

# North American Theoretical Archaeology Group

***TAG 2016***



***Bolder Theory***

22-24 April 2016  
Department of Anthropology  
University of Colorado Boulder

Information and Abstracts

# Boulder TAG, 22-24 April 2016

## Information and Abstracts

### **Registration**

There will be a registration desk on Friday from 4-6pm in the Hale Science building on the second floor outside the plenary, from 9am-12pm and 1pm-3pm on Saturday, and from 9am-12pm on Sunday in the reception area of Eaton Humanities.

### **Plenary Session**

The plenary session will take place on Friday from 5-7pm in the Hale Science building, Department of Anthropology, second floor in room 270.

### **Plenary Reception**

Following the plenary session, there will be a break for dinner followed by a wine and cheese reception at the University of Colorado Museum of Natural History.

*\*University of Colorado alcohol policy requires that all TAG attendees present an I.D. showing proof of age to enter the reception.*

### **Sessions**

All sessions will be held on the first floor of the Eaton Humanities building on Saturday and Sunday from 9:30am-12:30pm, and from 1:30pm-5pm. Session organizers and speakers: please arrive 10 minutes early to prepare your presentations.

### **Coffee/Tea Breaks**

There will be 30-minute coffee/tea breaks offered midway through the morning and afternoon sessions, at 11:00am and 3:30pm. These will be available in the reception area of Eaton Humanities.

## **WiFi**

To access free WiFi connect to the “UCB Guest” network and accept terms and conditions.

## **A/V Needs and Troubleshooting**

Call 303-735-HELP to contact the University of Colorado’s IT department.

## **Printing/Copying Services**

The Inkspot in the University Memorial Center and the Buff Stuff Marketplace Shipping and Services offer copying and printing. See the maps on the TAG website.

## **Transport to campus and around central Boulder**

“HOP” is a free bus that serves the campus and central Boulder, including Pearl Street. There are stops along Broadway adjacent to campus, and a stop on Folsom two blocks from the Millennium Harvest House hotel. See the map insert.

## **Parking**

Parking on campus and immediately adjacent to campus is paid or by permit only. Free parking is available in the neighborhoods. See the map insert of parking.



For more information, searchable maps, and the conference website scan the QR Tag with a smartphone.

# Sponsors and thanks

We are extremely grateful to the following institutions and organizations for sponsoring our TAG conference:

## **At the University of Colorado Boulder**

Department of Anthropology, University of Colorado Boulder

Department of Classics, University of Colorado Boulder

Office of the Vice Chancellor for Research, University of Colorado Boulder

University of Colorado Museum of Natural History

## **Outside the University of Colorado Boulder**

British Archaeological Reports

University Press of Colorado

Many thanks to the support and help from the TAG executive committee, and to our University of Colorado Boulder graduate student volunteers for all of their assistance in running the conference.

# Future TAG

The next North American TAG will be held in Toronto. For more information:  
<http://TAG-usa.org>

## Session times and room numbers

### **Saturday 23 April                      Morning Sessions                      9:30am-12:30pm**

Room 125    When the Abyss Stares Back: Time, Material Memory, and the “Science of the Past”

Room 135    Bo(u)lder Students: Graduate Students Engage with Bolder Theory

Room 150    Ruins, Rubbish, Recycling, and Wrecks: Theorizing Things Left Behind

### **Saturday 23 April                      Afternoon Sessions                      1:30pm-5pm**

Room 125    Unfair Trades and Unwilling Travellers: Alternative Mobilities of Things, People, and Animals in the Past (1:30pm)

Bold Approaches to Site Preservation, Conservation, and Reconstruction (4:00pm)

Room 135    Traversing Bolder Theory: Transversal Engagements with New Materialisms

Room 150    Deep Histories of the Image in the American Southwest

### **Sunday 24 April                      Morning Sessions                      9:30am-12:30pm**

Room 125    Stony Signs and Semeiotic Topologies of Tenacity

Room 135    Collaborative Archaeology at the Frontline of Theory

Room 150    How Things Act: An Archaeology of Materials in Political Life

### **Sunday 24 April                      Afternoon Sessions                      1:30pm-5pm**

Room 125    TAG Open Session

Room 135    Just Google It: Archaeology, Pop-Culture, and Digital Media

Room 150    Sensual Archaeologies: Power, Knowledge, Identity

# Schedule with session and paper abstracts

**Saturday 23 April**

**Morning Sessions**

**9:30am-12:30pm**

**Bo(u)lder Students: Graduate Students Engage with Bolder Theory**

Pascale Meehan (University of Colorado Boulder)

