historiography began to analyze systematically and profoundly archives holding several kinds of documents vital to the understanding of the 20th century colonial strategy, in particular the one established during the dictatorial Estado Novo (New State) under command of António de Oliveira Salazar (1889-1970).

During the last months, it was possible to access relevant archives of the so-called Anthropological Missions designed for such countries as Mozambique and Angola, within which Archaeology played an important role. Even if some artifacts gathered throughout the numerous expeditions were known, the assemblage of these archives confers a unique opportunity to figure out, together with books and articles published by their chief researchers, the original and exact plans inherent to these missions.

We will reveal how Portuguese colonial agenda followed others - specially the Spanish one - strengthened by the archaeological record, indispensable to emphasize the alleged primitivism of colonized people, legitimizing, therefore, the colonial system itself.

#### **Novel Ideas and Despotic Politics: Archaeological Innovation in National Socialist Germany**

Monika Steinel, University College London

The paper proposes to investigate the conception and legitimation of novel ideas in archaeological research from an historical perspective. Based on extensive primary research into the life and work of the prominent German pre- and protohistorian Herbert Jankuhn (1905-1990), it examines the effects of fundamental ideological and political fluctuations on the elaboration and dissemination of one archaeological scholar's methodological and interpretative framework.

Herbert Jankuhn, who pioneered groundbreaking new methods and interpretations in German archaeology, was intimately tied up with the National Socialist institutional hierarchy in the 1930s and 40s. The paper illustrates why and how Jankuhn's own political activities - as well as his more general immersion in the politico-ideological atmosphere prevalent in Nazi Germany - may have encouraged or indeed hampered the formulation and, crucially, a more widespread acceptance of his unusual and innovative ideas. To what extent was he able to cultivate and pronounce them in a political system as intolerant and repressive as National Socialism? What underlying politico-ideological and practical personal constraints did he face?

The politico-ideological rupture experienced by Herbert Jankuhn in 1945 offers an extremely valuable comparative opportunity. In addition, the paper thus considers whether the democratic Federal Republic represented a more hospitable forum for methodological and interpretative novelties. It will emerge that a clear-cut correlation between ostensible politico-ideological freedom and archaeological innovation is more difficult to sustain than perhaps expected.

**MUNDANE IDEALS: CONSTRUCTING IDENTITIES AND MAINTAINING WORLDS**

607 Schermerhorn

Session Organizers: Paula Jones and Katherine Smith (University of Wales Lampeter)

This session seeks to address the ways in which the mundane activities of everyday life, and the aspiration to ideals, function within the broader construction and maintenance of identities and worlds. The aim is highlight the significance of 'the mundane', and present 'the ideal' within the contextualised narrative of the everyday; in order to allow an exploration of the manner in which identities are both (re)created and sustained through the embodied and embedded activities of the routine and commonplace, as well as the aspiration to, and emanation of, that which is idealised through this context. Furthermore, this session seeks to examine the (re)creation and maintenance of peoples inhabited worlds through an understanding of their everyday lived experience. Hence rather than focusing on the big events, the spectacular, and extraordinary at the expense of the mundane, this session aims to readdress the balance.

**Discussant**

E. Valentine Daniel, Columbia University

**PAPERS****One More Cup of Coffee**

Andrew Petersen, University of Wales Lampeter

The place of coffee consumption in modern world culture is firmly established yet its origins in Arabia and the Horn of Africa have barely been investigated. In this paper I will consider the role of coffee consumption in Ottoman Arabia (16<sup>th</sup>-19<sup>th</sup> centuries) where it performed an invaluable role as a medium of communication between Turks and Arabs. In an environment where food was often scarce coffee formed a focal point for the exchange of ideas, values and beliefs. The preparation of coffee involved specific tasks (grinding, roasting, boiling) which provided both a routine and responsibilities, re-enforcing the identities of those taking part. Differences in the preparation of coffee gradually developed into two traditions- a Bedouin Arab tradition using small quantities and a single cup and a Turkish tradition using individual cups and larger quantities. Serving coffee would foster the development of trust between two groups whilst the stimulant effect (caffeine) would promote conversation even when there was little shared spoken vocabulary. In archaeological terms the consumption of coffee took place within an area which would, temporarily or permanently become a secular public space. Artifacts associated with coffee include small decorative cups from China and Constantinople indicating a vast trade network, which together with the export of coffee beans, re-enforces the cosmopolitan nature of coffee consumption.

**Mama's Hotpot: Leaving Behind Tesco's 'Best of British' for a Taste of the Dirt**

Clare Perkins, University of Wales Lampeter

British food has recently undergone a renaissance that has been attributed to a backlash to the mass-produced, processed, plastic wrapped products sold within a 'supermarket culture'. Removed from their place of origin and context (British soil, Mediterranean sea, etc.) and placed within the Tesco and Walmart context, these foodstuffs are removed from their origins and made into meaningless objects of human fuel.

This renaissance within education, healthcare spheres, legislative practices and popular culture has demanded the re-assertion of the link between food and its place of origin. Understanding this link, says the celebrity chef Hugh Fearnley-Whittingstall, "can only make us more intelligent and appreciative eaters" (Fearnley-Whittingstall

2006; viii), and as a result, Jamie Oliver (2008) argues that our health and the health of our children will improve (Oliver 2008). Consequentially, Britain has begun to follow European legislation (specifically the "French AOC and the Italian DOC systems" (Fearnley-Whittingstall 2006; viii) that protect the unique identity of local and regional food. This paper argues that the links between food and place perpetuated by the pre-occupation with saving 'British culture' through 'supermarket culture', legislation and the media misrepresents the complex relationship between people, culture and food in Britain today.

The paper will focus on my experiences at the Riverside Farmer's Market in Cardiff, Wales and will discuss how 'market food' is "good to think with" (Levi-Strauss 1958). Part one is concerned with the Farmer's market as a whole and how the rural-city interplay has impacted the area. Part Two is concerned with how the market traders have both created and communicated a form of 'British' identity through their food. In some ways, the Farmer's market can be seen as "matter out of place" (Douglas 1973) and as part of the conclusion, this concept will be examined in accordance with its impacts upon the notion of 'British culture'.

**Having a Barter: 'Fair Humour' in Higher Blackley, North Manchester, England**

Katherine Smith, University of Wales Lampeter

Drawing on my ethnographic fieldwork experiences (June, 2006 – July, 2007), I will explore the ways in which 'white', 'working-class', 'English' individuals and groups in Higher Blackley, North Manchester, England, constitute their social worlds through the exchange and transformations of insults in joking relationships, what has been referred to in fieldwork as 'having a barter'. This negotiated alteration dislocates practice from what it 'stands for' in wider usage, thus policing the sensitive lines of significance in relationships. The complexities of differentiations between individuals and groups of people are influenced by whether or not the individual has a sense of 'fair humour' and will engage in the exchange of insults, so as to assess and maintain the boundaries of interpersonal relationships in this area. This involves examining how the subsequent demagogues concerning '(un)fairness' and '(in)equality' may be found at the origins of the creations and maintenance of difference and indifference in this area, as individuals attempt to resist what they perceived to be the more 'dominant' discourses of 'political correctness' - discourses perceived to be deeply unsettling in the continuous transforming and maintenance of what it means to be 'English' in this particular area. Underpinned by the politic of 'fairness', sentiments of belonging may, then, be imaginatively transposed onto public and even global levels. Thus, the seemingly 'mundane' issues of 'fairness', humour and 'how you just get through the

day' can be found to have considerable implications in wider social relations.

**Mundane Mnemonics – in an Ideal World? 'Everydayness' in the Aceramic Neolithic of Cyprus.**

Paula Jones, University of Wales Lampeter

Taking on board phenomenological and existential principals, this paper begins with a discussion of the 'archaeological problem', and aims to shift the focus from the 'spectacular' as a starting point for discussion, in order to reinstate and understand that which is seemingly mundane. Hence, this paper explores the ways in which the 'mundane' of people's existence not only shapes, but (re)creates and maintains their world as ideals are continually (re)negotiated and situated within the 'everydayness'. Much archaeological enquiry is still directed towards the 'big events' (*evenements*) which effectively represent 'moments' within past peoples lives, and for the Aceramic Neolithic of Cyprus this has led to the division of peoples worlds not only into 'the ceremonial' and 'the domestic', but has also clearly bounded these worlds into our terms, and moreover, our constructs. I suggest that in order to understand the intricately woven worlds of past, we begin with the everyday: the fundamental continuities of practice and engagement, which provide the context of the 'ideal'. Finally, it is argued that it is through mnemonics (embodied, the intentional and the unintentional) that worlds are maintained over the *long duree*.

**'Like Chips Without Salt and Vinegar': Bird Sounds and Life Experience**

Andrew Whitehouse, University of Aberdeen

This paper is drawn from ongoing research conducted through the 'Listening to Birds' project at the University of

Aberdeen. The project examines how people perceive bird sounds and how those sounds become important. Many correspondents have contributed their own experiences of listening to birds through the project website, and these contributions provide the main basis for discussion in this paper.

Birds are ubiquitous and their sounds are, in most parts of the world, one of our most frequent and readily available encounters with non-humans. No specialised equipment or effort is required for people to hear birds in detail, and this in part explains why listening to birds is such an everyday experience for many. I will present examples of how bird sounds are incorporated into people's daily lives and how these experiences become evocative and meaningful. I also explore the ways that songs and calls mark daily and seasonal changes and the role of bird sounds in remembering times, places and people. The everyday importance of bird sounds is highlighted by the responses of people whose circumstances have changed, for example expatriates. In these cases the differences in the sounds people hear around them have the effect of reinforcing the feelings they have for their changing circumstances. Previously mundane bird sounds thus come to relate to people's ideas about who they are, where they feel at home and the ideals they have for their lives.

I conclude by considering why birds and, in particular, the sounds they make can relate so profoundly to people's everyday experience. In addressing this question I examine bird sounds as music and language but conclude that feelings of belonging develop through an engagement with our whole environment, including both the human and non-human aspects of it.

**OBJECT LESSONS FROM THE ARCHIVES AND ELSEWHERE**

**Session Organizers:** Erin Hasinoff and Nan Rothschild (Columbia University)

**604 Schermerhorn**

Much has been written on the way objects mediate present and past, establishing lost connections and defining new formulations between people and place. This session will examine another dimension of objects, namely the traces they leave in archives, in museums or other public spaces. Records of objects acquire an existence that is independent of the things themselves, and create new kinds of inquiry and discourse, sometimes individually and often collectively. Archiving practices contribute to the perceptions of observers, forming approaches that may not have been considered in examining the objects themselves.

**PAPERS**

**Seizing the Slaver's Den: Filed Object Lessons from the Spanish Colonial World**

Felipe Gaitán Amman, Columbia University

Openly exploiting the coercive nature of the written word, judicial files can be some of the richest documents to be found in colonial archives throughout the Spanish empire. More often than not, succession trials and fiscal lawsuits taken against debtors to the crown are packed with colorful descriptions of bygone material worlds in which objects, both precious and trivial, come back to life in all the force of their past and present social meanings. In this paper, a remarkably

detailed inventory from the late 17th-century kept at the Indies Archive in Seville will allow us to intrude into the private domain of Domingo Grillo, a crafty Genoese banker who monopolized the slave trade to the Spanish colonies between 1662 and 1674. Written in the context of the general seizing of Domingo Grillo's property in Madrid, this inventory constitutes a poignant object lesson, a luxurious reification of capitalist success through which the tragedy of slavery acquires a new, staggering dimension.

**Misplacing Aunt Emma: The African-American Afterlife of Novelist Emma Dunham Kelley-Hawkins**

Erika Dyson, Columbia University

Sometime in 2003, my family discovered that, unbeknownst to us, my great, great-aunt Emma had been enjoying an alternate afterlife as an African American author. In this paper, I consider the objects that made Emma's two afterlives possible, both as enigma in African American literature courses, and as our literary ancestor. These objects include her books, *Megda* (1891) and *Four Girls from Cottage City* (1895); the published photo that allegedly identified her as black; and the family photos and history that identified her as ours. By considering these objects as proxies for Emma and the life she lived (or did not live), it is possible to see how they operated as 'evidence,' citation and relic for academic and family archivist alike, authorizing vastly different narratives. To us, she was the other unfortunate (and often forgotten) daughter of an Irish mariner lost at sea, and his impoverished but resilient Cape Cod wife. To scholars, Emma was a mystery without biography or easy classification among the black authors of her age who dealt explicitly with race in their writing.

**Objects as a Screen for Projecting Politically Motivated Ideas**

Gray Tuttle, Columbia University

I will examine the field of Tibetan material objects, which are often used as evidence or props for idealized tropes and myths that circulate widely about Tibetan culture. I am particularly interested in expanding the study of Tibetan material culture beyond fine art and religious art, including everyday objects of social use as well. I will draw from different periods of engagement with Tibetan material culture to gain a sense of the ways in which records about the same types of objects change over time. In the case of Tibet, this is particularly well illustrated by the shift from early twentieth century critiques of Tibetan Buddhism's decadence (as a partial justification for the British invasion of Tibet) to the late 20th century shift to overly sympathetic readings of every aspect of Tibetan culture (as a defense against the changes introduced by Chinese occupation). In this study, I will show that objects can often serve as a nearly blank screen onto which a variety of politically motivated ideas can be projected.

**The 'Buddha Tablet': An Object Lesson on Kawgun's Living History**

Erin Hasinoff, Columbia University

Daw Khin Moe Moe Kyu, Yangon University

This paper explores the relation of a 15th Century CE mould-made terracotta 'Buddha Tablet' held by the American Museum of Natural History (AMNH) to the cave site of Kawgun, Burma (Myanmar). The site has been the subject of much art historical and archaeological research because its contents materialize the early history of Buddhism in Southeast Asia. In this talk, we provide a preliminary discussion of some of the oral histories of Kawgun that we collected from monks, villagers and archaeologists in 2007. As we found, the tablet is tied to a richly complex and contentious site history of interpretation, collection and restoration. We do not purport to present all perspectives on the cave's living history, but we do examine how several different accounts provide information on the ways in which the AMNH tablet can be reattached to its place of origin and

curated as an artifact of contemporary religious and social significance.

**Archived Anxieties: The Creation of Race in Colonial Archives**

Nan Rothschild, Barnard College

Public archives are repositories of stored information, recorded by states and governmental agencies. Colonial enterprises rely on archival data to monitor and manage their subjects. The forms of information collected are assumed to be rational and unambiguous, even though parties with different interests (missionaries, governmental agents) may gather the data. This paper takes a different stance on archives, suggesting that they are often irrational and driven by anxieties about *mestizaje*. The concern about the breaching of racial categories emerges on the ground, whereas recorded information attempts to control and manage the mixing of indigenous, imported (enslaved) and colonial peoples. The result is, at times, the fabrication of people because knowledge about the colonized was inadequate and did not fit into pre-established belief systems. Archives were both the product, and the producers, of racial categories. Data from several Spanish colonies in the New World will be used to examine this premise, in a range of recorded forms of data from manuscripts to paintings.

**The Circulation of Sacred Images in Archives of Colonial Honduras**

Russell Sheptak and Rosemary Joyce, University of California Berkeley

Many indigenous settlements of colonial Honduras can be traced on the landscape today through the presence of churches in varying states of preservation and use. Churches left substantial traces in governmental and ecclesiastical archives, from accounts of the costs of rebuilding and enhancements, to lists of those married and baptized, and records of voluntary aid associations (*cofrades*) that patronized masses on saints' days. Churches and archives tell largely parallel stories. Yet archives provide traces of religious objects that can no longer be observed in most churches: sacred images, three dimensional sculptures and paintings. Archives provide glimpses of the movement of images, made in Honduras by vernacular artists or by specialists in Spain or colonial centers. Archives tell us that images were gifts from parishioners to bishops, and from bishops to communities of the faithful. They were booty seized by pirates, recreated when communities moved to safer locations and churches were rebuilt. Today, extant sacred objects are tracing new paths into museums or, through rampant illegal art trafficking, into private collections. This paper considers how we might think about sacred images in both the original places from which they are absent, and the archives and museums where the majority now exist.

**Elementary Forms of the Archival Act**

Brinkley Messick, Columbia University

To focus attention on the archive is to reverse the order of the source, to turn writings back upon themselves. When writings are approached in this manner, as sources for their own production, it becomes possible to pose questions about the basic structure of the archive. What, I ask, are the elementary forms of the archival act? I pose this question of the

historically specific archival tradition that pertained to shari'a court proceedings and notarial records in mid-twentieth-century Yemen. Foucault, whose more expansive notion I rein in here to address a literal institution, challenges us to understand an 'archive' at the level of its 'utterances'. The elementary forms of this period archive range from spacing features and patterns of erasure, falsification, and security, to

relations of original and copy and 'public' versus 'private' holdings. Such materialities of the archive involve modes of textual construction learned mainly by experience rather than by conveyance in formal instruction, amounting to an 'informal logic', a largely implicit habitus of the written document, that was adapted to many varieties of specific legal content.

## THING THEORY

501 Schermerhorn

**Session Organizers:** The Thing Theory Seminar Group (Columbia University)

Social theory's material turn has been widely felt. From what Bill Brown dubbed "Thing Theory" within literary criticism, to the posthumanism of sociologists such as Bruno Latour, to the exploding field of material culture studies within anthropology, a remarkably interdisciplinary space has recently emerged around common desires (1) to explore the complexity of humans' entanglement with nonhumans, and (2) to move beyond late twentieth century textual or symbolic readings of the object world toward greater understanding of the sensuous interplay of people and things. This session seeks to further our critical engagement with thing theory by building upon an interdisciplinary seminar (of the same name) that has convened at Columbia during the past few years. The members of the seminar invite contributions from archaeologists, anthropologists and scholars in related disciplines whose work is broadly concerned with the theorization of things.

### Moderator

Paul Graves-Brown

### EXHIBIT (in the Faculty Room of the Low Library)

**Nomadic Dresses,** Mariana Frochtengarten, NSCAD University

## PAPERS

### Wrought Materiality

Carl Gillen, Columbia University

Materiality is a slippery topic. Most discussions of materiality have in fact been evasions of it; they focus upon materiality as a social actor, as a semiotic object, as a mere surface, aesthetic conductor, or mediator of the transcendent (i.e., the immaterial). Agency is ascribed only to the subject, and the object functions as a passive receptacle of a script. But materiality is recalcitrant. The scripts need constant revision given the finite number of affordances of materiality; all physical materials have their limitations. This recalcitrance is the wellspring of unintended consequences in the physical and social spheres; material is not, in fact, entirely passive. Materiality is stark reality; it is matter reality which operates within the social milieu but independent of it. Materiality is a stone in our stream of consciousness: we think around it rather than through it, and our thoughts automatically shape to it. A careful consideration of the materiality of an object helps to construct a more complete understanding of that object in time, in space, and in culture. Using Emergence, ANT, and Thing theories, I discuss these issues through the material of the wrought iron which composes a historic bridge I restored with several other blacksmiths.

### Metal as Vital Materiality

Jane Bennett, Johns Hopkins University

In *Treatise on Nomadology*, Deleuze and Guattari experimented with the idea of a 'material vitalism', according to which vitality or liveliness is immanent in matter-energy. My

paper is part of a larger project in which I try to bear witness to the vital materialities (my examples are stem cells, electricity, food, trash, metals) that flow through and around us. Though such 'things' are entities/energies crucial to political life (and human life per se), when they do appear in public (usually by disrupting human projects or expectations), they tend to get effaced by human moods, meanings, agendas, and ideologies. This quick substitution sustains the fantasy that 'we' really are in charge of all those 'its'.

Deleuze and Guattari choose metal as an instance of vital materiality. In my paper, I try to make sense of this perverse choice of a mineral - not an animal and not even a vegetable - to express the 'immanent power' of 'itinerance' and 'pure productivity' in all matter. I proceed by trying to unpack their deceptively simple claim that activity, rather than passivity or inertia, is the 'vague essence' of matter. My quest to understand how metal might exemplify this vitality leads me to follow up on Deleuze and Guattari's too-brief references to the practical science of metallurgy.

### Objects in Objects: Towards a Relational Analysis of the Aesthetic in Archaeology

Andrés Laguens, Universidad Nacional de Catamarca

One of the properties of things is its multidimensionality, in as much its 'objectivity' is constructed, characterized and defined by the multiple relations established with other entities, nonhuman and human. Each object is constituted as such from its relations with other things: there are never isolated entities (neither things nor people); all - people and things - we are and we constitute ourselves through practices in a continuous flow of relations of mutual agency, where materiality can be understood as one of its effects. Also, the archaeological record, as a material objectification of past social practices, can also be understood as an effect of the relations that come into play in these material and immaterial practices. Here we want to propose an approach to some of those relations from the archaeological record, particularly those where objects with aesthetic load participate.

We ask what differential properties have these objects that have been considered in archaeology as art

objects, in order to think afterwards some relations between people and objects with those properties. Current anthropological theories recognize in that sense at least three dimensions: the fixation of relations between the parts, an effect of deferred semiosis and an intention of the creative agent. But considering the relational dimension of the constitution of the objects as such, we think that in the case of objects with an aesthetic load, in addition they coexist at least two materialities: that one of that plot of relations that define the thing as an object and that other one constituted by the networks of relations of the represented thing, in as much this other material manifestation will maintain or reproduce part of its properties, attributes and relations.

We propose that through the analysis of the associations within and between objects (in different spaces of configuration, different topologies and different scales), and by the analysis of the logic of those associations (symmetry, equivalence, opposition, metonymy, meronymy, etc.) and by its structures (fixed, flexible, etc.) we will be able to approach to the modes of relation of people with things with aesthetic load.

#### **Things and Tools: A Critical View of the Dichotomy between Functional and Aesthetical Artifacts**

Ylva Sjöstrand, Stockholm University

The dichotomy between functional and aesthetical elements have been fundamental in the western way of thinking since the age of enlightenment. The world has been looked on as divided due to the solid walls that have been erected between form and function. We are engrained to the distinction between private and public, work and recreation, and profane and sacral, spheres that we forget that these categories are nothing but our own constructions.

The archaeological discourse has been much affected by these ideas. Some parts of the material culture have been studied in terms of mythology, social structures or power, while others rather have been thought of as equipment, designed and used for one concrete task. We tend to separate activities into practical tasks and ceremonial or social events. Some actions are looked upon as determined by rational motives while others are seen as carried out in purpose to manifest the society.

It is time to ask ourselves if material culture is that easy to divide? Pondering about objects, can we really come up with one single artifact or ancient remain that does not cross the boundaries between function and aesthetic? We have to start deconstructing this concept and investigate the agenda that is hiding underneath.

#### **Getting to Know Things: Structuring Structures and Structuring Compositions in the Contemporary Analysis of Archaeological Materials**

Alan Greene, University of Chicago

As archaeologists are always pursuing novel techniques for improving their understanding of excavation materials, current archaeological practice incorporates two complementary perspectives in the instrumental analysis of objects: structure and composition. Structural approaches such as petrographic, microscopic, and radiographic techniques use multi-scalar object imagery to understand the constituent material practices applied by the craftspeople of the past. Compositional techniques consist of elemental and

mineralogical evaluation methods such as neutron activation analysis, x-ray fluorescence, and mass spectrometry. These are used widely in the examination of past trade and exchange activity and in the sourcing of raw materials. While 'structure' and 'composition' tell us much about the things of the past, they are also closely tied to present regimes of value, drawing on relationships between material production, exchange, and consumption that are closely linked to market-oriented economic organization. In this paper, these techniques and their incorporation into contemporary archaeological interpretation are analyzed and suggestions are made for a more practice-oriented approach to past material culture—one which may escape a 'modern' formulation of the economy of things in favor of a more historically particular and socially embedded sense of material culture.

#### **To Be or Not To Be: 'Objective' Acting**

Justin Anspach, Columbia University

In a recent series of improvisational acting courses I was struck by the material interplay of actors, objects, and the characters that developed. Given a stage, our imagination, and a closet full of props, the possibilities, allegedly were 'endless'. However, performance after performance demonstrated that we were fettered by the very objects intended to serve as our creative muses. The props structured our performances along the lines of gender, race, and age, and it was only after the props were abandoned that we were able to transcend such structures. In this paper I examine the dynamic relationships between actor, prop, and character, and in doing so I hope to provide some insight into the complex process of the signification and power of objects. I believe this will provide new insights and new avenues for materialist study because in the end, "All the world's a stage..."

#### **Conversations between Objects: Ambience and Material Culture**

Linda Hulin, University of Oxford

The identification of culturally significant objects is dependent upon the results of object-specific analyses that split material culture and classify them according to their own internal logic. The problem, then, is how to approach the material world as an integrated whole. Using examples drawn from the modern world and the ancient Near East, and drawing upon recent discussions in materiality studies and multi-sensory psychology, I show how diverse and ordinary objects, when taken as a group, have a powerful voice in the construction and maintenance of social realities. I show how they 'converse' with one another and act together to create mood, and influence subsequent acquisitions that might add to or detract from the overall aesthetic effect. These effects involve conscious choices about which objects look well together (style), but they also operate at an unconscious level, and out-of-place objects (too hard, too soft, too ornate, too simple) can be translated into sensations of bodily unease. Aesthetic approaches persist even when diagnostic cultural markers are scarce, with consequences for how we approach the spread of specific objects classes across space or time. An archaeology of ambience is offered as a way of profiling of aesthetic and sensory culture, and re-integrating the material world.

**BREAKING BOUNDARIES: ARCHAEOLOGY AT THE EDGE (Continued from Saturday morning) 963 Schermerhorn Ext.**  
**Session Organizers:** Hannah Cobb (University of Manchester), Oliver Harris (University of Cambridge), and Phil Richardson (University of Newcastle)

#### Discussant

John C. Barrett, University of Sheffield

#### PAPERS

##### Part II: Disciplinary Boundaries

##### Undercutting the Roots of the Great Divides

Ian Russell, University College Dublin & University of Notre Dame  
 Andrew Cochrane, Cardiff University

Modern social sciences seem to desire division. Even the reductive conception of self as individual carries the meaning of that which is not divisible. A pluralistic modern understanding of individualism would depict us ascribing empowerment and agency to a fundamental truth of an individual. Diverse models, however, cause a multiplicity of power structures rather than an egalitarian undercutting of authority. Within a competition between different models and structures relying on the politics of projection (e.g. separation, exclusion and inclusion), perhaps it is time to explore more subtle nuances of lived experience through understandings of contrast and differentiation.

This paper questions the notion of a fundamental dividuality in the world. It will critique the arborescent models of modern and contemporary social scientific theory, elaborate on Deleuze and Guattari's rhizomatic models and develop a mycelial metaphor for phenomena. Through a consideration of mycelial theory, we seek to undercut the roots of arborescent epistemic structures and the resulting divisions between socialized objects. Specific anthropological and archaeological case studies will be used to apply mycelial theory in a revision of knowledge as a capricious phenomenon which is eternally negotiable, remediated and whose creativity and energy grows from the decay of its own subject material.

##### The Locus of 'The Past'? Multi-Temporality, Quasi-Absence, Percolation

Christopher Witmore, Brown University

Breaks, ruptures, revolutions; all limn the past in order to transcend it and, thereby, locate it elsewhere. How else are we to know it as a 'foreign country'? These bounded lands, made up of successively delimited epochs, replete with beginnings, middles and ends, form the topographies of the \*past-as-it-was\*; as 'societies once lived it.' However, this topographical image of the past \*as lived elsewhere\*-an image that runs to the heart of archaeology and notions of heritage-is not an ontological reality. Here, archaeologists begin with (old) things and mnemonic traces but we often regard the past as absent.

A symmetrical archaeology holds humans to be more than living beings solely. If we are to understand relations between humans/things/our fellow creatures without presupposing the nature of those entities (imposing boundaries), then we can no longer relegate previous achievements to an outmoded, outdated, obsolete past \*a priori\*. The achievements of past societies (groups composed

of humans, things and companion species) are folded into the fabric of the contemporary world. These \*quasi-absent pasts\* are bewilderingly complex in their multi-temporal composition. Understood in terms of nonlinear movements and turbulences, rather than boundaries and unidirectional progressions, the non-absent past requires a different image of time as a percolating multiplicity. Several multi-sited case studies from Greece and elsewhere will be deployed to illustrate these points.

##### Archaeology: Understanding the Present Past

Gonzalo J. Rodriguez Carpio, Binghamton University

This paper is an attempt to understand archaeology as a discipline located at the intersection between the past and the present, the present past, and related to historical understanding of material culture. It is based on some hermeneutical and phenomenological notions.

The main idea is that the enduring presence of monuments is shaped by the reception of them along their history and simultaneously they have effects in history. With that premise in mind, the aim of an archaeological research would be to understand historically those receptions and effects. It would also include a self questioning of the archaeologists understanding because they are both receptors of the monuments and their action would originate some effects in monuments history.

An immediate consequence of placing the reception-effect relation as an aim of archaeology is the inclusion of different time scales and multiple sources of data from several disciplines. This situation raises the issue about the boundaries of archaeology. If archaeological inquiry expands to other fields, like anthropology, like history, is it still archaeology? Why? Having 'unbounded' archaeology, in some sense, how is it defined? Does it rely on its relation to material culture?, Is it related to archaeologists' practice? Both of them?

In order to sketch some answers, the ideas exposed would be illustrated with examples from Peruvian archaeology and other relevant references from elsewhere.

##### The Role of Boundaries in Prehistory's Studies: The Case of University of Porto' Team

Sérgio Alexandre Gomes, University of Porto

During 1970's, prehistoric studies at the University of Porto has started an establishment process that would led it into a consolidate status, becoming an obligatory subject inside History and forming an independent field of research capable to manage the study of local and national prehistory. In these almost 40 years, the researchers of this institution had developed several research lines in which is possible to recognize different bounded categories: geographical, chronological, architectural and so on. The analysis of the way these archaeologist had delimited their action as researchers and the possibilities which they had considered in their studies allows us to establish an enquiry concerning the representation they had made on the boundaries they had used to fix and control their actions. The analysis that I aim to do on the paths and interrogations of this research group has two kinds of

inquiry: I'll try to problematize in a historiography sense the circumstances in which these archaeologists had taken their options and I also intend to focus the way they had represented archaeology as science and themselves as translators or performers concerning a specific kind or group of materials. In this way, this approach constitutes a possibility to ask about the boundaries which these archaeologists had used and its consequences to archaeology as a practice. By doing this, I'll argue that archaeology, as any other knowledge, should take its boundaries not as walls which surrounds an essence that provides archaeology an identity, but as a source of interrogation which offers ways of turning thinkable something that in previous moment was understood as a transgression to archaeologist's practice.

#### **Who's Afraid of the Big Bad Wolf? Relativism; Objectivity and the Possibilities of Plural Archaeologies**

Phil Richardson, Newcastle University

This paper aims to confront the perceptual boundary of relativism in order to undermine and challenge a perceived conservatism in archaeological practice. Relativism is sometimes identified (usually by its critics) as the thesis that all points of view are equally valid. This position is often taken by opponents of interpretations and practices that either diverge widely from established orthodoxies or offer multiple conclusions. As such relativism is held up as a straw man whereby jejune generalisations can be made of plural and reflective archaeologies; denying them their validity without having to interrogate their epistemological potential. The contention here is that we need not fear the label relativist and that the conceptions of objectivity, relativism and reason inhibit the production of a truly reflexive archaeology where pluralism and multivocality allow us to revel in disjuncture and the indeterminacy of the archaeological record. This is not a position whereby everything goes and that all arguments are equal, rather it is a position that acknowledges the situated contextual nature of the production of archaeological knowledge. Through not recognising and exploring our own

position, our engagements with each other, the material remains of the past and the 'public', a boundary is created between the archaeologist and the past and the archaeologist and the present; a boundary which denies new forms of knowledge and new theoretical positions. These issues will be explored through an examination of a particular 'public' archaeology project and the challenges to archaeological method and theory that the 'public' volunteers made, enriching the whole project.

#### **Unbounded Boundaries as Symbolic Constructs: Revisiting 'Culture Contact' in Archaeology**

Sevil Baltali, Yeditepe University

The concept of 'cultural boundaries' has been criticized because they create bounded, naturalized and essential entities. The criticisms stem from the views that cultural boundaries are ever-changing, plural and constructed actively by people within societies. I revisit and discuss the problem of cultural boundaries within the archaeological studies of 'culture contact'. The very name 'culture contact' presupposes that there are indeed different cultures interacting despite the recent critiques of the concepts of 'culture' and 'boundary'. How can we think about 'culture contact' without the concepts of 'culture' and 'boundary'? Do we have to altogether abandon these concepts or can we constructively re-theorize them? How can we theorize 'cultural contact' with plural and fluid boundaries?

In this paper I will discuss these questions with reference to the well-known archaeological culture contact case from fourth millennium B.C.E ancient northern Mesopotamia. I focus on the ways northern Mesopotamian societies constructed symbolic divisions of 'cultural difference' through an analysis of the meanings of southern-style elements within northern contexts. I argue that an investigation of culturally particular ways of envisioning and representing the 'own' and the 'foreign' should involve a relationship between analytic and indigenous categories of boundaries that can be discontinuous and incomplete.

### **CENTERINGS OF MODERNITY: SEDUCTIVE TRAPS, ENCHANTING FICTIONS, AND ARCHAEOLOGICAL SENSIBILITIES**

**Session Organizers:** François Richard (University of Chicago) and Mark Hauser (University of Notre-Dame)

**614 Schermerhorn**

#### **PAPERS**

##### **Modernity's Rush**

Lindsay Weiss, Columbia University

Daily life in the 19th and 20th century, to a great degree, failed to sustain the self-proclaimed modernist binary of epochal (romantic) revolution on the one hand, or unstoppable (tragic) iron cage on the other. Rather, life existed in excess of these Manichean possibilities as expounded by early 20th century political and social theorists. Often, their narrative form – from Habermas to Benjamin – necessitated that we imagine people as existing on one or the other side of the line between sovereignty and revolution, law and lawlessness, bourgeois respectability and avant-garde bohemianism—and, above all, that everything in between these polarities could be dismissed as what would

subsequently be called postmodern. By contrast, archaeology's interventions simultaneously recalibrate and exceed these typical plotlines of historical narrative structure, unearthing far less brittle and more historically embedded narratives the world over. To illustrate, I will examine the diamond fields of the late 19th century, a population which for many years was only known as adhering to vague notions of either bourgeois Victorian respectability, on the one hand, or a Rabelaisian inversion of these mores, on the other. Tracing out the material flows at a roadside canteen and sleeping-place provides a case study that fleshes out the indeterminacies of daily life of the modern period and sheds light on the strange bedfellows so often produced by what has been labeled 'modernity'.

### **Excavating a Modern Moment: The Archaeology of Event at the 1893 World's Columbian Exposition**

Rebecca S. Graff, University of Chicago

Located seven miles south of Chicago's Loop, Jackson Park was indeed 'the center of the world' when approximately 12 to 16 million sightseers visited and revisited the area to experience the World's Columbian Exposition. During the six months that it ran, visitors moved through an entire neo-classical city that captivated the world and put Chicago on the map as the ultimate modern metropolis. Today, the inventions and innovations debuted at the Fair remain ubiquitous and crucial to our daily existence. The Fair, with its classical buildings, displays of the latest technologies, and villages of 'less-evolved' native peoples, had exhibits of peoples and things that explicitly harkened to the past, present, and future simultaneously, placing its visitors in a veritable tangle of time.

The archaeology of the Fair has the potential to offer deeper insights into the quotidian experiences of fairgoers and into nineteenth-century touristic perceptions of the Fair and its goods (and peoples) available for consumption—the larger socio-cultural and temporal patterns addressed in *Annaliste* historiography and scales of time. While the vast majority of archaeological research involves questions of long-term patterns, the unusual scalar focus of 'archaeology of event' can inform our understandings of consumption and the spatio-temporal experiences of landscape.

### **Civic Identity and the Color Line: An Archaeology of Race and Urban Planning in the 20<sup>th</sup> Century Midwest**

Paul R. Mullins, University of Indiana-Purdue University Indianapolis

Ideologues have long aspired to reshape urban spaces by fabricating various forms of spatial segregation that create race and class separation while simultaneously serving cities' economic interests. In Indianapolis, Indiana a relatively typical range of strategies was developed over the 20<sup>th</sup> century, including de facto segregation codes that eventually were projected onto urban renewal projects that remade Indianapolis' political, economic, and social landscape. The city's historically African-American near-Westside systematically became the target of racist ideologues in the 1920's who championed public housing projects in the 1930's, encouraged displacement after World War II, and led the construction of an urban university campus in the neighborhood in the 1960's. Today that African-American community has been effaced from the landscape, and the inequalities that made this transformation possible are invisible, ignored, and reproduced. This paper examines how archaeology might make such a heritage of racist displacement visible and interpret the landscape as the product of ongoing inequality.

### **Modern Publics and the Contours of Community Engagement**

Jenna Wallace Coplin, Hofstra University  
Christopher N. Matthews, Hofstra University

Archaeology has made a public turn. This movement is multifaceted, encompassing everything from the promotion of public access to the cultivation of research collaborations. To date little work has been done within archaeology to examine the contexts of this public turn. As a result public archaeology

is neither aware of the professional constraints that it negotiates nor does it take advantage of the critical political opportunities archaeology in public presents. Discussing our recent programming based on the excavation of slave quarter at Lloyd Manor in New York, we identify concealed modern contexts that inform and structure archaeology in public. We examine specifically the problematic notion of community with the aim of considering the influence of modern foundations on even activist archaeologies that too often sever their own community commitments in the way they envision and practice archaeology. Our main point is that the labor market for archaeologists - for us its most substantial community base - must be evident in every archaeological story if the transformation of the discipline is to be achieved.

### **No One Else Will Ever Be Post-Modern: Aliens, Time Travel, and Choose Your Own Adventure Books**

Mary Leighton, University of Chicago

The children's hyperfiction series *Choose Your Own Adventure* is curiously concerned with archaeology. Whether launched to the top of a Mayan pyramid or sent hunting with Neandertals, locked in the depths of a medieval castle or in a Bronze Age battle for control of Stonehenge, the reader repeatedly returns to the past. The possible narratives are rich with archaeological details, but played out within a theoretical conception of time that requires both aliens and time-travel to maintain its structure. Given its status as an allegedly post-modern narrative format, what can an analysis of the series tell us about conceptions of the past and archaeology outside the academy?

Taking *Choose Your Own Adventure* novels as a case study, this paper explores concepts of time, archaeology and progress that dominate outside of professional/academic discourse. Are our ideas of the past and how it can be accessed the real 'alternative archaeology', lost in a mainstream of Whiggishness? If the discipline of archaeology severed its modernist roots, would it also be cutting off its connection to the non-academic public, the now grown up readers that continue to fantasize that time machines as the only true way of accessing the past?

### **Telling it Straight? – Denying Archaeology's Linearity**

Ross Wilson, York University

Archaeology has been a powerful factor in sustaining and informing the values, theories and modes of thinking which characterize the modern condition. This is most evident in the stories archaeologists tell about the past. The structure and content of these stories are further indications of the collusion between archaeology and modernity. Linear narratives, explaining, demystifying, smoothing, calm the potentially turbulent and traumatic relations between past and present. The narratives created through the subject act as a framework through which the past is understood and remembered. Archaeological modernity is thereby a tool to think with and a means to act, it is not however the only tool and the only means.

Exploring alternative narratives and different remembrances highlights, questions and disrupts modernity's fabricated pasts and presents. Taking inspiration from Deleuze and Guattari's concept of 'rhizomatic' models, another mode of telling is explored in this paper. Using examples from 'contentious' historical archaeologies in Europe, Africa and America the shackles of modernity are considered and a new

poetics of archaeology is offered. This mode of writing disturbs modernity's demarcated lines of 'now' and 'then' and

begins to consider the value of writing and remembering apart from the linear.

## EMBODIMENT, MATERIAL CULTURE AND IDENTITY IN PREHISTORY

604 Schermerhorn

**Session Organizers:** Ellen Belcher (John Jay College/CUNY) and Karina Croucher (University of Liverpool)

In this session we explore ideas of embodiment in relation to prehistoric practices in SW Asia and beyond. How can concepts of identity and the self be explored and explained through material culture? What are the relationships between the body and archaeological artifacts? Are practices similar for human and animal embodiment? These papers address themes of embodiment using prehistoric Middle Eastern material, as well as comparative papers from other areas.

### PAPERS

#### **Archaeology of Embodiment and the Transformation of the Ancient and Modern World**

Rosemary A. Joyce, University of California Berkeley

There is a fundamental irony in the recent increase in archaeological work that explicitly acknowledges the body as an instrument of experience. That is that it has taken us so long, with our dwelling on materiality, to understand the unique position archaeologists have to inform broader social and cultural theories of embodiment as an ongoing process in time that is recursively shaped by the material world even as it transforms that world. As we speak more confidently today about the ways that archaeology can inform us about embodiment in the past, it is well to step back and consider how our work can transform our understandings not just of ancient worlds, but also of the contemporary world. We still have to combat the legacies of ways of thinking that draw breaks between the modern or post-modern and the ancient, that posit a fundamental difference between societies in which individuality is prized and those (perhaps no longer labeled 'primitive', but tacitly regarded as such) in which personhood takes more complex forms. To illustrate the profound power of archaeology, as a discipline that interrogates the historicity of materiality in order to understand the social and the cultural, to illuminate not only these other times and places but our own experiential world, in this presentation I turn my attention to the ethnography of modern craft and what archaeologists working as studio potters can understand not about the past, but about the present.

#### **The Embodiment of Clay: Relationships between the Body and Pottery in the Neolithic Near East**

Karina Croucher, University of Liverpool

Stuart Campbell, University of Manchester

Clay vessels are often and repeatedly treated in comparable ways to the body; comparably decorated, broken or fragmented, created in human form, and comparably deposited or disposed of. This paper explores what such material may mean in terms of understandings of personhood and identity, including evidence from the mortuary domain of the Neolithic Near East.