The call for anthropologists to expand their theoretical horizons and embrace concepts of relationality, entanglement, and non-Western ontologies together with trans-disciplinary approaches, has been heard and taken up by graduate students across the discipline. In this session, anthropology graduate students from the University of Colorado Boulder present how these emerging concepts have encouraged them to expand the theoretical frameworks within which they ask questions, gather data, and analyze results. The power of Bolder Theory as encompassed by the TAG theme lies in its applicability to a wide range of research questions. The papers presented here demonstrate the versatility of these theories through topics including: how entanglement and materiality can be combined with colonialism and hybridity to better understand Spanish colonial-era maps from Mexico; how the collaborative curation of museum artifacts with Native American groups can offer a more comprehensive and inclusive understanding of these items; the ways in which material affordances, constraints, and enmeshment can illuminate distinctions between otherwise similar cultural groups; and how materiality and relational theories that do not position people in opposition to the environment can lead to a better understanding of the long-term human response to natural disasters, especially how people re-orient themselves with the world

around them in the wake of extreme sudden environmental stress. Taken together, these papers show how bolder theoretical stances inform graduate student research in anthropology and encourage a deeper and more nuanced understanding of both the present and the past.

9:30-9:50am

**Short and long-term response and recovery within El Salvador to the mid-6<sup>th</sup> century eruption of the Ilopango Caldera**

Rachel Egan (University of Colorado Boulder)

Despite the recent popularity in hazard and disaster studies in the social sciences, research has focused primarily on the physical perturbation, and the immediate impacts and associated culture change as it can be empirically classified and measured. This framework creates a bias towards quantitative, rather than qualitative data, and focuses on the short term rather than the long term processes that manifest in often disparate ways across various spatial and temporal scales. This paper will explore the application of relational approaches in order to re-frame response and recovery not in terms of the environmental cause of cultural change but in terms of the production and realization of certain agential possibilities afforded and/or constrained by sudden, environmental stresses. As one of the largest disasters of the last 84,000 years, the mid-6<sup>th</sup> century eruption of the Ilopango caldera in El Salvador resulted in the creation of a ubiquitous tephra layer deposited over

cultural, geological, and ecological strata throughout the country. Consequently, this event provides a unique opportunity to address response and recovery as processes that have histories that precede and follow the physical manifestation of disaster, over both the short and long-term, and across various socio-cultural, political, and economic contexts.

9:50-10:10am

**Consequences of an Economic Choice: What the Constraining and Affording Nature of Materiality Demonstrates about Farmers in the Eastern Great Basin**

Lindsay D. Johansson (University of Colorado Boulder)

This paper relies heavily on discussions concerning the mutually affording and constraining nature of materiality to argue that the transition to farming among the Fremont had profound non-economic and non-dietary consequences; that it resulted in a fundamental change in the way people interacted with and related to the things in their lives. This is demonstrated by tracing the material relationships of three things: maize, ceramics, and pithouses. The entanglements and entrapments of these things created a Fremont world that was as shaped by things as it was by humans. This project provides an example of how a focus on materiality and the interplay between affordance and constraint can give archaeologists a better understanding of both why and how prehistoric cultures changed and the far reaching consequences of these changes.

10:10-10:30am

**See Time in a Photograph: Experimental Applications of Photography and Multimodal Analysis**

Erin Baxter (University of Colorado Boulder)

Steven Wilkes just exhibited “Seeing Time in a Photograph” where he selected a subject (ex. an African watering hole), and in a one day, took thousands of photographs from the same spot. For months, he digitally stitched and edited the photos together to show a single landscape with myriad different actors (animals, water, sunlight) interacted within that small world from dawn to dusk. A dozen stories are told in a single frame. In many ways, archaeological photography has this same narrative potential.

Rather than digital manipulation that results in single image, archaeologists rely up multiple modes of additional input to enhance their images (metaphoric and literal) of the past in order extract meaning. In historic photographs from the US Southwest, pictures of archaeological sites are enhanced by oral histories, sketch maps, diaries, letters, and artifacts. Just as pixels are interpolated in a digital image, historic (and modern) archaeological images can be enhanced with systematic, multi-modal analyses. The end product is not a single image; rather it is a ‘photograph’ that illustrates time, as multiple data points are brought to bear on a single point in space. From this, narratives can be developed. Such analyses necessitate large quantities of data and thus, large-scale excavation projects are ideal. This paper contends that multimodal analysis coupled with photographs has extraordinary potential to cultivate wide-ranging narrative histories of the past that could otherwise be overlooked.