#### **Material Culture as Body - Body as Material Culture: Death and Mnemonics in the Aceramic Neolithic of Cyprus.**

Paula Jones, University of Wales Lampeter

This paper will address the complex interrelationships between the living, the dead, and material culture in the Aceramic Neolithic of Cyprus. In particular, the potential mnemonic potency of artefacts, their embodiment, consumption and destruction will be explored, as well as the manipulation of memories and broader negotiation with mortality that is apparent in this early period of Cyprus' prehistory.

#### **Figurines as Family: Swapping the Ritual for the Social Role?**

Aurelie Daems, Ghent University

This paper argues that human figurines need not necessarily and exclusively be connected with the ritual world or with formal and communal matters as is so often proposed. Rather, they can have a much more personal or private relationship with their shapers or users; as social agents connected with the sharing of more informal and personal matters.

#### **Diminutive Embodiment: Considering Figurines as Halaf Bodies**

Ellen Belcher, John Jay College/CUNY

Figurines document individuals, groups, settlements, regions and cultures looking at themselves and others. This paper will look at Halaf figurines in their archaeological and regional context as potential surrogates of daily practices, ideas and embodiment. These small forms are evidence of shared imagery of a gendered, adorned, clothed and manipulated body from which we might consider a Halaf perspective of embodiment.

#### **From Çatalhöyük East to Çatalhöyük West: An Eventful Transition?**

Peter Biehl, State University of New York at Buffalo  
Arkadiusz Marciniak, Adam Mickiewicz University

The paper will scrutinize the process of cultural, social, economic and symbolic transition between the Neolithic and the Chalcolithic in Central Anatolia as revealed at the Çatalhöyük East and Çatalhöyük West Mounds. It will discuss

why and how the Neolithic 'supra-household' social organization, which was based on the collective- and long-term memories of the occupants and on their material engagement with the house itself (the creation of wall paintings, reliefs etc.), was replaced by a more heterogeneous and individualized Chalcolithic household. This new household had a social structure that hinged on short-term memories and focused on engagement with objects, rather than on a particular house. The paper will re-evaluate these changes within a framework of agency, memory, materiality and embodiment theories and contextualize the events at Catalhöyük at the turn of the 7th-6th millennium cal BC with other sites in Central Anatolia.

**Being There: Putting People and Houses Together Again**  
Matthew Fitzjohn, University of Liverpool

In this presentation I will explore ideas of personhood and identity in relation to prehistoric buildings. Domestic spaces are often treated as containers of activity or their form is seen as representative of social ideas or as a marker of identity. We often fail to examine domestic spaces as places of bodily practice, places within and around which people construct their sense of self. Using evidence from protohistoric Sicily I will explore the ways that we could start to consider experiences through the visualization and population of domestic spaces.

**MICROCOSMS AND MACROCOSMS**

612 Schermerhorn

**Session Organizers:** Joanna S. Smith and Lee Z. Ullmann (Columbia University)

This session addresses questions of scale in the relationship between people, both past and present, and the material world around them. Differences in scale suggest variations in control, emphasis, and visibility. What are the standards by which scale can be measured? With the title microcosms and macrocosms, the aim is to encourage investigations into the nature of scale within a total assemblage or context that shapes or shaped a world view.

**PAPERS**

**Ripples of Affect in an Atlantic World: A Perspective from Bermuda**

Brent R. Fortenberry, Boston University

The archaeology of the Atlantic World is problematized through issues of mobility, spatiality and scale. Simply put, research in this area continuously grapples with the reality of a massive dissemination of people and things across an equally massive swath of the world. However, the discrete nature of archaeological practice initially limits our ability to engage successfully with larger scales of discourse. Thus, the challenge for historical archaeologists is both to excavate the materiality of the past at the site level and, at the same time initiate a framework that constructs and informs broader networks. While attempts have certainly been made, far too often interpretations of larger theaters exclude the archaeological components from their discussion, resulting in unmaterialized ethereal processes.

Drawing on the perspective that any archaeological effort has a ripple effect traversing many scalar variables, this paper offers one conceptualization of an 'Atlantic Archaeology.' Using recently excavated material from Vermont, Smith's Parish, Bermuda, this discussion offers an ever-increasing spatial entanglement of ideas, things, and people, moving from the site-specific to regional, national and ultimately global spheres. Utilizing the trope of a stone dropped in a pool of water, this discussion highlights the resulting waves of affect permeating the subjectively constructed scales in both our understanding of the historical moment, which is constructed in the present, and the resulting refocusing of contemporary notions and attitudes towards the past by scholars and the public. The conclusion takes stock of these ideas, and explores their applicability to other archaeologies that must also negotiate multiple scales.

**A Case of Miniaturization in a Villanovan Hut Urn**

Amanda Anderson, Columbia University

Miniature spatial representations are used today to solve problems and teach lessons, and to put something into a controllable scale. These have rarely been discussed in an archaeological context. The Villanovan hut urn from the Olcott collection of Columbia University is an interesting example of scale reduction using miniaturization as a means of making something controllable. What does this indicate about the culture and community that created this item? The act of miniaturization displays a struggle with power dynamics that can be extrapolated from the information we have about the culture at the time. The degree of miniaturization indicates the possible range of interactions during the funerary rituals. The choice of a hut shape and the elements chosen to be represented show what elements are considered most important about a hut in this cultural context. How does the funerary context add to this? The cremated remains interred in the urn are also part of Columbia's collection and were analyzed with the urn, giving an added level to a miniature hut. Unlike most miniature spatial representations this hut had an occupant.

**The Power of the Miniature: Archaeologies of Scale**

Douglass Bailey, Cardiff University

Research in psychology suggests that strange things happen to the human brain when people place themselves (or imagine themselves to be) in small worlds. Important changes in the brain's clock affect how well people perform tasks and about how they feel about their performances. In previous work, I have suggested that such affects of miniaturization help us to understand objects such as prehistoric figurines in new and more exciting ways. In the present paper, I assess those earlier suggestions, examine the validity of making what might appear to be cross-cultural, essentialist claims, and argue that (pre)historical specificities are not excluded from archaeological investigations that take this and similar approaches

### **Colossal Power: Scale as Metaphor in Hellenistic Ruler Portraits**

Rachel Kousser, Brooklyn College, CUNY

This paper addresses questions of scale in Hellenistic royal portraits. While the Classical age had already seen colossal divine images it is only later on that we have clear evidence of similarly grandiose statues of mortals: the charismatic rulers of the Hellenistic era. While few of these ambitious works of art have survived, recent underwater explorations near Alexandria have turned up two illuminating examples, a Ptolemaic king and queen in Egyptian costume, measuring sixteen and a half feet tall. Such images, rarely discussed by scholars, have much to tell us about rulers' self-representation and more broadly the relations between art and power in the Hellenistic world.

In this paper I use textual, artistic, and archaeological evidence to investigate the creation and reception of these colossal sculptures. Although some works of art, for instance the Mt. Athos Alexander, are familiar to specialists, discussion has centered on literary attestations rather than archaeological remains; so, too, the scholarship has focused on the interpretation of individual statues while neglecting their broader implications. My paper analyses these statues as visual embodiments of Hellenistic royal power, as aspiring monarchs sought to represent themselves as literally, as well as figuratively, larger than life. These enormous statues, executed by top-quality sculptors and displayed in prominent public locations, dominated the visual field of their surroundings; they offered compelling artistic testimony to royal authority while towering over their viewing subjects. In this way, they provide a vivid demonstration of how scale functioned as a metaphor for power in the Hellenistic era. In addition, these gargantuan ruler portraits from the Greek world help us to understand more fully the better-known and better-documented images of imperial Rome, for example Nero's Colossus.

### **From Spacescape to Mindscape: A Micro-, Macro-Scale Paradigm in Rock Art**

George Dimitriadis, University of Genoa

Rock art is probably the only kind of art inspired by the spacescape, produced in the natural environ and modeled by mindscape due to the landscape. In such case the question about scale is a keyword and rock art becomes the cognitive melting point between macrocosms and microcosms. The present paper aims to explore the rhythm of change throughout rock art: a case study from Valcamonica.

### **Woven Microcosmos**

Lois Martin, Columbia University

One of the treasures of the Brooklyn Museum is an exquisite 2,000-year-old textile from the South Coast of Peru: 38.121, sometimes called 'The Paracas Textile'. This small (approximately 2' by 5'), reversible textile is composed of two parts joined into a seamless whole: a two-dimensional central cloth surrounded by a three-dimensional fabric border of 90 fantastically costumed figures. The brilliantly colored designs throughout the piece give emphasize to the essential qualities of the

central cloth. Deceptively simple, the central cloth represents the elemental fabric structure of the pre-Columbian Americas: a perfectly finished four-selvage web, whose balanced quadrants mirror each other across a central cross of fold lines (along the lengthwise and crosswise grains), as well as across the upper and lower faces.

This type of cloth, still woven today throughout indigenous America on simple backstrap and staked looms, is unique to the New World. Its structure reproduces in miniature – and with great fidelity – the pre-Columbian macrocosmic scheme: a universe quartered by the cardinal directions, and mirrored between upper and lower worlds. My presentation – with slides, diagrams, and models – will discuss how the formal qualities of this woven structure relate to the pre-Columbian cosmos.

### **Anarchy in the B.A.: A Model of Interaction Among Archaic States in the Mediterranean**

Robert Schon, Stanford University

Soon after Immanuel Wallerstein formulated world systems theory to explain the rise of capitalism, scholars began applying it to the ancient world. Archaeologists studying the Bronze Age were no exception and over the last two decades, a rich body of literature has emerged which uses world systems theory to contextualize inter-societal relationships around the Mediterranean during the latter half of the second millennium BCE. The most substantial criticisms of world systems theory have concerned its reliance on core-periphery models and their asymmetrical power structures. While Kardulias's notion of 'negotiated peripherality' and Stein's 'trade diaspora model' present important alternative perspectives, these models focus on the locus of interaction and do not seek to explain the system as a whole. Meanwhile, scholars in the field of international relations have contrasted multi-state political systems that are 'suzerain,' in which one state dominates, with those that are 'anarchic,' in which no single state dictates the role of others within the system. Drawing from this body of theory, I view the late Bronze Age world system in the Mediterranean as an anarchic one, and explore the implications of treating each society in that system as an equal participant.

### **World Models and World Systems**

Joanna S. Smith, Columbia University

In archaeological theory, we discuss the notion of world systems as the view of a world that encompasses a series of exchanges, usually economic in nature. In the material record of the ancient Mediterranean and Near East, there are a series of circular objects called ring kenoï, which have been thought to represent models of the cosmos, or the world view of people in the Bronze and Iron Ages. These models include a variety of human, animal, and plant figures in miniature. In this paper I seek to explore the relationship between our theories of world systems and the resulting views of the ancient world and past cosmological models that appear to signify aspects of people's views of their worlds. Both sides purport to take a macrocosm and control it through modeling, whether physically or virtually. While the economy is an important part of both approaches, the modern theoretical approaches have omitted significant aspects of world views that were important for those who fashioned and used cosmological models in the past.

**Landscape and the World View of the Hittites**

Lee Z. Ullmann, Columbia University

For archaeologists working in the Ancient Near East and eastern Mediterranean site identification with a particular cultural group has been strongly tied to the presence/absence of textual material and pottery. However, what is to be done when no texts or written evidence exists and the pottery is ambiguous? Thus, this paper addresses how spatial organization and context can elucidate on a particular culture and reveal said culture's world view. More specifically, I will examine how the Hittites in the Middle to Late Bronze Age used landscape and architecture both on the macro and the micro scale in such a unique manner that they simultaneously demarcated the extent of their land and reinforced their connection to the natural environment.

**R(o)YGB(i)V: 'Horizontal' Color in the New York City Subway**

Robert Stenson, Columbia University

In our minds, our stations, and our maps, the New York City subway system arrives in colors. In 1968, the MTA and Unimark International Design gave every train a unique color and a unique letter or number. We ride a blue or red train throughout the city; as long as we are on the 1 train, we are on a red train. But, in 1968, the New York City subway system or at least part of it already had a complex

coloring system that operated on a very different principle. In 1932, veteran subway architect/decorator Squire Vickers was commissioned to design the IND subway system (today's A-G and V trains), and saw the commission as his chance to usher the subway 'into the modern age.' The result was not colored trains but colored stations. Up and down the city, no matter what train we ride, we ride through regulated strata of color. But, as this paper shows, this is not the strangely/simple aesthetic system that a handful of enthusiasts have recorded and hidden in appendices. This color system still quite visible underground, both in the light and peeking through later layers of paint, has a logic that no one has perceived until now: it is a rainbow spectrum that unites the entire New York subway system. Which is to say: as we move into the city from its outskirts, we move through a logical rainbow (R[o]YGB[i]V, since the system lacks regular orange and indigo intervals).

More interesting than discovering the unified color scheme, however, are the questions that surround it, and the answers that this paper attempts to provide. Why have we known so little about the system throughout its over 75-year history? Why have we not perceived the rainbow structure until now? And, most importantly, why would such a system have ever been necessary? What were Squire Vickers' intentions? Unsurprisingly, the answers involve an interesting cast (synaesthesia, renowned designer Massimo Vignelli, the F Train station walls at 169th street in Queens, etc.) and require us to reconstruct a very different era in subway history when legibility for tourists was a low priority, and a new kind of subliminal signage did not seem so out of place.

**STONEWALLS AND QUEER SITES: THINKING OUTSIDE THE HETEROSEXUAL MATRIX**

607 Schermerhorn

Session Organizers: Brian Boyd and Kaet Heupel (Columbia University)

**Sponsored by the Institute for Research on Women and Gender, Columbia University**

Monuments, neighborhoods, sites, structures, 'domestic' spaces, architectures. How are queer spaces configured, and what are the spatial and material signifiers of queerness? This session looks at the queering of place in the past and in the present.

**PAPERS****'Windows on Gay Life': Queer Exhibition Practice and/as Protest.**

Anna Conlan, The Amie and Tony James Gallery, CUNY Graduate Center

'Windows on Gay Life', a 1996 exhibition in honour of the 25th anniversary of the Stonewall riots, exploded dominant modes of museum display by physically shattering the exhibit into 37 separate 'found museum spaces' across New York's West Village. Queer museum studies poses the question, is possible to have LGBT inclusion without interrogating the heteronormative structuring of the museum institution? I'm curious about whether the representation of queer culture necessarily demands not only a re-working of epistemological and social structures, but also involves a physical alteration of museum space. Using local New York histories of LGBT activism that engaged with exhibition practice and/as protest, this paper considers the radical potential of queer museology to physically subvert and reinvent museum exhibition and display. I explore the politics and possibilities for queer museology in relation to urban queer heritage sites and

community memorial, garnering tactics and tools for future maverick museum maneuvers.

**'American Hyroglyphics': Bathroom Graffiti at the University of Rhode Island**

Ernie Rheume, Columbia University

Bathroom graffiti, also known as latrinalia, can be found in almost any public restroom throughout the world. While often crude in nature, the graffiti writings have on occasion lent themselves to academic examination, thereby serving as a window into the societies that created them. This study will first define the space of the public bathroom and consider previous work done with latrinalia and the conclusions those researchers arrived at. This primarily includes gender issues surrounding latrinalia such as differences between male/female writings and the portrayal of homosexuality. The study will then focus on research conducted in the public restrooms at the University of Rhode Island in 2006. During this research, ninety-six men's restrooms in sixteen academic buildings were recorded continuously over a period of one month. This research was conducted as an archaeological trace study, focusing on the

remnants of past activities. The purpose was to ascertain if particular types of latrinalia are associated with certain academic buildings. The data was then used to examine racist and homophobic graffiti and its prevalence/absence in campus restrooms. Finally, this study will suggest future research and the ways in which latrinalia can be further utilized in cultural studies.

### **Homotopia: Making Queer Utopias**

Kaet Heupel, Columbia University

This paper takes as its starting point Bidy Martin's 1994 essay titled 'Sexualities without Genders and Other Queer Utopias', and moves from it into the issue of creating places of queer utopias, in material materiality and linguistic materiality. The central issue in this examination of place-making is the specific issue of queer utopias that erase queer identities in a politics that asserts a totalizing unification as a means of power within a heteronormative social system. Place-making that creates homotopias fortifies queer communities and the bodies within them against three things, (1) the heteronormative, heterosexual critiques that deconstruct queer identities and reconstruct them as replications of heteronormative, heterosexual ones, (2) the positing of a potentiality for homonormativity (implicit in this a fear of reciprocal heterophobia) and (3) a further devaluation of femininity through a devaluation of femmininity. The project of making homotopias or queer utopias dances (ungracefully at times) a tricky step, homogenizing queer utopias to the degradation and annihilation of feminine and femminine queer identities. Exploring current queer utopias and current queer visions of queer utopias, this paper hopes to bring to date Martin's work and address the issue of homogenization and heteroginization of queer identities within the utopian (political) project.

### **Feeling the Space**

Brian Boyd, Columbia University

The reflexive and explicit monitoring of the body, of gesture, of positioning and posture, of dress and appearance is central to queer constructions and understandings of space, place and landscape. This paper discusses the practices and perceptions involved in queer/sexual historical geographies of landscape, focusing specifically on the ways in which certain types of place are put to queer use through a range of conventionalized body practices. How does a queer sense of place result in the social construction of such spaces, and which factors/features/attributes make a place suitable or

unsuitable for queer appropriation? Is this even an issue? The implications for the writing of queer histories/archaeologies are emphasized.

### **Biology, Bioscapes, and Heteronormativity**

Pamela Geller, University of Miami and University of Pennsylvania

This talk offers a departure from thinking about space in terms of the architectural. I begin by examining the body as an analyzable space. To this end, a bioarchaeological approach that assesses bodies for information about sex, populational, and/or developmental differences, and then contextualizes these data is exceedingly useful. Here I focus on bioarchaeologists' studies of sex differences. Drawing on art historical theory, I explore how traditional bioarchaeological studies reproduce a modern bodyscape per Mirzoeff (1995), or an idealized and essentialized understanding of bodily difference. Central in this bodyscape are contemporary heteronormative notions about gender and sexuality. In discussions about ancient labor divisions and familial organization, especially, these ideas are uncritically advanced. To do so, problematically envisions modern social constructs about gender roles and sexual relations as natural and enduring. To innovate bioarchaeological analyses of bodily difference, I contend that queer theory allows scholars to tap into the diversity that likely characterized past sexual and social lives as they labored or interacted in social spaces-domestic spaces, political spaces, mercantile spaces, agricultural spaces.

### **Crisco or How to do Queer Theory with Things**

Drew Sawyer, Columbia University

In his essay, 'The Berlin Key: or, How to do Words with Things', Bruno Latour suggests that artefacts prescribe certain programs of action through which social and power relations are constituted and contested. In charting the "social life" of Crisco—from its invention in 1911 as the first all vegetable oil shortening to its later appropriation by gay men as a lubricant for anal sex and finally to its demise as a lubricant as a result of AIDS - I hope to reveal not only the complex and changing relationships between people and things, but also the way in which things themselves are social actors caught up in the production and subversion of sexual identities. It is the contention of this essay that fooling around with slippery and slimy things such as Crisco may not only tells us more about the construction of gender, family, and sexuality but also gives us more opportunity to queer them.

## **THING THEORY**

**Session Organizers:** The Thing Theory Seminar Group (Columbia University)

**501 Schermerhorn**

Social theory's material turn has been widely felt. From what Bill Brown dubbed "Thing Theory" within literary criticism, to the posthumanism of sociologists such as Bruno Latour, to the exploding field of material culture studies within anthropology, a remarkably interdisciplinary space has recently emerged around common desires (1) to explore the complexity of humans' entanglement with nonhumans, and (2) to move beyond late twentieth century textual or symbolic readings of the object world toward greater understanding of the sensuous interplay of people and things. This session seeks to further our critical engagement with thing theory by building upon an interdisciplinary seminar (of the same name) that has convened at Columbia during the past few years. The members of the seminar invite contributions from archaeologists, anthropologists and scholars in related disciplines whose work is broadly concerned with the theorization of things.

**Discussant**

Brian Larkin, Barnard College

**PAPERS****The Perfect Subject: Postcolonial Object Studies**

Severin Fowles, Barnard College

My aim in this paper is to historically resituate—and thereby to rethink—the remarkable surge of attention to material culture studies within turn-of-the-century anthropology, literary criticism, and related fields. In his celebrated essay, *Thing Theory*, Bill Brown (2001) offers one such reading, presenting the turn towards things as symptomatic of a general fatigue with postmodernism, of a longing for the simple pleasures of touch, taste and material encounter in a world that seems to have been reduced to a mere play of representations. It is a nostalgia for dirty windows in a hall of mirrors, a desire for things over theory and for the real lurking in the shadows of its representations. It is an impossible desire, Brown observes, one that can only lead to irony, paradox, and playful papers about "the pencil, the zipper, the toilet, the banana," etc. that aren't really about these things at all. Brown's essay strikes me as a peculiarly literary reading of the material moment. Here, I want to offer a more anthropological account, one that reads the genealogy of the turn toward things as a response less to postmodernity and the play of representation per se than to postcoloniality and the politics of representation. Objects, I suggest, are the perfect subjects because, as subjects, they can so easily be objectified.

**Whose Thing Theory? Unraveling the Entangled Rhetoric of 'Indigenous Theory' in Archaeology's Theories of Matter**

Ben Alberti, Framingham State College

Spivak has traced the figure of the 'native informant' in key philosophical and literary texts, charting a movement from colonial detachment to postcolonial appropriation and global 'super exploitation'. What is the status of a 'native informant' in archaeological texts that develop theories of matter? How do we figure indigenous knowledge in our theories of matter and things?

In this paper, I explore the relationship between information gleaned from ethnographic accounts and what we then say about the material world. My concern is with how we use knowledge of 'non-Western' theories/practices in our archaeological theorizing about things. Is it sufficient to qualify such usage as merely 'heuristic'? I have a hunch that we are both playing a trick on ourselves and, perhaps, producing a masking that threatens once again to subsume 'theories of matter' that do not come from a strictly modern tradition within a very modern project: that of reaching the end game, the answer to our relationship to the physical world. Are we not in danger of both being complicit in an imperializing gesture (although perhaps one with uncertain material effects) and losing something of value from these theories? In answer, and perhaps simply in addition, I suggest that we need to ensure that we engage in dialogue with such knowledge in a situated attempt to move among locations of possibility rather than produce a truth/non-truth about the physical world. Otherwise, my sense is that we are in danger of mirroring a postcolonial or global discourse that provides the alibi for a modern knowledge project that

actually erases its subject by appropriating the position of the Other or by exploiting others as objects.

**The Soundtrack of Your Past and Present / Constructing an Archaeological Conceptualization of the iPod**

Brent Fortenberry, Boston University

Since its inception in 2001 over 110 million Apple iPods have been sold worldwide. With such a proliferation this piece of material culture has become a mainstay in the activities of everyday life. But how can we begin to understand the iPod in terms of its entanglement and affect on its user? This paper interrogates two aspects of the iPod's essence within these networks of existence. First, the nature of the 'iPod experience' is uncovered. While it is true that the iPod creates a personal space within a larger world, the bounds of this sphere are never fully realized. And so one is always interacting and encountering the environment. As a result, three forces are present during iPod consumption: the user, the device itself, and the landscape. These three agents act in a dialogical bundle in order to negotiate the experience. This sentiment highlights the agentive qualities of all three actors (or actants) in this endeavor. In the end, this parlay between user, iPod, and landscape offers a lens through which one views the world in that moment, and in so doing evokes emotional, contemplative, and existential outlooks. Secondly this discussion calls attention to the issues surrounding the deposition of iPod's. Apple's strategy of constantly revising and innovating the design of this music player has dictated that users will likely experience several different models of the iPod due to the wear and tear of habitual use. While the function has ostensibly remained the same, the form has not, they have become ever smaller, ever larger in storage space, and ever more sophisticated in their interface. Relative to the current sleek and colorful generation of iPods, the 'iPod classic' (the first generation) seems as though it is an ancient, clunky tool, more suited to be a paperweight than a portable music device. These iPods have become archeological artifacts, deposited not in sealed contexts below the earth, but rather, in a drawer, or box of things that we no longer use but can't bring ourselves to throw away. What happens when we encounter, as both archaeologists and individuals these pieces of material culture? How can their context and constitution evoke an efficacy of memory, a personal past, and a distant self? The conclusion of this paper explores how this study can be used as a departure point for comprehending the growing fusion of people and things that embodies the contemporary self.

**Musical Instruments and Material Culture**

Allen Roda, New York University

The study of musical instruments has primarily focused on instrument design, classification systems, and their uses in 'traditional' settings. This focus has tended to oversimplify the complexities of the human/instrument relationship, or perhaps to take that relationship for granted. In this paper, I will discuss the various ways in which humans and musical instruments interact: sonically, physically, commercially, and 'museologically' - that is relationships that are mediated by practices of classification and display. Each of these different types of relationships could provide inspiration for future research in musical instrument studies, and the study of musical instruments could provide insight into different aspects of the human/non-human relationship more generally. The study of

musical instruments, 'organology', has in many ways been relegated to museological practice. In this essay I hope to extend the scope of musical instrument studies beyond their current museological confines and propose new avenues for the study of the musical instrument/human relationship.

#### **A Question of Representation**

Emma Davenport, Royal College of Art

When it comes to the conservation and restoration of historical objects, the Western world often favours an approach based on seeking out original materials and sources to convey knowledge and understanding. Contrast this with the approach taken in China where the experience of the historical object takes precedence over the use of certain materials. These different perspectives on the conservation of historical objects revolve around a more philosophical question of authenticity: if my grandfather made an axe, which was then given to my father who replaced the handle before giving it to me, can it still be my grandfather's axe? This paper will explore the nature of authenticity and how this relates to our material understanding of knowledge acquisition through the sensory experience of touch and sight. Drawing from Merleau-Ponty's phenomenological discussions, this paper will consider how screens and virtual technologies, as objects, shape and reflect our ability to learn and understand ourselves, drawing our attention to the very fabric of our social and material worlds.

#### **Here One Minute...Gone the Next: The Ephemeral and the Intangible in Archaeology**

Paul Graves-Brown

Particularly in the context of studying the contemporary past, the related issues of the ephemeral and the intangible come to the fore. In truth, ephemerality should be a familiar issue for archaeologists. All material culture, be it a hunter gatherer camp or the pyramid of Khufu, is ephemeral, it will not last for ever. The question is one of duration, something that is particularly noticeable in the contemporary context where change can be observed directly. In some cases, things,

artefacts are intended to be ephemeral; like scaffolding they exist solely as a conduit to a particular goal. Elsewhere, the initially ephemeral achieves permanence whilst vice versa, some supposedly permanent structures are short lived. More generally the supposed permanence of material culture lends us a sense of continuity when confronted with the chaotic stream of consciousness envisaged by William James and Henri Bergson.

The intangible, covered in part by the UNESCO convention on intangible heritage, presents different issues. Whilst, ostensibly, it would seem that intangible culture would be ephemeral, we know that cultural traditions and oral culture are surprisingly persistent. Contemporary culture, however, presents us with some new forms of intangibility. Computer software, digital music and digital images are all examples of artefacts which may be said to have no tangible existence. Whilst one might argue that such things bear a resemblance to documents, software, in particular, is a tool. But can a piece of software be regarded as a thing?

This paper considers these issues in the context of the concept of modernity, which celebrated change through the rejection of both the past and the permanent. Equally, the post-modern, already in itself something of an ephemeral phenomenon, began to question the reality of experience in the age of the virtual. It also posited an end to history; a situation in which any thing goes and hence everything stays.

#### **Four Theories of Things: Aristotle, Marx, Heidegger, and Peirce**

Paul Kockelman, Barnard College

## **THEORETICAL ARCHAEOLOGY IN INDIA: DISCUSSION AND REVIEW**

**Session Organizer:** Ajay Pratap (Benaras Hindu University)

**930 Schermerhorn**

The purpose of this session is to take stock of theoretical archaeology in India as we enter the new millennium. Indian archaeology has come a long-way since the 18th century when those such as William Jones, James Prinsep and Charles Wilkins, organized the Asiatic Society of Bengal. It was the founding of this academic society that spurred greatly the discovery of the past (archaeological and ancient historical) of a nascently colonized nation. Many studies now exist about this period (Singh, 2004) apart from the literature actually pertaining to the activities of this Society. The Journal of The Asiatic Society of Bengal, The Journal of Royal Asiatic Society, Asiatic Researches, The Journal of The Royal Society and The Calcutta Annual Register are some of the Journals that contain in them the Oriental Scholarship and their contribution to the 'Discovery of Ancient India' (see Singh, 2004).

It is not our purpose here to recount blow by blow the process of growth of knowledge about the most ancient past of India as several compendiums are now available that more or less accurately describe the process of the growth of Orientalist Scholarship on India and the subsequent taking-over of this process by the formation of the archaeological survey of India from Alexander Cunningham to Mortimer Wheeler. We would invite contributions that critically examine the growth of archaeology through this early period of Indology and the first formulations in India of the stratigraphic methods of excavation etc.

In fact we are also interested to invite contributions that would look critically at the growth of archaeological method and theory in India in the post-independence era. These would include a review of the impact of theories of culture based on contact-diffusion to the establishment of The New Archaeological Method as the most predominant method in archaeology for well near half a century now. Separately, we also wish to include in our review the impact of the Post-processual methods and theory on Indian archaeology.

**Discussant**

John M. Fritz, University of Pennsylvania Museum of Archaeology and Anthropology

**PAPERS****Cryptographic Imagination: Indus Script and the Project of Scientific Decipherment**

Ashish Chadha, Yale University

The success of the cryptographic technique during World War II in decoding enemy ciphers had an enduring impact on archaeologists working on decoding ancient scripts. The conviction to break open any code, in theory, employing scientific methods, mathematical formulae, and computers, gave rise to a cryptographic imagination. This epistemological articulation apprehended the ancient script as a military cryptogram that could be cracked through scientific intervention. I examine cryptographic imagination within the decipherment of the Indus Script - the unknown script of the third millennium BCE Indus civilization in South Asia. I specifically examine the decipherment attempts of the Finnish and the Russian teams during 1960s and 70s. By analyzing the Finnish and Russian decipherment attempts, I argue that cryptographic imagination involves an epistemological shift of conceptualizing unknown archaeological script from an epi(graphic) representation to a crypto(graphic) code.

**Theory in Indian Archaeology: The Processual vs. Post-Processual Debate in the Context of Jharkhand, India**

Ajay Pratap, Banaras Hindu University

This paper intends to cast light mainly upon developments in theory in Indian archaeology. This is done in a historical framework. Growth in the ideas of Indian antiquity through the phases of antiquarianism and Indology and then to early archaeology as practised in the colonial period, from Alexander Cunningham to Mortimer Wheeler, the paper offers a glimpse into the rise of archaeological theory in India.

In reviewing the theoretical developments of the post-independence era we suggest that newer approaches to doing archaeology took root in which The New Archaeology with its scientific (stratigraphic, geological, geomorphological, palaeozoological, palaeobotanical) and other appended approaches (including absolute dating methods) attended to the further development of the discipline of archaeology. Only in the late 80s and 90s does a postprocessual approach find a base, mainly in trying to seek a link between the methods of history and the methods of archaeology.

Archaeologies dependent upon Symbolic, Ritual, Cognitive, Marxist, and Gender and Indigenous aspects coexist side by side with Middle-Range Theory approaches. Thus in 2008 we find Indian Archaeology at the interstices of processual and postprocessual approaches, without, as we argue any clear indication of how theory in Indian Archaeology is likely to develop in the next decade.

Thus the paper aims to examine the feasibility of the co-existence of processual and postprocessual approaches in the Indian context against a broad canvas of a widely varying ecological, cultural and linguistic milieu of India.

**Site, Culture, and Chronology: Spatial Contexts of Polished Stone Tools in Eastern Indian Archaeology**

R K Chattopadhyay and Rajat Sanyal

Eastern India like many other parts of the Indian subcontinent is a 'frustrating' and at the same time 'exciting' puzzle to scholars dealing with problems of prehistoric and historical archaeology. 'Exciting' because there is a large accumulation of database in the form of artefacts and sites recorded in different contexts establishing the potentialities of this region which witnessed the development of society through different chrono-cultural phases since the Palaeolithic times. 'Frustrating' because of certain 'built-in-problems' in our database. That is the context of these large number of artefacts, which are the prime concern of archaeological methodology, are far from clear. The improper mapping of sites constituting our database unearthed through exploration and exploration has further complicated the issue. Particularly the sites represented by settlement debris associated with the Early Village Farming phase of culture still remain to be analyzed in a proper perspective.

The present paper makes an effort to evaluate the concept of 'Polished Stone Tool' and its contextual association with the 'Neolithic' culture through analyzing some evidence found in earlier published excavation and exploration reports as well as recent survey of archaeological sites in south Bihar plains and West Bengal. It also explores the notion of Polished Stone Tools in the context of its bearing in the beginning of the Early Village Farming cultures in the region of study.

**Interpreting Gender in Ancient Ceramics of Rajasthan, India: An Ethnoarchaeological Approach**

Anup Mishra, M.J.P. Rohilkhand University

Archaeologists are often criticised all over the world for their androcentric biases while studying and interpreting archaeological materials. On the other hand, there are a spurt of feminist approaches and methodologies growing day by day in archaeology. Nonetheless, our studies are incomplete unless the invisibility of genders in the socio-economic and cultural aspects of the ancient society is addressed. In archaeological contexts participation of genders in the production and distribution of artefacts should be carefully studied with reference to suitable ethnographic analogies.

In Indian archaeology, the study of gender is restricted to the art and iconography. The role of individuals in the crafts production is restricted to the ethnographic studies with little implication in the archaeological research. Therefore, there is absolutely no theoretical and methodological framework available for such kind of study in Indian context. The present paper, however, tries to initiate such a research which may further get carried forward by other scholars.

The paper attempts to formulate indices of the male and female workmanship in the ceramic production. The role of genders, their individual skills and characteristic features of potteries manufactured by them have been meticulously documented through ethnographic study of the modern potters of the Vallabhnagar town, District Udaipur, Rajasthan. The socio-religious practices, position of women, marriages and lineages have also been tapped to get a holistic picture of the role of genders in the society.

The formulas are tested in the ancient (Early Historic and Chalcolithic) ceramics data collected from the same region. The signatures of gender participations in the ceramic manufacture have been identified by detail analysis

**BEYOND IMMEDIACY AND THE INTIMATE: INDIVIDUALS AND EXPERIENCE IN THE LONGUE DURÉE**

**Session Organizers:** Steven Matthews (University of Groningen), Tobias Richter, and Andrew Gardner (University College London)

**614 Schermerhorn**

One of the core strengths of archaeology has always been its ability to study social and cultural processes over the long-term through material culture. The spatial and chronological distribution of artefacts in many ways forms the epistemological basis of the discipline. The turn toward post-modernity in archaeological perspectives since the early 1980's therefore might seem not only incongruous but significantly counter-intuitive and counter-productive, particularly in light of evolutionary and systems theories that have continued to dominate historical studies at the larger scale. Behavioural, evolutionary or even *Annales*-school orientated approaches in archaeology consequently appear to have been epistemologically better equipped to deal with macro-scale processes of cultural change and also stability in the past. An outcome of this has been the polarisation between the intimacy of particularised human agency and experience as viewed through the plurality of various interpretative archaeologies and the generalised, cross-cultural, evolutionary ideals of neo-Darwinian, evolutionary and systems perspectives of inter-generational history (cf. Cochrane & Gardner 2007). While the latter have often proved themselves inadequate for dealing with the historical contingency of human practice, the former have failed to engage with all aspects of the agency-structure problematic. The challenge is therefore to consider how individuating, experiential perspectives fit into the grander scales of time and space that have all but been ignored or fragmented through post-processual and interpretative archaeologies' own theoretical pluralism and particularist positions.

This session welcomes papers that attempt to both theorise and demonstrate the importance of interpretative perspectives in archaeology at the larger scales of analysis, covering themes such as material patterning, citation, referencing, replication, learning and socialisation through transformative scales of experience, memory and identity, and so forth. This session aims to go beyond the rhetoric and platitudes that have tended to polarize the debate between immediacy and generalisation, agency and behaviour, and micro- versus macro-scale, to make a more substantive contribution to the understanding of human experience and practice in long-term perspectives.

**PAPERS****Brave New Worlds: The Inuit Encounter with Forested Nature in Labrador**

Pete Whitridge, Memorial University of Newfoundland

During the later fifteenth century A.D. the Inuit colonized the North Atlantic seaboard of mainland North America for the first time, in the process encountering a forested subarctic landscape that was both culturally and biotically novel. In addition to new places, animals, and materials, the unfamiliar tropes of forested space (verticality, thickness, solidity) would have confronted markedly different Inuit understandings based on the horizontality, openness and permeability of the sea ice and treeless arctic coasts. On top of the practical and conceptual reworkings of their surroundings this would have necessitated, Inuit encountered both unrelated Innu groups with markedly different understandings, practices and technologies, and a highly visible material record of past human occupancy that included both familiar (Dorset, Predorset) and unfamiliar elements (Innu, Intermediate Indian, Maritime Archaic). This situation is analogous to that faced by other Inuit populations as they moved south into the occupied subarctic over the course of the Thule expansion. In Labrador the archaeological challenge is to document the Inuit negotiation of this complex array of information and relationships before the sixteenth century arrival of Europeans, and the assertion of new epistemologies and material realities.

**Situated Learning, Social Reproduction and Individuals: A Case Study from Late Pleistocene Southwest Asia**

Tobias Richter, University College London

In this paper I focus on the concept of situated learning, as espoused in Wenger and Lave's concept of communities of practice, to discuss long-term and homogenous social reproduction, using a case study from the late Pleistocene of southwest Asia. I begin this paper by suggesting that social

agency and practice theory approaches in archaeology have often focused unilaterally on the individual in social reproduction, but have tended to disregard the agents' necessary counterpart: social structures. This epistemological focus has led to a concern with variability and short-term socio-cultural change. Consequently, the reproduction of social structures in archaeological contexts in situations where they remain stable, unchanged and homogenous has been often neglected.

In periods such as the Palaeolithic, however, stable and homogenous material and social conditions often appear to be the norm rather than the exception. How can such long-term social stability be explained adequately within a practice theory framework? Learning is a key and fundamental concept involved in the social reproduction of human society and its social structures. While learning has been theorized by Darwinist and evolutionary archaeologies, I intend to maintain a practice orientated approach by focusing on the concept of communities of practice. Using a chaîne opératoire approach to the study of lithic artefacts and landscape in a case study from the early and middle Epipalaeolithic of the Azraq Oasis in eastern Jordan I aim to show how this situated learning perspective can be utilised to understand long-term, static social reproduction. I argue that this concept allows to integrate the detailed contextual analysis of archaeological materials and technology with a practice orientated perspective that focuses on social reproduction and the creation of networks of individual and group identities.

**From the Atlantic to the Oder, a Deadly Gesture: The Social Significance of the Bronze Age Rapier**

Steven Matthews, University of Groningen

Adopting the concepts of the Social Fact and Technique of Durkheim and Mauss, this paper will explore the structural significance that technical gestures, enacted through the use of material culture in face-to-face encounters, play in facilitating social cohesion and solidarity. Such gestures are used both consciously and unconsciously in interaction to belay and

receive information regarding social and cultural affiliation, emotion, gender, class and education. As archaeologists we have access to these contingent dispositions, not just through pictorial and figurative mediums, but through the form, function and condition of artefacts. Similarly, subtle differences in the morphology of an artefact can delineate important differences in use, and are as meaningful in signifying cultural affiliation or differentiation as style and ornamentation. The significance for these intimate practices beyond the immediate will be explored with reference to the Bronze Age rapier of northern and central Europe, being the representation of a shared technique that facilitated the transcendence of local cultural differences to create wider inter-regional bonds of community.

### **Agency's Neglected Twin: The Role of Structural Analysis in Interpretative Archaeology**

Andrew Gardner, University College London

After a flurry of positive interest in the late 1980s and early 1990s, structuration theory's place within post-processual/interpretative archaeology has come under some attack in the last decade. Amid a growing concern for particularising the agency of people, and even of things, Giddens' work has been criticised for being overly general and embedded in modern understandings of personhood and power. However, as with many other theoretical developments in archaeology, it may be that we have been rather hasty in moving on to the next trend, and have not properly worked through existing ideas. In the case of structuration theory, it seems that much attention has focussed on the nature of Giddens' agents without corresponding interest in their relationship to structures, and the potential this offers for social analyses at different scales. With reference to my work on the archaeology of the Roman empire, in this paper I will explore the role of structural and institutional analyses in moving beyond the immediate. I will also hope to demonstrate that it is only through a fuller understanding of structures within a given cultural context that a more particular view of personhood and agency can actually be achieved.

### **Anarchism, Identity and Power on the Pre-Contact Northwest Coast of North America**

Bill Angelbeck, University of British Columbia  
Colin Grier, Washington State University

The objective of our paper is to situate the construction of identity – both individual and collective – in the context of a broad procession of changes in social and economic relations on the prehistoric Northwest Coast of North America. We examine, reconstruct and interpret changes in the practice of identity construction in the pre-contact and contact period by analyzing patterns of cranial deformation amongst Coast Salish populations over the past four millennia. In situating the individual construction of identity into the larger, long-term arena of power, economics, and resistance, we draw upon the theory of anarchism. The importance of anarchist theory lies in its materialism. We believe that Marxism had been the post-processual approach most amenable to addressing the materialist and evolutionary concerns emphasized by processualists, while at the same time offering a theory of the social and ideological. However, we feel that Marxism remains weak in its conceptions of power in social relations (particularly in small-scale, or 'precapitalist,' societies) and for

its minimization of individuals at the expense of mapping out abstracted socioeconomic structures.

Anarchist theory stems from a similar materialist foundation, but is particularly strong where Marxism is weak – a direct result of the intellectual engagement of Marx and Bakunin during the Internationals of the late 19th century. The point we advance is that an anarchist approach can further the utility of materialist-based analysis while emphasizing postprocessualist or practice-based concerns with agency and identity. Our case study maps the longer term construction of identity and power in a sociopolitical context that lacked centralized political power, and where the shaping of the cranium reflected both aspirations and resistance to power, and where shifts in identity construction map on to shifts in fundamental economic, social and political relations over the long term.