10:30-10:50am

**Dreaming of the Aleph: Indigenous Cosmologies, Spacetime and Archaeology**

Kristen Bos (University of Toronto)

In Jorge Luis Borges' *The Aleph* (1945), the Aleph is a point in space that contains all other points: gaze into the the Aleph and see the universe from all angles simultaneously, without distortion, superposition or confusion. For the archaeologist, the Aleph is an archaeological wet dream. In *The Aleph* and indeed, throughout his work, Borges rejects linear, absolute time — plots bifurcate at each turn and each human and non-human functions to address the nature of entity and the possibility of infinite “realities.” Indigenous cosmologies, be them Haudenosaunee, Anishinaabe, or Inuit, also reject linear, absolute time. Like *The Aleph*, Indigenous creation stories, the root of all Indigenous cosmologies and Indigenous Knowledge, are slotted into the genres of magical realism, fables, myths, and allegories. Although archaeologists and anthropologists, Indigenous and non-Indigenous, have begun to expand their theoretical horizons to account for multiple ontologies and non-Western epistemologies, few have been able to dismantle their colonial mentalities, in particular, when it comes to understanding Indigenous cosmologies as *events that happened*. This paper understands Indigenous creation stories and cosmologies as events that happened and explores what happens to archaeology when linear, absolute time is rejected: How can multilinear time be mapped onto objects, landscapes, or bodies? What do infinite “realities” mean for archaeological investigations? And even with their inclusive language, in practice, can multiple ontologies ever be reconciled with Indigenous cosmologies?

11:00-11:30am  
COFFEE/TEA BREAK

11:30-11:50am

### **People, Things, and Colonial Hybridity: Using Postcolonial and Materiality Theories to Understand the 1580 *Relación Geográfica* Maps**

Pascale Meehan (University of Colorado Boulder)

This paper presents an analysis of the 1580 *Relación Geográfica* maps from colonial Mexico through the lenses of “double hybridity”, an understanding which brings together concepts of hybridity from Postcolonial theory together with human-thing hybridity discussed in materiality theory. The *Relación Geográfica* maps, which were created in response to a questionnaire from the Spanish Crown, show a combination of pre-Hispanic and European representational styles, each to a greater or lesser extent. By considering the maps as bundles that simultaneously represent space and time and physically move across space and time, these objects can be viewed as loci of both colonial and human-thing hybridization where new objects and new understandings are created and articulated. In this context, the *Relación Geográfica* maps are examined through to their physicality as tangible objects and according to their embedded use of signs and representations. Double hybridity also allows an understanding of how questions of power, identity, and memory are expressed by and contained within the documents.

11:50-12:10pm

### **Belonging to Ngadjuri Country**

Kylie Lower-Eskelson (University of Flinders)

How does a population forcibly removed and effectively excluded from their traditional homeland maintain attachment to landscape and place? What is the role of the past and the places where material remains are brought to



the surface for such a community? How can archaeological places contribute to a sense of belonging? Throughout the world there are numerous people whose homelands are controlled by others. In Australia there are a variety of policy, societal and economic factors that have kept displaced Indigenous people from visiting places of community importance, as well as a variety of overt and covert controls restricting access today. Despite these factors, a close connection can be maintained through memory and other intangible methods and be reinvigorated by visiting and interacting with archaeological and anthropological places. Using non-representation theory, this paper will illuminate the lived, affective and affecting experiences of knowing and caring for an occupied homeland, and the role of the past and its material traces in this process. It will examine the way in which non-representational theory has inspired and is contributing to PhD research, which is being undertaken in collaboration with the Ngadjuri, an Australian Aboriginal Community whose traditional lands are located in the mid-north of South Australia. It presents an argument about how attachments are maintained, renewed, reinvigorated, known and emoted in contemporary communities and their relationship to past and future generations.

12:10-12:30pm

### **Close Looking and Collaboration: Bold Theory in Collections Based Research**

Bailey Duhé (University of Colorado Boulder)

Bold theory is that which allows the anthropologist to take risks and challenge dominant ideas on the production and creation of knowledge. As a cultural anthropologist conducting work within museums, it is this notion of bolder theory that allows for artifact-

based presentations of culture to transcend beyond display. In this presentation I will explore two methodologies based on what I consider bold theory that I plan to use in my upcoming research. First, I will discuss collaborative curatorial and research practices between museums and the cultures represented in their artifacts. Then, I will extrapolate on the idea of collaborative curation and the challenges it presents to the dominant production of knowledge as I discuss the method of “artifact first” research that I am conducting this summer with a collection of Liberian materials housed at the National Museum of Natural History. Through this presentation I will take a critical look at the impact theory has on the production of knowledge, the hierarchy of sources of knowledge, and the dominant ideas on artifact research.