### **'Mind the Gap!': Creating Bridges Using Sequences, Frameworks, Evidence and Images in the Lake of the Woods, Canada**

Alicia Colson

One of archaeology's strengths is the capacity to examine social and cultural processes over the long-term through the analysis of material culture. Archaeologists for over the past one hundred years have examined the archaeological record utilising one of the plethora of frameworks available. Yet whilst dealing with longer time frames in comparison with historians, archaeologists must be aware of the difficulties of contextualising the items from the archaeological record. Challenges exist as to the manner in which different time frames, time scales, and the notion of the individual may be discussed. The archaeologists', examinations and conclusions concerning social and cultural processes can only give rise to conjecture based on material remains. They often lack the benefit of the existence of textual documents (see Platt 2007). At the same time it is evident that the theoretical framework used by archaeologists invariably influences the manner in which the past is interpreted. Perhaps it is useful to remember Trigger's (2006: 508) advice to his readers that "past human behaviour and beliefs are not "discovered" or 'reconstructed' by archaeologists but, rather, 'constructed', 'inferred', or 'conjectured' with varying degrees of probability". His statement indicates that the archaeologist must carefully consider and utilize a framework or rather a series of frameworks so as to arrive at a conclusion.

In this paper I will discuss the images, commonly referred to as pictographs, found in the Lake of the Woods in the Canadian Shield. I have followed a well-ordered sequence of approaches. Each step in the sequence is based on a specific and coherent philosophical stance. Firstly, the culture-historical approach, secondly the contextual approach, and finally the direct historical (homological) approach. This sequence must be followed in order to establish an interpretation of the meaning of these images, and whether these images can be related to others to be found outside the sites of the Lake of the Woods. A basis for some useful comparison and sense of context might then be established.

### **The Long-Term Transformation of Communication Systems: The Case of Japanese Prehistory**

Koji Mizoguchi, Kyushu University

If we recognise communication to be the minimum and basic unit of anything social, we can describe that communication reproduces itself by reacting to contingencies which its (social

and natural) environment generates. Those who are involved in a communication choose what to do and how to do them by drawing upon a (supposedly) shared set of mutual expectations. That set consists of a repository of past experiences of utterances and acts which 'worked' in certain environments. In other words, those acts and utterances which failed to make sense of and successfully react to the contingencies which the environment of the communications generated were dropped from the repository. The repository, which generates the structure of communication (and hence the source of sociality), and the environment of communication co-transform themselves. Without properly grasping the long-term trajectory of such co-transformation we cannot understand and explain the uniqueness of individual communication systems and the material differences which they used, created and left behind. This paper attempts to illustrate this by tracing the long-term co-transformation between ritual communication systems and their environment in prehistoric Japan.

#### **Megaliths and Megahistory: Problems of Scale in 4th Millennium B.C. Europe**

Oliver Harris and John Robb, University of Cambridge

Archaeologists have never really succeeded in theorising the past at different scales without reductionism. Megaliths

provide a case in point. During the 4th millennium BC, people began to build megaliths throughout much of Europe. Why? Explanations have focused either on the local or the regional. Local interpretations emphasise the place of megalithic structures in local meaning-worlds. Yet such interpretations stress that meaning is locally produced, and hence they cannot explain the regionality of the phenomenon. Conversely, explanations which refer megalith-building to some general cause (typically the beginning of the Neolithic) do not work across the range of Europe; in many areas, megaliths are first constructed at the end of the Neolithic with the transition to a quite different kind of society. Here the localness is the problem.

In this paper we develop a model of 4th millennium Europe as an ethnographic region which shared a repertory of symbols, techniques and institutions; these were reformulated locally into meaningful practices. Such reformulations both reproduced abstract structures of regional culture and, sometimes, spread widely, but their potential reformulation and reproduction were also constrained and directed to some degree by the characteristics of the regional network and culture. The goal is to understand, without reductionism or pseudo-historicism, why megaliths turn up widely, contemporaneously, but patchily in communities with quite different contexts and histories.

### **GOSSIP, RUMOR, LEGEND AND LORE: INFORMAL, INTIMATE, AND IMPORTANT SITES OF KNOWLEDGE**

**Session Organizers:** Lindsay Weiss and Meredith Linn (Columbia University)

**612 Schermerhorn**

This session aims to examine how information gleaned from informal and intimate sites of knowledge such as rumor, gossip, legend, and folklore can contribute to our understanding of archaeological sites, in particular, and to our understanding of the past, more generally. While use of oral history and ethnography has become relatively common practice, there has been a hesitancy to embrace less 'scientific' modes of remembering and talking about the past, a hesitancy that is all the more perplexing in light of post-processualism's call for multivocality. Throughout human history, ideas have been communicated via intimate word-of-mouth exchanges, and it is interesting to note that that these modes of discourse continue to proliferate within and alongside even the most formalized and hyper-modern modes of news and media. In many ways, we have never been 'modern' in the sense that even with the advent of modernity, folklore, rumor, gossip have always remained central to the ways in which we envision, create, and act within our world. Hence, this session raises the need for a better engagement with these sources of information steeped in emotion and desires, recognizing them not only as forms of recollection and communication but as actively shaping our social landscapes.

#### **PAPERS**

##### **Housing Mythology: Finding the Narrative in Roman Egyptian Households**

Anna Boozer, Columbia University

This paper explores mythologies and social identities in Roman Egypt through the lens of Trimithis (modern Amheida) in the Dakhleh Oasis. Trimithis has a long occupational history, but it was under Roman rule that it reached its greatest extent (1st C AD–4th C AD). Data recovered from Columbia University's current excavations on a large house at Trimithis suggest that it was a mud-brick, late Roman villa. Many of the architectural features are typical of local domestic architecture from the Roman Period, however this house bears particular significance because it contains Greek mythological scenes that give depth to the lives of the individuals who inhabited these spaces. A large number of ostraca, as well as artifacts, and depositional data provide ideal buttresses for examining the interplay between mythology and daily life in Roman Egypt. By incorporating

this new data with current social theory, I examine this house as a social locale and mythology as an agent that symbolizes, sustains, and even transforms daily life.

##### **Discourse and Disclosure in an Archaeology of the Interview**

Oscar Aldred and Uggi Ævarsson, University of Iceland & Fornleifastofnun Íslands

The archaeological narrative is often stricken with an inability to perform an *insider's* perspective within an academic arena, perhaps because there is the notion that as archaeologists we are continuously seeking the *expert* account and knowledge about the past. Whilst manoeuvring around and avoiding the emic – etic debates in anthropology and archaeology in this paper we will discuss how these types of alternative narratives provide ample opportunity to produce enriched and substantial accounts of the past. The main difficulty perhaps then is contextualising these accounts in a past; one that is materially rich and vital, and understanding the present-day bias and its

impartiality. The products of oral histories transformed into a specific archaeological agenda are set within a discourse which establishes a dialectic between a process of emplaced memory on the one hand and the skill of the interviewer on the other; it is argued that mediating this is *the* essential issue in its production. What, then, are the considerations in the translation from oral into archaeological texts and accounts? This paper examines current work being carried out by the authors in Iceland where interviews are routinely used to give geographical and historical dimensions to archaeological sites. Specifically, this paper aims to enter into a wider and broader discourse about a past by investigating how identities are shaped by a sense of belonging that people have with *place* – be it a place in the sea, the mainland or an island. How are these types of oral histories transformed into a *different* historical narrative?

**Lore, Looters, Archaeologists, and Gnomes: An Imaginary GIS**

Karen Holmberg, Columbia University

Life in the mountain town of Boquete in western Panama is steeped in folklore, myth, bochinche (gossip), and coffee. The unearthing of prehistory in the area, both by looters and by archaeologists, is deeply colored by this context though the intentions and reading of the past diverges widely between them. The interpretation of the past by indigenous groups and real estate developers adds yet more layers to the swirl of meanings and significance attached to the past. In this paper, I discuss some of the influences of rumors, gossip, and loose words on my fieldwork. While each of these layers of context provides useful information of some sort, if it were possible to place them in a conceptual GIS I would be tempted to leave some of them perpetually inactive and hotlink others, though perhaps in different ways than I would have initially expected. As a point of departure, I discuss a paper on semiotics written by Per-Aage Brandt in 2004 entitled *What's new? 50,000 years of modernism: A semiotic rhapsody* that was intended, according to Brandt, as a joke regarding language and its social function.

**Words on the Crooks: 17th-Century Rumors on the Genoese Slave Trade**

Felipe Gaitán Amman, Columbia University

In this paper, I focus on a particular moment in the history of slavery in the Spanish colonial empire, as a way of illustrating the huge political and economic significance that the slave trade had in the construction and consolidation of the Modern

World. Between 1662 and 1674, two Genoese bankers by the names of Domingo Grillo and Ambrosio Lomelin were granted a monopoly on the slave trade to the Spanish colonies, thus taking over one of the most coveted and lucrative businesses of their time. Exposed as they were to public envy and resentment, these shrewd and ambitious capitalists were the target of incessant and often well-founded rumors questioning their honesty, credibility, and loyalty to the Spanish crown. Here, I am concerned with the processes through which gossip and hearsay acquired legitimacy as part of the myriad of legal processes, hearings, and trials Grillo and Lomelin had to face as an offshoot of their short-term control of human trafficking in the southern Atlantic world. These fragmentary bits of information, woven into patches of written truths by the tortuous means of Spanish colonial justice, will be shown to resonate quite well with the shattered archaeological evidence of the object worlds through which Grillo and Lomelin's deceitful and daring project was made possible throughout the immensity of the New World.

**Reconstructing the Archive of Dogtown, Massachusetts**

Elizabeth Martin, City University of New York

The story of Dogtown, Massachusetts begins first with English farmers in 1719 and ends in the mid-18<sup>th</sup> century when the town patriarchs constructed a new center around the port of Gloucester. The traditional history portrays early Gloucester as elite and white, while a multicultural story is more accurate, featuring West Africans and poor white laborers who worked the land from the beginning. Roger Babson (1875-1967), descendent of an early family, etched numbers into boulders in front of each extant house foundation and drew a corresponding map (1936), literally carving his minimally researched history of the patriarchs in stone. Later, he carved sayings such as SAVE, INTEGRITY, and WORK into boulders nearby, inscribing his Puritan ethic and further cementing the town's elite-centered history within the same geography. History is hard to deny when written in stone and thus embodied by passersby as legitimate truth, yet history should be viewed as a continuous constitutive process. I negotiate the experiential quality of history and the interpretative nature of the archival record to destabilize Babson's altered and flattened history of Dogtown. A combination of archival research, including gossip and myths about the townspeople, and field survey is used to re-evaluate the past and allow forgotten stories and material records to breathe alongside Babson's stones.

**(This session continues on Sunday afternoon)**

**MORTUARY LANDSCAPES**

**Session Organizer:** Katherine Marino (Brown University)

**607 Schermerhorn**

Landscapes do more than passively frame the activities of life within them: they actively shape the ways in which people move through space and structure their daily lives. Cemeteries are often highly charged areas with either taboos or emotional connections associated with them, the harnessing of which can be a source of social power for those who create and appropriate these areas. The organization of such spaces and their degree of monumentality can also provide a stylized view about those that create them and the ideologies they wish to propagate. This session seeks to explore ways in which these two concepts of space have combined and interacted to affect people's experiences of their world. Papers which address this question from a variety of

geographical and theoretical standpoints, including explorations of power, ideology, practice, agency, resistance, gender, memory and genocide, are welcome.

## PAPERS

### **The Dead Made Manifest: Mortuary Monuments of the Early Iron Age in Southwest Germany**

Bettina Arnold, University of Wisconsin-Milwaukee

Recent research based on excavations conducted in two burial mounds associated with the Heuneburg hillfort on the upper Danube in southwest Germany has revealed patterns in the mortuary landscape of the early Iron Age (700-400 BC) that appear to reflect some aspects of the socio-ideological geography of these societies. At least two categories of burial mound have been identified: one type of mound seems to have served more as a repository for a relatively large subset of the dead of the community, while the other appears to have acted as an arena in which other forms of ritual were carried out in addition to a small number of burials, manifested in the form of small stone altars, stone pavements and/or fire places or burnt offerings. Features such as basal demarcations, platforms and stelae, present in some mounds but not in others, as well as the arrangement of mounds within the landscape in relation to settlements and other mound groups, are apparently purposive and potentially relevant to understanding early Iron Age social and ideological mental maps. The work of Amos Rapoport on symbolism and the built environment, combined with more recent archaeological investigations into the relationship between landscape and memory, provide a conceptual framework within which to analyze Iron Age mortuary practices and their complex forms of expression.

### **The Influence of Roman Funerary Landscapes on the Military Frontiers of Northern Europe**

Lisa M. Anderson, Brown University

Romans traditionally maintained a sharp spatial division of the dead from the living. Cemeteries customarily grew up outside the boundaries of communities, particularly along the roads leading into settlements. They also frequently set up tombstones, tomb gardens, and even large monuments to mark the burial places of the dead, creating monumental cemeteries that had a strong visual impact on people entering or leaving inhabited areas. The effect of the tombstones and monuments along with their placement would have been especially potent along the frontiers of the Roman Empire, where they directly contrasted with the pre-Roman burial rites, which were often not marked on the surface.

This paper explores the particular influences that the Roman military stationed along the northern frontiers of the Empire had on the local populations through their mortuary practices. Roman soldiers came from various backgrounds and regions, but they were buried where they served, generally following 'Roman' funerary traditions, especially placement of the dead and marking of the burial. Military tombstones had a certain cohesiveness in language and artistic depictions beyond what could be seen in civilian contexts. As part of their duties on the frontiers, soldiers also controlled the construction of roads, funneling traffic along the established routes and through military installations in order to maintain a tighter control over potentially hostile regions. In this way, through their cemeteries and their control of

population movements, Roman soldiers not only expressed their own collective identity, but also exposed the local populations to Roman customs, art, and language and reinforced their territorial hold over the military zone.

### **Remodelling Mortuary Landscapes – New Meanings to Old Graves in Akershus County, South Eastern Norway**

Anne Traaholt

In this paper I want to explore changes taking place in the *mortuary landscapes* of Akershus, the County surrounding Oslo, Norway. Recent trends in archaeological heritage management aim to preserve a greater number of iron age/pagan grave mounds for 'eternity' than previously. The result is that the landscapes in which they exist often carry highly contrasting meanings. The grave mounds have therefore started to a greater extent to structure the appearance of new roads, housing-projects, schools and industrial areas; at the same time the landscapes in which they exist have started to take on totally new meanings and proportions.

An intriguing fact is that in Norway, although all archaeological heritage that predates 1537 has the same strong legal protection, grave mounds/graves in general more often 'survive' areal development regulations better than other kinds of archaeological heritage. Graves are, even if prehistoric and not necessarily 'visually impressive', conceptually strongly loaded landscape elements.

What values do the public ascribe to these grave-memorials in the midst of their modern settings? How do the graves survive over time with their new neighbours? From studies in Akershus County I will explore some of the new meanings the graves have been given.

### **Death: We Are Surrounded! Denial, Appropriation, and Identity in the Mortuary Landscapes of Northwest Portugal**

Katherine Marino, Brown University

"Death is engraved on the landscape" (Parker Pearson 1999, 193). It is true that mortuary spaces and monuments often leave their mark on the landscapes of which they are a part. However, in understanding a group's experience of their world it is of more importance to seek out the specific aspects of a mortuary landscape which they choose to deny or incorporate into their own constructions of the world rather than focusing on what is physically present in the greater landscape. In this paper I seek to problematize the concept of the 'mortuary landscape' as a cumulative entity, each new group simply adding something to what was left by those who came before. Rather, I suggest that what is understood in any society as a 'mortuary landscape' is an artificial construct, the result of active choice to remember or deny an aspect of the past, in combination with genuine ignorance of what may lie beneath.

I will draw upon several case studies from the Northwest of Portugal such as Arouca and Tongobriga to explore the above ideas. By closely interrogating patterns of selective remembrance and denial it is anticipated that facets of group identity and mentality can be teased out from the mortuary data which may not be obvious at other levels of inquiry. We may continuously be passing through the remains of the deceased, literally surrounded by death, but of what consequence is this to our experience of the landscape, if that

engraving is too faint to be discerned? Too anathema to be admitted?

#### **Monsters and the Dead: Beyond the Apotropaic**

Peri Johnson, University of Pennsylvania

Sculpted monsters that bracket the threshold of tombs are most often interpreted as apotropaic tapestries hanging like amulets in front of the tombs themselves. In the writings of Alfred Gell, who mostly thoroughly worked through apotropaism in art, for example, representational art is understood as indexing the represented subject. Gell's apotropaism presupposes the objectification of the art object, and gives undue precedence to visual practices. In this paper I discuss Achaemenid lion-griffin reliefs that bracket the columnar porch at Kalekapi, a late 5th-4th century rupestral tomb in northern Turkey. Whereas the lion-griffins at Kalekapi and the imperial tombs in Iran embody the same monster, a situated comparison of the lion-griffins reveals little in common between them. Architectural sculpture does not decorate walls and doors, it is embedded in them. Representational features in ancient architecture, such as the lion-griffins, have not only an efficacious materiality that is rooted in a specifically visual quality, but also an animated spatiality. At Persepolis, lion-griffins, far from decorating and protecting gates and doors, as the traditional conceptualizations of the apotropaic would suggest, they bring them into being. When we turn to doors cut into living rock contemporaneous to Kalekapi elsewhere in Anatolia, we see that rampant lions animate both the threshold of tombs and divine doorways. Through these situated comparisons, carving the door can be understood as opening an entrance to the underworld of the ancestors. Once opened, the door provided a nexus for the social relations of the living with the dead and other, monstrous beings. The lion-griffins,

therefore, do not protect the tomb from the living, but rather, they animate the powerful site of living connectivity and ritual fluidity in between the realms of the dead and the living.

#### **Colonial Mortuary Landscape: A Framework for Archaeological Intervention in South Asia**

Ashish Chadha, Yale University

Over two million Europeans died in India during colonial rule since the early eighteenth century. Most of these dead are buried in thirteen-hundred cemeteries spread throughout South Asia. In varying states of decay, these mortuary landscapes are memorials of bereavement and monuments of mourning that commemorate personal loss and public grief. Scholarship on colonial South Asia has assiduously disregarded the importance of the mortuary landscape in reconstructing the social history of the colony. In this paper, I put forth a theoretical framework for the archaeological investigation of colonial cemeteries in South Asia. In contrast to earlier scholarship on funerary material culture, I argue that commemoration of death in the colony was both a private ritual of mourning and an ideological articulation of imperial ascendancy. Melancholic expression of colonial affect is apparent in the epitaphic inscriptions embedded in the funerary architecture while the ideological manifestation of imperial glory is evident in the design and layout of the commemorative monument as a European garden cemetery. I contend that it is within the productive association between melancholic expression of private grief and the ideological performance of monumentality that the symbolic meaning of a colonial cemetery in South Asia is located.

---

#### **MUSEUM TRAUMA: RECOGNIZING AND REPRESENTING THE PAST AND PRESENT OF THE ATLANTIC SLAVE TRADE**

**Session Organizers:** Emma Waterton (Keele University), Laurajane Smith, Geoff Cubitt, Kalliopi Fouseki, and Ross Wilson (University of York)

**930 Schermerhorn**

The bicentenary of the abolition of the Atlantic slave trade in Britain has provoked a variety of responses in museums and commemorative sites across the country. This session examines these reactions by assessing the manner in which this remembrance structures and informs notions of personal, family, regional and national identity. Papers will employ a variety of theoretical models to examine the identity work which is carried out in museums, the politics of dissonance and denial, the recognition and representation of the past as well as the use and manipulation of material culture. The production, dissemination and consumption of the commemoration of 1807 are central in this session's approach. The objective of these papers is to highlight the different cultural, political and social meanings which are drawn from activities and debates around and within the bicentenary. These meanings are subject to further analysis to reveal the mediation and negotiation which occurs in the portrayal of painful pasts in museums. The papers in the session therefore also inform and draw attention to the wider, complex issues of the representation of traumatic pasts in museums.

#### **PAPERS**

##### **Forging the Links: The Uses of Slave Ironware in Exhibitions Marking the Bicentenary of the 1807 Act of Abolition**

Geoff Cubitt, University of York

Developing out of and drawing examples from a wide variety

of exhibitions and other cultural events, this paper will investigate the multiple uses, the complex and shifting meanings, and the frequently problematic significances of slave ironware - chains, manacles, leg-irons, neck-collars, branding irons etc. - in museum and art gallery displays. It will consider these items as objects that are themselves displayed

(sometimes in the original, sometimes in replica) as objects of visual representation, and as elements in symbolic and decorative systems, and will seek to explore some of the ways in which these different orders of use intersect with each other, feed into and inflect each other, and interfere with each other. Attention will also be focused on some of the ways in which changing historical perspectives on slavery have complicated and extended the meanings and uses of an already established set of symbolically charged objects. Chains and manacles can be approached therefore not simply through their obvious instrumentality – as devices for restraint and torture, but through their status as products and as traded goods, the manufacture and circulation linking slavery as an economic system to a far-flung host of economic actors.

### **Going the Distance? Multiculturalism, Blame and the Trope of 'Moving On'**

Emma Waterton, Keele University

The issue of slavery has recently received wide media attention in response to the bicentenary of the abolition of the slave trade. At the same time, issues of multiculturalism, social exclusion, immigration, nationalism and racism have also been subject to a resurgence of tense social debate and contested political interest. The aim of this paper is to examine the rhetorical resources that have emerged at the juncture of these two related areas of debate, particularly in terms of how 'slavery', the 'slave trade' and their political and social implications are constructed and understood within the context of multiculturalism. In order to examine how issues of racism, multiculturalism, denial and blame manifest themselves, this paper will draw upon the theoretical and methodological tools offered by *Critical Discourse Analysis*. As a case study, the paper will explore the argumentative organisation of: (1) political, institutional and 'official' responses to 1807; (2) media attention received by the bicentenary; and (3) the socially available discourses drawn upon in everyday speech. This data will be examined in terms of the tropes and discursive strategies utilised to actively absolve current generations from challenging the latent issues of power operative within modern discussions on slavery, apology and reparation.

### **Traumatic Pasts and Hybrid Identities: A Community Perspective**

Kalliopi Fouseki, University of York

This paper examines the role of museums as a conceptual and physical space in the construction and de-construction of community identities through the representation of traumatic pasts. Specifically it assesses the extent to which the museum representation of slavery, a shameful and painful part of human history, shapes and/or reshapes community identities.

This concern will be explored using social identity theory, which examines the conditions and the reasons under which individuals identify themselves with social groups sharing common attitudes to 'outsiders.' This paper therefore examines the *shapeness* and *reshapeness* of the identities of both the community groups that were involved in the implementation of museum exhibitions and of those who simply visited the museums. One of the main aims of this paper is to

identify how curators interpreted or misinterpreted community identities and how these interpretations or misinterpretations are reflected in the exhibitions themselves. This study will reveal the *different identities* between those who produced and those who consumed the slavery exhibitions.

The analysis of the above issues is based on extensive data collected through interviews with community officers, community group leaders, museum visitors and non-museum visitors.

### **Traumatic Pasts: Psychoanalysis in the Museum**

Ross Wilson, University of York

The poisonous heritage of the enslavement of millions from the African continent continues in the form of racism and discrimination. To combat the legacy of slavery the manner in which it has embedded itself within a 'collective unconscious' must be examined. Psychoanalytical interpretations of audience responses enable an assessment of the underlying motivations and beliefs of audiences. Finding a means of reconciling and representing this traumatic past is however a task fraught with difficulty. Drawing upon theories of psychoanalysis, and using as data large-scale audience reception surveys, completed at Liverpool's new International Museum of Slavery, this paper proposes a widespread revision of policies in the representation of enslavement. The situation of museums as the foci of modernity will be examined and the results of this modernism within representation of enslavement will be assessed. The reactions to museum displays by those who connect to the African Diaspora and those who do not are the basis of this research, as they reveal the way in which the legacy of the slave trade has rooted itself within the unconscious. Addressing these responses, facilitating the confrontation and exorcism of the repressed desires of the audience, is an alternative basis for building representations.

### **'Man's Inhumanity to Man' and Other Platitudes of Avoidance and Misrecognition: Results of Museum Visitor Surveys of 1807 Exhibitions**

Laurajane Smith, University of York

This paper will examine the ways in which audiences engage with traumatic pasts and painful histories. Based on analyses of qualitative audience research at a number of British exhibitions marking the 1807 bicentenary of the abolition of the Transatlantic Slave Trade, the paper will examine how the performance of museum-visiting is used in the construction of personal and national identities and in negotiating social debates and values that centre on multiculturalism and racism. In the museum, certain audiences can be seen to shield themselves from traumatic histories and their contemporary implications, whilst other audiences embrace the implications and actively utilize the visit to construct positive dialogs about contemporary social and political issues. Drawing on critical theories regarding remembering, performativity and the politics of recognition, this paper will chart the ways in which audiences respond to exhibitions about enslavement and the results of these responses for contemporary society.

**NEGATIVE ARCHAEOLOGY: MUCH ADO ABOUT NOTHING**

604 Schermerhorn

**Session Organizers:** Severin Fowles (Barnard College) and Anand Taneja (Columbia University)

The recent material turn in social theory has been good for anthropology. It has opened the discipline to the parliament of nonhuman things that dwell with the social -- sometimes as our co-conspirators, sometimes as our opponents, but always as significant co-presences that collectively author the world.

But has the rush to embrace the material -- to embrace things as full-fledged participants in social life -- nudged the immaterial into a residual category? Have we come to overly privilege presence, foresaking all those "non-things" or significant absences that weigh upon us with a paradoxical gravity and force that demands our response? What are we to make, for instance, of images, objects, and sensuous acts within society that are forbidden, taboo or, for one reason or another, purposefully avoided and so are only present as an absence in the otherwise material archive of our lives? What of those spaces within the landscape that are unoccupied and left curiously vacant? What of those portions of the cave or canvas left conspicuously unpainted? And what of the category of things that once were but are no longer? Or of those spirits and gods who are more powerfully felt precisely because they are unseen, untouched and unheard? How are we to think about holes, gaps, silences, voids, and other such negative evidence as well as the practices of significant non-materialization from which they spring?

The challenge for material culture studies is to overcome its presencing bias by initiating a negative archaeology that excavates both figure and ground, both presence and absence, both the positive and the negative. Toward this end, we invite archaeological and ethnographic papers engaged in the rigorous discussion of nothing in particular, papers whose analytical gaze rests squarely upon that which is palpably missing. Much could be written within archaeology, of course, on the gaps in the material record that result from decay, recovery biases, or the like, but such formation processes are not the concern here. Rather, we seek to explore those pregnant absences -- of objects, icons, organizations, desires, persons, etc. -- that signal the presence of meaningful action and belief.

**PAPERS****Reflections on Technologies of Containment**

Brian Boyd, Columbia University

Absence has a presence. Archaeology has developed a fairly sophisticated understanding of 'presence' in the literal sense of 'things being there', and in its recent theoretical encounter with materialities and their varied manifestations (including the expression of immaterial ideals). Given that the greater part of human history is materially absent, invisible, intangible, it might follow that archaeology should have something to offer the study of the intangible that is original and interesting. This presentation will consider how archaeology's belated encounter with gender demands that 'absence' be seen as a legitimate area of archaeological inquiry. I will argue that only once archaeology deals with intangibility and absence as well as it deals with materiality will the discipline be in a position to contribute more fully to the wider humanities. I will use the example of 'containment' as a starting point for these explorations.

**Storing, Hoarding, Concealing, and Burying: Identity, Tradition, and Power Politics within a Late Bronze Age Northern Greece**

Despina Margomenou, Georgia State University

One of the most neglected topics in archaeological research is storage; surprisingly, it still tends to be considered within normative frameworks stressing the determining role of 'subsistence needs' and it is still viewed as material evidence for inequality (via surplus). This relationship to surplus, however, proves to be tentative and indirect in the case of societies without state institutions. What if we pursued the question of storage from a different angle? In 2000 Hendon proposed that the separation of 'utilitarian' and 'ritual' storage as discreet spheres may not reflect the experience of those who practiced it. She argued that the practice of storage raises issues of "secrecy, prestige, and knowledge" (Hendon

2000:50) to which one could also add preservation, memory, tradition, and (even perhaps) resistance to change. She proposed that caches, burials, or votive offerings may have embodied social and symbolic significations that would have been associated with utilitarian storage practices.

This paper uses archaeological evidence from Late Bronze Age Northern Greece to build on this argument. In this example, a number of activities can be included under 'storage' and they blur the boundary between the utilitarian and the sacred. What stands out, however, are the differing degrees of visibility (or, rather, *in-visibility*) of such practices. Some are completely concealed, whereas others are *suggested* and *implied*. In the absence of institutionalized inequality, could it be that the intentionality and contrivance in concealing or merely suggesting different kinds of 'storage' practices were part of the local power politics as traditions and identities were constructed and negotiated and change was resisted to? In other words, could the desired 'link' between storage, social complexity, and social change may not be just its *indirect* (and tentative) relation to surplus, but may also be situated in the *direct* manipulation of the social and symbolic significations of the several dimensions of the storage practice?

**Cutting, Digging, Knowing: Towards an Archaeology of Ground and Void**

Douglass Bailey, Cardiff University

In previous work investigating the lack of facial features on European Neolithic figurines, I suggested that we consider the absence of representational detail as a powerful anti-rhetorical device. Based on work such as Richard Gregory's experimental psychology and modern police investigators' interviewing techniques, I argued that, in their absence, the things that are not represented (e.g., mouths, eyes and facial expressions) are more important than the body features that are depicted (e.g., breasts, genitalia), and, crucially, that absence stimulates thought and (often futile) attempts at explanatory closure. In this paper, I push forward this discussion in order to think beyond

the human body and to consider absence and ellipsis in the context of an archaeology of ground. In this paper, I make specific reference to prehistoric interventions such as pits and pit-houses of the Neolithic of eastern Europe (though with relevance to other regions and periods), and I take inspiration from the modern Land Art of Michael Heizer and the building cuts of Gordon Matta-Clark. My proposal is not to reconstruct prehistoric thoughts about architecture and landscape or for modern pretensions of prehistoric meaning or function. Nor do I propose any analogy between contemporary art and Neolithic behaviour. Rather, my argument is, first, that we will benefit from thinking about our subtle (and most probably un/subconscious) connection to our world in terms of ground-and-surface and, second, that we will gain insight by considering the consequences that result from cutting those surfaces, and thus from creating negative spaces and introducing voids, gaps and ellipses into our own and ancient worlds.

### **This is How One Pictures the Jinns of History...**

Anand Taneja, Columbia University

This paper will present a detailed contemporary history of practices and politics in the centrally protected 14th century ruins of Firoz Shah Kotla in Delhi, believed to be the abode of jinns; and where the invisible grave of a Muslim saint exists, it is claimed, under a pillar dating back to the 2nd century BC. Implicit in the absent graves and invisible presences of popular veneration is a conflict deeper than the merely communal; than a beleaguered minority asserting its rights to an indifferent state through the religious takeover of a 'secular' space. What we see at Firoz Shah Kotla is illustrative of more compelling matters - the possibilities of a 'material history' thought through the work of Walter Benjamin; the 'abject' (in Kristeva's terms) condition of (public) history in India; and a conflict between two different ways of relating to the past, two different orders of time, which are implicit in the framing of colonial and post-colonial archaeological legislation. The most compelling question remains, of course, as to why archaeologists and jinns tend to hang out in the same kinds of places. Can this tell us something about archeology? And something about jinns?

### **Urban Empty Spaces: Contentious Places for Consensus Building**

Monica L. Smith, UCLA

What is the purpose of empty spaces in urban settings? Empty space in any urban context—whether modern or ancient—is consciously created and developed, in comparison to emptiness in a village or rural setting where open space is a simple correlation of low population densities. The mere existence of such space in crowded urban settings compels us to consider the means by which that emptiness was maintained for economic, social, ritual and political purposes.

Like architecture itself, the empty spaces of the ancient city can be divided into components that were maintained at the household, neighborhood, and urban scale. Domestic empty space, in particular the space between and among habitations, was likely to have been curated and managed at the household level. However, neighborhood-level and urban-level empty space was subject to multiple demands and levels of oversight; as a result, this publicly available emptiness was flexible in its use but also potentially 'expensive' to govern. The presence of empty spaces in an urban setting may serve as a proxy for understanding the relationship between different levels of city interaction, from the relative autonomy of the household that used its nearby spaces idiosyncratically, to the larger impositions of authority through urban design in the form of monumental streets and open plazas.

Against a comparative examination of open spaces in ancient urban settings, specific examples of empty space will be assessed for the ancient city of Sisupalgarh in eastern India where geophysical surveys and excavations have enabled us to discuss the multiple meanings of nothingness at the household, neighborhood, and urban scale.

### **Collective Holes**

Severin Fowles, Barnard College

I have a twofold agenda in this paper. First, I aim to intervene in the recent enthusiasm within archaeology to study the sacred from a broadly materialist orientation. Examination of the hard physical presence of idols, images, mortuary assemblages or the like has generally ignored the fact that *presence* is a key theological problem not only in Judeo-Christianity, but in most of the world's religions. To speak of the Holy Spirit or shades or mana or hau is to reference an uneasy play of presence and absence, a tension within that which is at once immaterial and unseen but also materially potent and powerfully felt. Beyond a theory of material engagement, I argue that an archaeology of the sacred demands a theory of material non-engagement—or perhaps better, a theory of immaterial engagement. Beyond a consideration of the material symbol's priority before content, an archaeology of the sacred demands a consideration of divine content in the absence of the symbol—or perhaps better, content in absence itself.

These observations then prompt me to consider the place of divine absence within a Latourian paradigm of symmetry and the study of actor-networks. Once the human subject has been decentered and deprivileged—as many archaeologists, inspired by Latour, have suggested should be our starting point—is their room in the collective for the unseen, the immaterial, or the supernatural?

**(This session continues on Sunday afternoon)**



**RITUAL KILLING (HUMANS, ANIMALS, OBJECTS)**

501 Schermerhorn

Session Organizer: Ellen Morris (Columbia University)

To kill in many religious or quasi-religious contexts is to consecrate - to raise an action (or an actor) above the ordinary and lend it sacred force. An oath sealed by the sacrifice of an animal is more inviolate for the life lost and for the implicit reminder of this act of violence. In funerary contexts as well, the killing of a painted pot, of a decorated ram, or of a maidservant marks the burial as special and is capable of revealing a good deal about religious and social practice as well as about relations between humans, objects, and animals generally. Further, burials of living and/or symbolic entities often serve both to initiate a building project and to definitively close a structure once and for all.

The papers in this session will be dedicated to exploring the many meanings and manifestations of ritual killing as it has occurred in specific instances, over time, across cultures, in archaeology, artistic rendering, or even cultural lore.

**PAPERS****Archaeology of Annihilation: Meaning, Place, and Destruction**

James E. Snead, George Mason University

Archaeologists have generically considered destruction as a particular manifestation of warfare in the human past, but specific cultural contexts of destructive conflict have rarely been examined. This is ironic particularly since the 20th century, in particular the recent Balkan wars, provides examples of conflict within which the destruction of cultural monuments has been a specific objective rather than collateral damage. Such practices relate closely to struggles over political and social legitimacy, motivations also expressed in the burning of books and libraries. In this light, destructive conflict in the human past can be seen as attempts to reorganize history as expressed in landscape and the built environment, with important implications for our understanding of places as active fields of cultural meaning.

**Kill your Darlings: Ritual Disposal of Human Figurines in the Later Prehistoric Near East**

Aurelie Daems, Ghent University

When an object seems of no intrinsic value anymore for its maker(s) or user(s), sooner or later it is disposed of and left to sink into oblivion, in a context that doesn't necessarily befit the context it lived and circulated in when the object was of any use. When we analyze human figurines from the later prehistoric Near East, we see that most contexts of retrieval are not special but deliberately secondary; often ordinary refuse middens, ashy patches and occasionally tombs. With this paper, I propose to have a closer look at some human figurine industries from Mesopotamia and Iran that were recovered in these contexts. I want to show how and why, after they seemingly fulfilled their role as special devices used for many purposes, some human figurines were deliberately broken or damaged, ritually 'killed', liberated from their *raison d'être* and discarded in or near the settlements in which they once held some special place. Drawing on more contemporary examples of performative repetitive rites that value every-day objects very high during prescribed times, I will try to examine how and why some Near Eastern later prehistoric human figurines fell from grace once they fulfilled their purpose(s); and where subsequently deliberately interred, discarded and perhaps ritually 'killed'.

**Good to Think: Sacrifice in Myth and History**

Erica Hill, University of Alaska Southeast

Archaeologists in many regions of the world have identified examples of human and animal sacrifice on the basis of skeletal, contextual, and representational evidence. Yet sacrifice was undoubtedly a prominent theme in myth and cosmology and was articulated, symbolized, represented, and remembered far more frequently than ritual killings occurred as historical events. Using cross-cultural archaeological and ethnographic examples, I consider how the concept of sacrifice, rather than the act itself, structures belief systems and seek a better understanding of the ways that societies think about and materialize sacrifice even when not engaged in ritual killing.

**Accompaniment and Consumption in Mortuary Offerings: the Functions of Animal Remains in Graves of the Xiongnu Nomadic Elite**

Bryan K. Miller, University of Pennsylvania

Beyond the material identity of mortuary offerings, the ritual significance of those gifts may be further understood by their spatial context within the burial space, the manner of their deposition, and any physical alterations to which the offerings have been subjected.

In the case of animal remains for nomad graves of the Xiongnu empire (3rd cent.BCE - 1st cent.CE), some may be distinctly associated with the functions of either accompaniment or consumption, while others appear to take on both roles. Despite such dual functions of offerings, it is important to separately identify these two meanings so as to understand their dynamic roles in mortuary ritual, relating to all aspects of the deceased, in life and after, as well as the living, who ritually killed and ceremoniously deposited these offerings within the varied sections of the burial plots.

**Ritual Killing, Metaphor, and the Exchange of Identities Between Humans and Animals in Late Predynastic Egypt.**

Ellen Morris, Columbia University

As status competition ratcheted up in Late Predynastic Egypt, unprecedented experimentation with burial rites occurred. In elite cemeteries at Hierakonpolis, Nagada, and assorted other centers one finds animals buried as humans and humans apparently butchered like animals. This paper argues that as rulers began to disassociate themselves from their own communities, they employed metaphors drawn from the animal world and from human interaction with it to articulate new religio-political visions of power. Such metaphors, made material

and performative in the act of ritual killing. drew upon themes of dominance and submission, domestication, consumption, and marvelousness.

### **Death, Alterity and the Sacred**

Rod Campbell

This paper will explore the historical constitution of intersubjective spaces of violence, death and power. It will use a comparison of Late Shang captive and retainer sacrifice with the first Emperor's terracotta army to interrogate the relationships between constituting violence, the alterity of death and the lengthening chains of interpersonal power that accompanied social-political development from Bronze Age hegemonic polities to China's first bureaucratic empire. Why was it that the First Emperor, vastly more powerful than the Shang kings of a thousand years earlier and master of a regime infamous for its violence, had ceramic rather than real retainers guarding his tomb? If earlier Shang sacrifice marked the significance of ritual action with human offerings transformed through the irrevocable alterity of death, does the replacement of human with animal and living with ceramic substitutes over the following millennia mark a sea change in the logic of the sacred or a more subtle transformation?

### **Performing the Dialectic: Archaeological Analysis of Ritual Violence and Political Authority**

Edward Swenson, University of Lethbridge

As the ritually controlled mediation of life and death, sacrifice sensually materializes the abstraction of dialectical thinking and viscerally dramatizes process, and by extension power, as realized through destructive transformation and generative violence. In fact, the pornography of ritual killing constitutes

among the most potent genres of theatrical performance, reifying and effectively conflating metaphysical and social ideologies of power (where power is understood at once as process and political control). This paper explores the pervasiveness of political theologies grounded in sacrificial spectacle in ancient complex societies, focusing on the violently performed construction of authority and inequality in different cultural settings. A central objective of the presentation is to assess the theoretical implications of sacred dialecticians ideologically legitimizing political privilege by controlling the forces of order and change (whether cosmic, social, temporal, mythical, spatial etc.) through spectacular rites of violent negation.

Ultimately, I argue that the archaeological study of the sacrificial foundations of hierarchy can contribute significantly to our theoretical understanding of the inextricable relationships linking violence, religion, and the state.

### **Extreme Measures: Subverting Sacrifice and Status in the Land of the Four River Banks, 2500-2200 BCE.**

Anne Porter, University of Southern California

The current emphasis on retainer sacrifice, especially as evidence of social rank in the third millennium archaeological data of greater Mesopotamia, rests on a one-directional understanding of power and position: a limited group at the apex of society has the ability to dictate the life and death of those beneath them. The actual rarity of sacrifice however, its precise disposition and cosmological context, raises other interpretations of the relationship between sacrifice and status, power and prestige: the need to kill is an indication of powerlessness; those killed, already hold or come to attain significant social consequence.

## **SENSING: TOUCHING: THINKING: TOWARDS PEIRCEAN ARCHAEOLOGIES**

963 Schermerhorn Ext.

**Session Organizers:** Zoë Crossland (Columbia University) and Daniel Pugh (Central Michigan University)

This session is designed to bring together archaeologists who have found inspiration in the work of Charles Sanders Peirce. Peirce's semeiotic provides a language and a framework for archaeological thought that may be drawn upon in order to move towards a better understanding of the conditions within which interpretation takes place. It also offers the potential to develop more sophisticated theory of how objects signify and the role of the material world in thought. As there are a range of different directions that Peirce's work can take us, this session will be a place to share ideas, compare notes on Peirce and ask what would Peircean archaeologies look like, and how we can take his work forward?

### **Discussant**

E. Valentine Daniel, Columbia University

## **PAPERS**

### **Peirce, Information and the Evolution Problem**

John C. Barrett, University of Sheffield

The, by now considerable, literature concerning 'Evolutionary' and 'Darwinian' archaeologies has attempted to adjust evolutionary principles to the analysis of material cultural change. These adjustments have not been easy and not without their critics. I would suggest that many of the

problems that have arisen, including confusions over the claimed contrast of human action as goal directed in comparison to the undirected ('blind') trajectory of inherited characteristics in nature, are simply not worth solving because they are based upon a mistaken understanding of the process of inheritance. This understanding is strongly informed by the image of an inherited template that determines the growth of form, in the way that a genetic code is believed (wrongly) to determine phenotypic characteristics. Fundamental to a revised view of inheritance is, I will suggest, a concept of information that must be deployed from the perspective the Sign that is offered by Peirce. It is from this perspective that we see inheritance as a reading into existence of a being that draws upon the conditions of possibility. This position (one that I

suggest has close links with Heidegger's hermeneutics and Wittgenstein's concept of rule following) has the potential of building a unified theory of evolution.

### **Peirce and Practice**

Craig N. Cipolla, University of Pennsylvania

The reflexive framework of practice theory remains central for much of contemporary archaeological thought. Theories of practice offer archaeologists a means of situating individual actions within larger processes of social reproduction. Models introduced by both Bourdieu and Giddens focus on the recursive relationship between individuals and collectivities. For instance, Bourdieu's structuring structures shape the habitus, which produces practices that reproduce and reshape structuring structures. While practice theorists recognize the possibility of structural transformation, the frameworks they employ are somewhat ill equipped for actually explaining social change. How exactly do societies change during processes of social reproduction? In this paper I turn to the semiotics of Charles Sanders Peirce for an answer to this question. The triadic relations of the Peircian sign may offer a productive and versatile supplement to practice-based approaches. The precise nature of Peircian nomenclature enable social scientists to track the manners in which signs 'move' through society and to explore the process by which signs beget new signs. I assess the utility of Peirce's framework for understanding past social and cultural change as represented in archaeological remains. I examine several archaeological case studies to assess the possibilities that Peirce offers practice.

### **Of Clues and Signs: Producing the Body as Evidence**

Zoë Crossland, Columbia University

This paper draws upon Peirce's semeiotic to explore the modalities through which archaeological practice brings the dead into being during exhumation and analysis. Looking particularly at the ways in which the dead body is understood to have agency within the framework of evidentiary claims in forensic anthropology, I explore the mimetic power of the dead body, focusing on the interplay between the indexicality of forensic evidence, and the iconic significance of the corpse as person. A Peircean perspective contributes to a better appreciation of the corpse's location within ongoing relationships, and the significante effects of an emphasis on the body as evidence.

### **Materiality and Mediation from a Peircean Perspective**

Christopher Watts, University of Toronto

For many social theorists, including archaeologists, semiotics conjures up the sign theory of Ferdinand de Saussure along with the linguistic, diachronic and wholly arbitrary nature of the sign/signified relationship. The semeiotic of Charles Sanders Peirce, relegated to obscurity for many years, has, however, increasingly surfaced in the arts, humanities and social sciences as an alternative heuristic and theoretical construct. At the same time, as the baffle boards disappear between these once disparate pursuits, it is now asked in many disciplines how it is that objects come to mediate our experiences in and of the world. In this paper, I explore this question from an archaeological perspective and chiefly in connection with Peircean semeiotics, where signs are seen as a valence between people and things. But I also endeavor to situate a discussion of materiality and mediation within Peirce's broader take on phenomenology, his tripartite conception of categories and, finally, his pragmatic maxim. With this in mind, I suggest there is much to be gained from thinking about objects within a Peircean frame, and illustrate how the above themes can be investigated archaeologically using precontact Aboriginal pottery from southern Ontario, Canada.

### **Phenomena of Material Habits: Archaeological Theory and Peirce's Categories**

Veerendra Lele, Denison University

In his essay 'On a New List of Categories' (1867) C.S. Peirce made his initial proposition for his tripartite typology of 'quality' 'relation' and 'representation' corresponding with his later description of iconic signs, indexical signs, and symbolic signs respectively. Anthropologists have made productive use of Peirce's semiotic - his theory of signs - particularly due to Peirce's interest in all sign activity and his description of semiotic as logic. Some archaeologists have examined archaeological epistemology through Peirce's theories. Others have applied Peirce's semiotic to analyses and interpretations of the human artefactual record and to material habits more generally. Yet in the 1867 essay is also the 'germ' of his phenomenological categories of Firstness, Secondness, and Thirdness, a corollary aspect to Peirce's semiotic. Attending to Peirce's argument that matter is simply 'mind hidebound with habits', and drawing upon several sites in western Ireland this paper will address the utility of Peirce's phenomenological categories for understanding material habits, particularly from the human past.

**(This session continues on Sunday afternoon)**

## ARCHAEOLOGY OF DESTRUCTION

501 Schermerhorn

Session organizer: Lila Rakoczy (University of York)

Following the success of the Archaeology of Destruction Conference in York in May 2006, the organizers wish to promote further dialogue by again exploring the theoretical frameworks underpinning our notions of 'destruction'. Themes to be discussed include: the role archaeologists and others play in determining what is-and is not-destruction; the politics of commemorating, justifying, or ignoring destructive acts; and the layers of symbolism and meaning attached to the deliberate destruction of landscapes, buildings, and objects. The intention is to examine the diverse ways we approach and interpret destruction, and in the process highlight the need for more critical discussion about this important topic.

## PAPERS

**Die Katastrophe: Destruction, Memory, and Area Bombing in the Second World War**

Shaun Richardson, Ed Dennison Archaeological Services

The study of the military remains of the Second World War, including training grounds, airfields, fortifications and air crash sites, is now broadly accepted as a part of mainstream archaeology in Britain, although aspects remain controversial. By contrast, the contribution that archaeology can make to the understanding of the civilian experience of the Second World War, through the study and excavation of surviving structures such as air-raid shelters, is still a developing area. Following a brief examination of the destruction of the centre of Hamburg in 1943 by Allied bombing, this paper will discuss the different form of surviving civilian air raid shelters in the city, their preservation and interpretation. The preservation and interpretation will be set against the background of the debate within Germany surrounding Allied bombing, the complex and difficult memories that such structures can evoke and will link into the difficulties of dealing with Nazi Germany's architectural legacy.

**Windsor Castle - Destruction and Salvage**

Brian Kerr, English Heritage

The Windsor Castle fire of 20th November 1992 destroyed a large and complex set of buildings at the historic heart of the royal lodgings. Within two days, a team of archaeologists was on site, using techniques developed in previous disasters at Hampton Court Palace and Uppark House to clear the damaged buildings and to recover material and information that could be used to inform the reconstruction of the principal apartments. This paper will briefly examine the varying effects of fire on the historic fabric before looking at the nature of the evidence contained in the debris, the information that it contained on structures, fittings and finishes, and the varying factors that influenced the depositional process - before, during and immediately after the fire. It will also consider the various archaeological, scientific, art-historical and architectural history specialisms and interests that informed the salvage strategy.

**'Destructionology': The Archaeology of Castle Slightings in the English Civil War**

Lila Rakoczy, University of York

The destruction, or slighting, of castles in the English Civil War (1642-1660) is a subject that continues to receive little attention from historians and buildings archaeologists alike. The result has been a largely anecdotal body of interpretation that says castles were 'blown up' in order to 'deny use to the enemy', and then 'robbed' by 'locals'. Rarely does this information come from any systematic analysis of castle

remains. It also does not consider the impact of destruction on communities, and what kinds of forces were instrumental in instigating, guiding, and halting this destruction.

This paper will address all of these issues. It will argue that seventeenth-century slighting methods can be archaeologically recognized and recorded, and that understanding these processes provides insight into why castles were destroyed. This is done by utilising a multi-disciplinary approach, including input from structural and explosives engineers, stone-masons, carpenters, arson investigators, and local and regional historians, to name just a few. The conclusion is that very few castles were actually 'blown up', and our adherence to simple military explanations ignores the complex social and methodological issues surrounding destruction. On a much broader scale, it is argued here that an archaeological approach to destruction can make a vital contribution to understanding past acts of violence, regardless of culture and time period, and that 'destructionology' is an area that deserves more scrutiny and attention.

**The Disappearance and Rediscovery of Chester's Roman Amphitheatre**

Tony Wilmott, English Heritage

In 1929, the antiquarian W. J. Williams discovered the amphitheatre of the Roman legionary fortress of Chester. This building, the largest and most ornate Roman amphitheatre in the province of *Britannia*, had completely disappeared from knowledge and view. Recent excavations have demonstrated the phases of the post-Roman use and gradual destruction of the amphitheatre, and the reasons for this in the development of the cityscape of Chester. The excavations, together with survey work, have further shown that the amphitheatre, though invisible and unknown, continued to influence in a direct manner the development of the quarter of the later city that grew around it. This paper will trace these changes and the influence of the amphitheatre on the landscape, with reference to other 'disappeared' amphitheatres within cities in Britain and the wider Roman Empire.

**Place, Identity, and Dynasty: The Role of Destruction in British Designed Landscapes**

Timur Tatlioglu, University of York

This paper seeks to examine how the use of a martial 'vocabulary', which in some cases had been associated with arenas of destruction, was used to convey a 'sense of place' within eighteenth-century designed landscapes. The long eighteenth-century itself has been recognized as a period when people had to come to terms with living in a rapidly changing environment. Social insecurities within the landed elites had arisen through political and economic instability, a succession of monarchs, and the emergence of the merchant classes. Social

rank was soon determined, in part, by wealth itself, and more importantly, the display of affluence. Designed landscapes played an integral role in this relationship as they stood not only as a physical manifestation of the owner's social position and wealth, but also as an entity for which to convey a profound 'sense of place' and legacy. The incorporation of antecedent structures into formal elements conveyed long-term social stability and grounding. By locating a number of landscapes that have incorporated 'destroyed' structures into their bounds, it is possible to begin to understand the importance of legacy, history, and legitimacy to the eighteenth-century patron and designer.

### **Negotiating the Dire Straits of African-American Preservation**

Cheryl Janifer LaRoche, University of Maryland College Park

This talk will address both passive and active acts of destruction. I consider a range of actions that affect the material legacy of African American heritage. Neglect, both deliberate and unintended, represents one among multiple passive acts of destruction that plague the architectural heritage and history of place associated with many early African American sites. Arson, abandonment, and eminent domain are the active agents of destruction that continue to impact African American heritage into the 21st century. The burning of black churches in America and most recently, land development plans, have similar consequences that further diminish evidence of African Americans in the landscape. The interplay between political and economic power, the politics of memory and forgetting, local planning and zoning policies, and the effects of a racialized legacy on African American preservation have ensured the destruction of, or, at the very least, the extreme deterioration of resources ranging from cemeteries to evidence of the Underground Railroad. As a result of these combined forces of destruction, archaeological investigation, itself a further act of destruction, is crucial for understanding, analyzing, and recovering a history once deemed too unimportant or perhaps too contentious to preserve.

### **What It Is To Burn: Emotional Taphonomy of Fire Contexts in Historical Archaeology**

Travis G. Parno, Boston University

As we have discovered throughout history, fire is an unpredictable force that often strays from the hands of those that seek to control it. This was especially the case in the 19th century, when wood was a primary construction material and fire played major roles in both the industrial and domestic spheres. Disasters, and the subsequent recovery efforts, were emotionally-charged events whose negotiation required individual, variable microprocesses (following Dawdy 2006). These processes, in turn, affected the taphonomy of catastrophe sites.

As archaeologists, our goal is typically to reconstruct the minutia of the lives of the historic populations we study. If this is truly the case, then to overlook the emotional responses associated with disaster and recovery would not simply be foolish, it would be negligent. It is for this reason that we should attempt to reconcile methodological reservations over the injection of emotion into archaeology. As many have acknowledged, these issues are complex and still in their infancy when related to archaeology, but emotional signatures appear more conspicuously in disaster contexts as affective unions between people, landscapes, and materials are forcibly dissolved.

This paper examines the tragedy of the town of Williamstown, which was annihilated by the Peshtigo fires on October 8, 1871. Subsequent archaeological investigations have revealed material remnants that permit an emotional reading of the destructive events. This case study will illustrate how we can begin to move toward a methodology for exploring the emotional taphonomy of disaster.

### **Declining Communities: Cawood Castle Garth Group**

Emma Waterton, Research Institute for the Humanities, Keele University

In the consultation document *Review of Heritage Protection: The Way Forward*, the Department for Culture, Media and Sport described the legal process for heritage management in England as one that "...commands wide public support and buy-in for the way it has prevented the destruction of our communal history". Some 200 miles away, in the same year, a small group of people held the 2003-2004 annual general meeting for the Cawood Castle Garth Group - a self-identified community heritage group - in which the chairperson remarked: "The Garth over many years has been neglected and underused, mainly due to legislation" (Johnston 2004: 1). In the first of these statements, heritage legislation is earmarked as a vital and positive force; in the second, it is constructed as something negative and potentially destructive. Quite how this contradiction has come to be overlooked forms the essence of this paper, around which a three-fold argument is developed, examining the realities of community heritage practice in England. In the first part of the argument, I suggest that the dominant process of management embedded in policy privileges a limited collection of heritage 'assets', which are defined, regulated and maintained by professional expertise. Secondly, I attempt to illustrate the confusion and alienation that occurs when the cultural work of a community is not readily recognised within this authoritative, and ultimately national, narrative. However, any hegemonic condition is inherently fragile and subject to a range of dissonant responses. As such, the final component of this paper advances an alternative understanding of 'heritage' that subtly subverts, challenges, and contests that national narrative and its authority, revealing a notion of heritage that is multi-sensual, multi-imaginative, multi-discursive, and multi-owned.

## AN ARCHAEOLOGY OF REPRESENTATION AND VISUALITY: INTERDISCIPLINARY APPROACHES TO THE STUDY OF MATERIAL/VISUAL CULTURE

**Session Organizers:** Natalie Kampen, Barnard College, and Deborah Vischak (Columbia University)

614 Schermerhorn

In this session we will explore the still often undervalued connections between art historical and archaeological methods in the interpretation of material and visual culture. Traditionally archaeological concerns regarding the significance of context, the experience of space/place, and visual/material patterns of similarity and difference have helped to transform art historical studies of the ancient world; recent concern in art historical scholarship with theories of visibility and representation have a similar potential to illuminate archaeological investigations. We would like to consider these themes as well as others with similar cross-disciplinary value, such as the semiotics of style/form, the question of iconography as a means of accessing the past, the processes of making and receiving images/objects, and the use of images/objects in the construction of social and individual identities.

### Discussant

Natalie Kampen, Barnard College

### PAPERS

#### The Aesthetics of Concealment: The Mesopotamian Temple Façade in Visual Practice

Jean Evans, Metropolitan Museum of Art

The iconographies of carved stone objects dedicated to Early Dynastic temples have often been interpreted as chronicles of third millennium B.C. cultic concerns. Yet Mesopotamian temple practices were deliberately esoteric in order to conceal the cultic rituals of the cella, the 'dark place full of awe' likely accessible only to the few who catered to the special needs of the god. In Early Dynastic temples themselves, the importance of passage from one physical space to another is emphasized by the various stone objects associated with doors and has parallels in Early Dynastic visual practice, where acts of procession, offering, and libation frequently culminate before a façade. In this paper, I argue that the façade is a construct of concealment facilitating the esoteric nature of cult by evoking an inaccessible space of negation. By presenting something withheld, concealment becomes a communication, and the activity culminating at the façade becomes a spectacle. My analysis therefore attempts to unravel certain aspects of the Mesopotamian cultic experience through the paradox of absence.

#### The Positioning of Style

Emily S. K. Anderson, Yale University

In this paper I explore the ways in which aspects of a symbolic object such as style can inform its position within social life, and more specifically within processes of social change. To do so, I problematize the transitional Early-Middle Bronze Age corpus of Cretan seal stones, focusing on a particular stylistic group. By recognizing the seals as signifiers of social identity, I am able to query both their physical and symbolic means of signification as potential micro-level indicators of broader social alterations. My analysis of the Cretan seals is considered within the contemporary context of the emergence of the first 'palaces' on the island. Ultimately I find that the fundamentally deceptive epistemology (and consequential vulnerability) of interaction through seals' signification is stabilized by their stylistic uniformity. In this way, style is recognized as a

potentially key factor in understanding the means and form of processes of social change. Further, it is characterized by a promising level of archaeological recoverability.

#### The Egyptian Image Constructing and Communicating Identity in the Visual Culture of the Provincial Elite

Deborah Vischak, Columbia University

In the tomb of Kahep (H26) in the provincial cemetery at Hawawish in Middle Egypt there is an image and inscription of an artist named Seni. In this inscription, Seni states that he painted the tomb program, as well as that of the nearby tomb of Kheni, and that he "conducted this work alone". While images of artists appear not infrequently in elite tomb programs of the Old Kingdom, the association of an artist with a specific work of art, a 'signature' of sorts, is extremely uncommon. These two programs that Seni claims as his work show a distinctive style, which is also relatively uncommon among Old Kingdom elite tomb programs. In this paper, I will discuss the way in which Seni's employment of this distinctive style and his claim of authorship is revelatory of the practice and significance of building tombs outside of the traditional realm of Memphite cemeteries for the ancient Egyptian provincial elite, using an agency-based approach and exploring the interrelated themes of locality and identity.

#### Augustan Ideology, Augustan Imagery, and Their Spatial Contexts

Francesco De Angelis, Columbia University

The role played by the visual arts in the elaboration and diffusion of Augustan ideology has been the object of a famous study by Roman art historian Paul Zanker (1987). Despite the influence and general acceptance of Zanker's main theses, the precise mechanisms by which this diffusion worked are still understudied, not least because of the fragmentary state of our evidence. By focusing on the case of Holconius Rufus, a prominent magistrate of Pompeii whose statue copies motives from the cult statue of Mars in the Forum of Augustus, I will show how we can reconstruct some of these mechanisms on the base of a combination of archaeological and textual analysis. In particular I will argue that an approach to spatial contexts that takes into account both their physical qualities and their more immaterial connotations allows us to retrieve historical information in a productive and in many regards unexpected way.

**Atomism, Iconoclasm and the Aleph: How Cubes of Stone and Glass Became One of the Wonders of the Medieval Islamic World**

Ian Straughn, Brown University

Much like the galleries of New York that moved Persian carpets from the floors to the walls, such was the inspiration of early Islamic artisans and patrons who transferred the mosaic from under foot to above the heads of visitors to mosques and shrines. This change in positionality was just one of the manipulations of form that accompanied the decorative program of the Great Umayyad Mosque of Damascus. This paper examines the underlying spatial ontologies that accompany the defraction of an image into bits which are then reassembled onto the surface of a monumental structure. In a contemporary world dominated by abstract space this concept is certainly not unfamiliar. Knowledge, images and places are constantly fragmented into pixels, bites, grids, and units. The untold reams of graph paper that dominate archaeological practices of representation are testament enough. We must, however, be conscious of this process as part of the analysis. For the mosaic, that underlying grid does not fade away quite so easily into the background. Hints of it are still exposed and, I argue, purposefully draw our awareness to its artificiality. We should pay attention. What emerges, at least in the case of the Umayyad Mosque, is a rich tension between iconoclasts that champion an atomistic world while still desirous of the divine unity that accompanies Islamic notions of *tawhid*

(‘oneness’). Thus, how we read and interpret this tapestry of images that inspired medieval authors to label it one of the wonders of the world requires that we move beyond stylistic comparisons and contemplate the material, optical, and exegetical content of each cube of glass and stone. Let’s not always step back and accept our role as viewers, but stand up close and watch as each tessera is set, angled, and transformed into Borges’ Aleph, that place that contains all other places.

**The Interventionist Manifesto: Mediating Worlds**

Andrew Cochrane, Cardiff University

Ian Russell, University College Dublin and University of Notre Dame

Artists and archaeologists have the opportunity to intervene in public space, by not only subverting and critiquing, but also by creating events and experiences. Building on the recently published manifesto *Visualising Archaeologies* in the Cambridge Archaeological Journal, Andrew Cochrane and Ian Russell will present some of their recent artistic interventions into archaeological spaces (e.g. at TAG in York 2007). Through their active participation in the (re)negotiation of knowledge through the mediation of materials and images, Cochrane and Russell will articulate the exploration of the possibilities for archaeological expressionism as a force for active engagement with a reflexive critique of contemporary politics. Focus will be placed upon the academic, heritage and archaeological institutions, public space and the broader nation and global states.

**GOSSIP, RUMOR, LEGEND AND LORE: INFORMAL, INTIMATE, AND IMPORTANT SITES OF KNOWLEDGE (Continued from Sunday morning)**

**Session Organizers:** Lindsay Weiss and Meredith Linn (Columbia University)

**612 Schermerhorn**

**Discussant**

Adrian Praetzelis, Sonoma State University

**PAPERS**

**Trespassing, Pre-Columbian Israelites, and the Queen’s Chain**

George Hambrecht, City University of New York

When sent to excavate a test pit at an outlying site on a Caribbean Island in an attempt at locating one of the earliest British settlements on this Island the author was stopped mid-dig by a group of Rastafarian farmers from the nearest village. The farmers asked the author what he was doing and who gave him permission to dig in what was effectively their village pasture. After long and sincere apologies the encounter became friendly. There was then a discussion about archaeology and artifacts that revealed a great deal about the respective folk-lore and social landscapes each were living within. The most striking result of this interaction was a general lack of engagement on the part of either party with the other’s world view. Both examples of folk-lore were very clear reactions to the world in which each lived, on one hand a sense of deep alienation coupled with a promise of redemption and on the other a sense of lost Empire and heroism. The meeting of the two legends/folk-memories illustrates how difficult it can be to utilize these intimate yet

important sources of knowledge. The most immediately useful aspect of folk-lore in this case was that it revealed the huge gulf between the desires and motivations of the archaeologists and the local inhabitants.

**Treating Childhood Illnesses and Creating Irish-Americans in 19<sup>th</sup> Century New York City**

Meredith Linn, Columbia University

The ways in which families treat childhood illnesses at home are often elusive to the researcher, but they are extremely significant. Not only can home practices mean life or death for little ones, but also they tend to be conservative and successful at transmitting culturally specific ideas about illness, healing, and the body to the next generation. How to properly care for children, therefore, is frequently a point of conflict in cases of cultural interaction, such as those between immigrant groups and their host societies or colonialists and indigenous populations. This paper investigates the case of the first large group of immigrants in the post-Revolutionary U.S. in the U.S.’s largest city: the Irish in New York City. Irish folklore about popular medicinal practices is crucial for uncovering Irish agency in medical case records from NY hospitals and physicians and for decoding archaeological clues in the form of bottles and floral and faunal remains. The combination of these formal and informal sources of evidence is used to reconstruct and reconsider the home remedies and healthcare strategies

that Irish immigrants used to transform sick American-born children into healthy Irish-Americans.

### **Monumental Tales of Memory**

Liam Kilmurray, University of Ottawa

Oral history, folklore and social memory have long been pitted against the hard 'facts' of archaeological knowledge. An anthropological goal of multi-vocality is sorely tested by the ill fit that defines the relationship between both realms of research. A central area in the debate has been that of monuments. The ancient structures of the Neolithic have been enmeshed in both folkloric and archaeological constructions. The central issue for archaeology is, of course, validity. Whereas, for folklore and social memory studies, the 'what' of memory has traditionally been less important than the fact of remembering.

In this short paper I examine some of the cross-over data between archaeological interpretations of Neolithic monuments and those of folklore. It is argued that monuments were in fact mnemonic devices writ large and that some of the 'tales' and stories that surround these constructions contain some veracity. I examine the passage graves of Neolithic Ireland and attempt to reveal both their mnemonic codifications and the central role that they play in the transmission of social memory.

### **Serpentine Pasts: Myth and Metaphor along the Gradient in Northeast Tanzania**

Jonathan Walz, University of Florida

Fantastic renderings of presents and pasts, rooted in snake myths and metaphors, can facilitate history making in much of eastern Africa. Beneath the Eastern Arc Mountains of Tanzania serpent stories enable the sharing of community feelings and knowledge by agreed upon public expressions. By tracing and reflexively accepting such expressions - a path

not taken by scholars of the area to this point - new avenues opened for interpreting regional pasts. In northeast Tanzania becoming their representation of an archaeologist (a studier of snakes) deeply informed my history making. It became apparent that serpents were metaphors for tradition, cooperation, and healing. Their spoken presence attempted rebalancing at times of conflict or transition. As made clear to me in telling after telling, the fleeing of local serpents in later colonial and postcolonial times was symbolic of disenchantment over the loss of sacred space and growing social fragmentation. Coming to terms with these expressions and my own experiences generated alternatives pasts while valorizing contemporary African societies, making my archaeological practice more meaningful.

### **Speculation and Rumor on the 19th Century Diamond Fields of South Africa**

Lindsey Weiss, Columbia University

Informal news was the order of the day on diamond and gold rush sites, which had only a precarious connection to the rest of the world in the late 19th century. Such lore and rumor can have very real ramifications for the social reorganization of a community. Once such example occurred on the late 19th century Diamond Fields in South Africa, where rising anxiety about diamond theft led to an enormous proliferation of allegations that African workers, in particular, were to blame. Such rumors, some published in local newspapers and travelogues of the day, arguably led directly to the practice of compounding African diggers, a move that, in turn, created one of the earliest sites of large scale segregation in South Africa. This paper seeks to examine the relationship of materiality to these tales and rumors, specifically, how the built environment came to be differentially impacted according to the anxieties of the day.

## **NEGATIVE ARCHAEOLOGY: MUCH ADO ABOUT NOTHING (Continued from Sunday morning)**

**Organizers:** Severin Fowles (Barnard College) and Anand Taneja (Columbia University)

**604 Schermerhorn**

### **Discussant**

Paul Kockelman, Barnard College

### **PAPERS**

#### **Absence and Influence in the 'Mycenaean' Cyclades**

Jason W. Earle, New York University

At many times in the course of history Cycladic islanders have exploited their location at the crossroads of the southern Aegean Sea. For much of the Bronze Age (ca. 3200–1100 BCE) this was indeed the case, as imports from the surrounding shores are well known. In turn, these cross-cultural interactions contributed to a rich and vibrant Cycladic (material) culture. Yet during the Mycenaean palatial period (ca. 1450–1200 BCE) Cycladic islanders were culturally poor and foreign contacts seem heavily weighted in favor of the Greek mainland, where the Mycenaean palaces—cultural, economic and perhaps political hegemony of the Aegean—flourished. Despite an overwhelming Mycenaean cultural

influence on Cycladic societies during this period, certain features of Mycenaean palatial civilization, such as written records, figural wall paintings and Oriental imports, are lacking from even the most thoroughly excavated and recorded Cycladic sites.

How can we explain the absence of these features? Can such negative evidence tell us anything? I argue that the adoption of Mycenaean (material) culture by Cycladic islanders was constrained by Mycenaean palatial elites on the mainland. By comparing Cycladic artifact assemblages from the preceding and succeeding periods, it becomes clear that this is a period-specific phenomenon: the features listed above are present immediately before, and in some cases after, the Mycenaean palatial period. The most likely explanation for their absence, therefore, is proscription by the Mycenaean palaces. Indeed, the concentration of these features at Mycenaean palatial centers suggests their high social value. In this case study, the evaluation of negative evidence within a broad geographical and chronological context allows for important conclusions to be

drawn regarding Mycenaean culture and the place of the Cyclades in the Aegean world during the Mycenaean palatial period. More generally, this study can serve as a model for evaluating the recognizable absence of certain materials, objects and associated practices in other periods and regions.

### **Everything in the Empty: (Counter-Cultural) Revolution and 'Vacant Corridors'**

Annie Danis, Barnard College

How do we begin to discuss, let alone understand, the act of emptying? We first have to grapple with two seemingly contradicting ideas: what it means to be empty, and what is produced in that empty space. In order to talk about empty space or abandoning 'place' we are forced to talk about something unidentifiable, much like astronomers inferring the original matter of the universe from its exploded parts. We engage, in other words, with the consequences of emptiness rather than its definition.

The way we engage with these consequences illuminates ways in which empty space has been conceptualized geographically and temporally. We must, I suggest, think of abandoned space as something quite full – full of ideas, purpose, power and consciousness. The empty spaces of archeological landscapes are much more than signifiers of societal collapse or population migration. They are spaces that can be read as engagements with the realities of historical transformation. In this paper I explore abandoned and empty spaces as materializations of what Pierre Clastres calls "societies against the state", developing in the process a theory of vacancy that re-writes the narratives of history-building in non-state societies.

### **Archiving the City**

Adeola Enigbokan, The New School

Archiving the City is an attempt at thinking through the practices through which people, including researchers, might come to 'know' and understand the experiences and forms of sociality that characterize living in a city today. I would like to consider some alternative ways of describing and cataloguing sensory experience that take into account digital and networked technologies. As a thought experiment, I have labeled these practices 'archival,' in order to extend or disrupt both traditional theoretical notions of urban space, and traditional notions of archives.

I take the mobile phone, with its media content of text, sound, photo and video, as an archive or database of highly personalized, yet inherently linked, information about affective experiences of the city. The images and sounds, captured as people traverse the city's expanse daily could be understood as both residues of, and active responses to, everyday urban experiences. Drawing upon the content of the mobile phones of selected New Yorkers, I engage with theories of archiving, urban experience, perception of urban space, and urban personality, as expressed by writers such as Georg Simmel, Walter Benjamin, Foucault and Appadurai.

### **Mechanisms of Memory: The Role of the Monument and Memorial in Historical Forgetting**

E.Y. Zipris, Columbia University

This paper argues that the preservation of memory, either through the cacophony of display within the monument, or the

creation of absence in the countermonument, simultaneously relies on but ultimately denies the possibility and permission to forget. The monument and the countermonument are both framed around the dilemma of absence and presence within the curated moment. As a static structure, the monument at once articulates and constrains memory, replacing critical interaction with national amnesia. The countermonument, the artistic response to this impulse, attempts to counter passive commemoration with active absence, to put on display not the event, but the impossibility of authentic memory. This paper questions the countermonument's attempt to curate absence and ultimately argues that such constricted interpretation returns it the monument's musealization of memory.

### **A Non-Observable Context in Archaeology: Disastrous Context**

Leila Papoli Yazdi, University of Tehran

In most cases when an archaeologist encounters a layer without recognizable data in a stratigraphy names it 'a gap'. What is a gap? Is gap an era in which there is no life in a settlement? Or is it a time span in which all the people have immigrated to a new area? Generally, in the case of gap most archaeologists think of the absence of life in a time era as the explanation of what has been occurred in past.

In an ethnoarchaeological project, In Bam, southeastern Iran, we as researchers observed a case in which 'gap' can be explained as the presence of subject in some cases, and not as the absence of them.

The city of Bam was destroyed by an earthquake on 26th December, 2003. Approximately 40,000 people died and a further 30,000 persons were injured and 100,000 people were made homeless. Mud brick villages and concrete buildings alike were all destroyed resulting in a dramatic change in the landscape. Two months after the earthquake, Bam residents returned to what had previously been their homes, cleaned up the debris and were forced to adopt new life ways in order to adapt to their altered environment. In a middle term process, Bam residents prefer not to abandoned the city, but it seems that the rubble has made a layer on which the new Bam is going to be constructed, a layer which can be called a gap in an archaeological context.

However, the ethnoarchaeological studies in Bam, begun 40 days after the disaster and it can not be accessed that what will be happened in the future, the process of changing has been started by the earthquake and we were observing it, this observation is being continued because processes are still in abnormal condition and their patterns and models of changes should be access.

Studying Bam context pre- and post-disaster patterns of settling represents that a gap can be more than nothing; it can be a result of a natural disaster, short term changes in life and coming back to normal conditions. The theme of this article is the process of changing life in a settlement by disasters according to the ethnoarchaeological studies in Bam, with comparing with disastrous analogues in Pakistan.



agency theories may be misguided in their emphasis on the production- rather than the consumption-side of meaningful communication acts. We might instead re-think agency as an 'archaeology of self' in which identity and meaning of signs—whether words, people, or things—is distributed across and dependent upon social networks and communities of interpreters.

#### Scenes of Exclusion

Daniel Pugh, Central Michigan University

Through a semiotic analysis of the material elements of social action, participants can be identified within a scene of encounter in addition to the individuals physically present. This highlights the power of a social event to affect political conditions beyond the potentials identified through a simple description of performance. In protohistoric Pawnee society, ritual banqueting during communal hunts was an important arena for politicking and negotiating social structures. A semiotic analysis of the material elements of banqueting demonstrates that women in particular were present to a greater degree than has been identified in traditional descriptions. Thus the changes in material culture that came with colonial contact had far-reaching effects in transforming the avenues for participation by replacing traditional objects such as serving vessels with standardized objects of Euro-American manufacture. This paper describes the traditional semiotic avenues for women to participate in Pawnee political life then demonstrates that introduction of Euro-American trade goods had the effect of reworking those avenues. Thus the political power of Pawnee women was also reworked to match more closely the roles of women in dominant US

culture. By removing semiotic avenues for women's participation at banquets, scenes of encounter also became scenes of exclusion.

#### Signs for the Future: Rethinking the Archaeology of Long-Term Things

Rosemary A. Joyce, University of California Berkeley

Symbolic archaeologies have contributed notable examples of meaning-making on grand scale, ranging across social formations as distinct as the Neolithic landscapes of Great Britain and the cosmographic settlement patterns of the Classic Maya. In these analyses, buildings, earthworks, and structured deposits are treated as texts to be read by archaeologists. By implication, these 'texts' were composed by past actors, if not specifically for, to be 'read' by some future model reader. This understanding of 'symbolic' markings of the past is so much taken for granted that it pervades public discourse about archaeology, from Discovery channel programs to my case study, the justification of long-term marking of nuclear waste repositories with simulacra of archaeological features. Yet when we consider the outcome of these apparently common-sensical propositions in this contemporary planning of intentional 'messaging' to future generations, the model of symbolic communication collapses, with the most obvious likely 'readings' of these 'texts' contrary to their 'authors' intentions. The trouble is, at least in part, in the predominant archaeological model of signification. In this presentation, I will work through the semiotics of my case study using the conceptual frameworks of Peircean semiotics in order to clarify how this framework transforms archaeology

## THEORIZING GEOMETRIES: BEYOND SPACE AND PLACE

607 Schermerhorn

**Session Organizers:** Matthew C. Sanger and Elliot Blair (American Museum of Natural History)

The dialectic between Space and Place has been widely discussed by archaeologists within the study of landscape. As physical reality and theoretical construct specific landscapes operate as nexuses of connection between the past and the present - subject to translation through the gaze of the viewer. This session will explore ways in which meaning was imbued into locales and is subsequently mediated and interpreted in the present. Looking at the place of gender in landscape, the role of memory in the formation of locale, the use of textual analysis and textual analogy to interact with landscape, the position of maps in a digital age, and the power of perception in the creation of individual landscapes we ask: in what ways does the application of non-traditional views allow archaeologists to merge past and present through social, spiritual, and physical topographies?

#### Discussant

Matthew Johnson, University of Southampton

#### PAPERS

##### Reading in Circles: Text, Metaphor, and Monument in the Late Archaic Southeast

Elliot Blair, American Museum of Natural History

The textual analogy is common in archaeology, with many suggesting that material culture, often in the form of monuments and social landscapes, is a medium to be interpreted and 'read like a text.' Mary Douglas, in her book

Thinking in Circles, has recently suggested that 'archaic texts' around the world were written in a distinctive and often misinterpreted style known as ring composition. This paper will postulate, and explore the implications of, both a literal and a metaphorical parallel between texts constructed as rings and the St. Catherines Island Shell Ring, a Late Archaic monumental shell ring in the southeastern United States. Using Douglas' arguments, as well as Roman Jakobson's discussions of literary structural parallelism and global commonalities between human cognition and narrative, this paper will examine the textual analogy and metaphor as it is applied to circular monuments in the non-literary past.

### **Navel of the Earth: Understanding a Late Archaic Shell Ring on Saint Catherine's Island, Georgia**

Andrea Cakars, Columbia University; Curator/Museum Director, Camden County Historical Society

This paper uses theoretical approaches developed by Nan Rothschild and other archaeologists to investigate the active or lived space of a late archaic shell ring on Saint Catherine's Island, Georgia. The ring is an architectural feature composed of remnants of meals, primarily of shellfish. The shells piled together form a monument and thereby embody group memory. Memories of the meals eaten and rituals performed in the space become a part of the landscape. The ring also contains ceramics, bone, and lithics, all further clues towards interpreting the site.

Using thirdspace and feminist theory, it is proposed that the ring served as an axis mundi or navel of the earth, a powerful place that connected people with ancestors and the supernatural. It is interpreted as a feminine space through its circular shape and evidence that women were the primary harvesters of shellfish. Comparisons with other shell mounds used for burials suggest a ritual and spiritual dimension. Understanding the social role of the landscape and built environment can help to lead the direction of further archaeological investigation and enrich our understanding of the site and of the human past.

The paper also looks at the relationship between the ring and humans throughout time, from those who built the ring, those who mined the shells for use in tabby structures during the plantation period, the archaeologists working on site, to the current owners of the island. We see that due to the monumentality of the site, throughout changes, a memory trace persists.

### **Visualizing Place, Space and Time: GIS Applications for Examining the Perception of Space in the Uplands of Sicily**

Matthew Fitzjohn, University of Liverpool

This paper develops the theoretical discussion of landscape, place and space in archaeological research through an examination of the lived experience of the inhabitants of Troina, a town in the Nebrodi mountains of Sicily. During the course of the Troina project, a series of interviews and a photo elicitation study were undertaken with a group of the local population. The different forms of data from these interviews have been visualized within the project GIS. In contrast to traditional uses of GIS in archaeological research, these visualizations suggest that we need to review the assumptions that we make about landscape perception in archaeological research and the (GIS) methods we use to study them.

### **Setting Beowulf in the Archaeological Landscape: Integrating Literature and Archaeology**

Zenobie Garrett, New York University

The relationship between literature and archaeology has always been tenuous. Though archaeologists at one time dismissed literature as 'unscientific', they have recently started re-exploring how to integrate literature with

archaeological studies. Building on this work, I argue that we cannot simply dismiss literature's contribution as too subjective, but should begin developing theoretical models and methodological practices for its integration. I use a concrete approach to yield insight into the examination of this theoretical issue. In Anglo-Saxon archaeology, Beowulf presents a strong link between the two fields. Traditionally used as a documenting source, the poem offers insight into the ideology behind the construction of spaces of power. I argue that the author of Beowulf manipulates landscape to define the political function of the hall as a space and conversion centre for outsiders. The lack of defined methodologies and the embracing nature of landscape archaeology make it an advantageous area to develop new interpretive approaches. Literary criticism's emphasis on the importance of setting makes landscape archaeology an ideal compliment to this field of study. Ultimately I argue that literature's potential in archaeological studies lies in preserving ideology and memory that taphonomic processes may destroy.

### **Small Stories and Relational Experiences: Oral History and the Complication of Archaeological Knowledge**

David Harvey, University of Exeter

There is always a certain satisfaction to be found in bringing order to the historic landscape, through standardised practices of analysis, categorisation, and explanation. These can be seen as processes that render artefacts legible, and so available for scholarship and instruction. But one cannot help thinking that such practices also bring a sense of closure. As objects become fixed and are made to behave appropriately within a foreshortened and structured archive of knowledge, fascination seems to slip away. Drawing on the work of DeSilvey, Lorimer and others, this paper investigates what can happen when objects refuse to behave in expected ways and when space is made for other stories. In attempting to 'un-fix' the meaning of sites and objects, the paper explores the potential of a relational understanding in order to map out new networks of archaeological and geographical knowledge. An oral history of Broad Down in Devon (UK) is used as a prompt to produce a creative biography of archaeological knowledge production.

### **Spaces of Music(king) and Soundings of Space**

Adam Bush, University of Southern California

"Rhythms. Rhythms. They reveal and they hide," Henri Lefebvre writes in *Rhythmanalysis*, his 1992 written and 2004 translated study of temporal and spatial manifestations of everyday life. Lefebvre continues; "Rhythms: the music of the City, a scene that listens to itself, and image in the present of the discontinuous sum." It is with this city-music in mind that this paper attempts to examine how spaces are lived and remembered through soundings. Looking at spaces of listening as well as spaces of sound creation—WPA public park bands, informal practice sessions in Los Angeles, the high school music classroom, as well as the oral history interview—reveals sound not just as an object of analysis alongside an examination of space and time but, perhaps, as the introduction to *Rhythmanalysis* points, as a methodology itself.

**Perceiving Landscape through Eastern Eyes**

Simone Paturel, Newcastle University

'Landscape', almost by definition is a western concept bound with ideas derived from the Romanticism of the eighteenth and nineteenth centuries. At the same time perception of landscape is culturally determined. Colour registers, for example, are not a human universal; what you see, therefore, and the way that you perceive it, is determined by culture and language. Nevertheless, perception, rooted in a western tradition, has been a central theme of landscape archaeologies in recent years.

What then are the implications of this inherent western perspective when considering archaeological 'landscapes' in the near east, especially when much of the past archaeological work in the region has been performed by archaeologists from western Europe and North America. This paper argues that to explore eastern landscapes we need to understand how eastern peoples view them and adopt a perspective from outside the tradition of western archaeology. Only then can we see anew through eastern eyes.

**How Foreign is the Past?**

Matthew C. Sanger, American Museum of Natural History

L.P. Hartley's novel, *The Go-Between*, begins "The past is a foreign country: they do things differently there." This suggests that there is a disconnect between the present and the past that is reminiscent of the physical and social distance found between the viewer and an unfamiliar and distant land. This paper will explore the manner in which the visible past - past that is (in)directly inscribed on the landscape - and is therefore physically present and undeniable, is then interacted with by later occupants of the locale.

Within this paper several questions will be broached including - In what manner do archaeologically observable populations interact with their perceptible past? How do past peoples reclaim or abandon the histories made visible on the landscape? How do subsequent interactions with the past - by past peoples - complicate, problematize, and deepen the understanding of landscape as a relevant frame of reference? Finally, does the direct interaction with the physical past reinforce or extinguish the idea of distance and foreignness suggested in Hartley's writing?