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### **Ruins, Rubbish, Recycling, and Wrecks: Theorizing Things Left Behind**

Stacy Barber (University of Central Florida)

Archaeology is inherently the study of things that have been discarded, abandoned, and forgotten. It is thus unsurprising that an extensive, vibrant body of theory has developed to shape archaeologists’ approaches to the examination of left-behind things. Much of this theoretical effort has obviously emphasized developing means by which the things of past societies can be connected to create modern narratives about the past that are a primary product of archaeological work. Indeed, some of the most important developments in 20<sup>th</sup>-century archaeological theory entailed working backwards from fragments to attempt to reconstruct a “whole” past. In a related effort, scholars influenced by behavioral archaeology have specifically

targeted life histories in order to reconstruct the culturally embedded creation, use, recycling, and discard of things. There is a far smaller literature addressing relations between people and left-behind things in the past. Researchers have considered heirlooms and caching practices, for instance, but have given less attention to more mundane things. The goal of this session is to question how people in the past engaged with things left behind in light of recent theories of materiality and relationality. While heirlooms and intentionally buried things are welcome topics, session participants can also think about the agency and ontological status of things that are often treated as inert, as background, or as the leftovers of other activities that take theoretical priority. These things left behind could include rubbish, abandoned buildings or pathways, and things repurposed in radically different ways, among many other options.

9:30-9:50am

**The Value of Things Left Behind: A History of Thinking about Refuse in Archaeological Research**

Stephanie J. Miller (University of California Riverside)

Travis W. Stanton (University of California Riverside)

Identifying what is or is not refuse among things left behind by ancient societies is perhaps the most common and uncritically examined decision making process in archaeological practice. Despite working critically to categorize and analyze the activities and associated meanings that differentiate refuse contexts, archaeologists have undertheorized the category of refuse itself. Processual archaeologists of the 1960's and 1970's created a foundation of classifying ancient refuse by systemic context that continues in use today.

Current research on refuse, following post-processual trends, begins to problematize these static and reductive categories by suggesting perspectives on waste and waste management are variable and relative to social and historical context. Yet the idea that we 'know refuse when we see it' is based in a positivist epistemology that continues to pervade the field. The goal of this paper is to review the history of thinking about refuse in past and present archaeological research in order to build on that history. We consider the benefits, limitations, and greater implications of each development and pose the question of whether or not the concept of refuse has heuristic potential both within archaeology and beyond its disciplinary scope.

9:50-10:10am

**Left Behind: Archaeological Objects and Their Ancient Interpreters**

Felipe Rojas Silva (Brown University)

Archaeologists have long recognized that our interest is not unique, that people in the past often reflected about the physical traces of even more remote pasts. Such recognition occurs commonly when contemporary and ancient attention coincide on the same objects of interest. Pre-historic stone tools in Western Europe, archaic statues of divinities in the Aegean, or ceremonial bronze vessels in China, for example, have been valued and collected by modern archaeologists and antiquarians, as well as by some of their ancient predecessors. As a result, the exploration of the remote origins of our discipline has centered largely around interactions with things that we ourselves recognize as "ancient" and on people who more or less share our perspective on where the past is to be found. But "antiquity" is not self-evident or unproblematically manifest in the world. By concentrating on objects that

fit our own expectations of what is relevant, historians of archaeology risk incurring in anachronisms. They reduce the range of phenomena that have been considered meaningful indices of bygone times and overlook archaeological endeavors that do not overlap with our own. Is it possible to ask what counted as a meaningful trace of the past in antiquity without imposing our own criteria on the ancient evidence? Using case-studies drawn primarily from the ancient Mediterranean, I attempt to answer this question, highlighting things and people often left behind in conventional histories of archaeology.

10:10-10:30am

### **A Ruin in the Making: The Many Shades of Refuse at Río Viejo's Acropolis**

Sarah B. Barber (University of Central Florida)

Arthur A. Joyce (University of Colorado Boulder)

The Terminal Formative period (~50 CE – CE 250) acropolis at Río Viejo, Oaxaca, on Mexico's Pacific coast, consisted of two massive earthen pyramids, as well as a series of earthen platforms surrounding open plazas and patios. Built relatively rapidly with the labor of a large number of people, the acropolis was for a brief time the locus of a range of events and gatherings that drew together people from the surrounding region. In part because of the malleable materials with which it was constructed (largely silts and clays), in part because of the practices of the people who built and used it, the acropolis was (and is) embedded with what appear to be a range of cast-off things dating to its initial period of construction and use. These things range from tiny fragments of estuarine shell found in construction material to eroded pottery left in pits to wood ash in pits and scattered on surfaces to animal bone and pottery in "middens" to complete or nearly complete

ceramic vessels in "caches." Considered individually, these various things left behind can easily be classified using traditional archaeological taxonomies. Examined together through the lens of relational ontologies, however, the refuse of Río Viejo's acropolis may have been a part of a long-term, large-scale project of animation, celebration, commemoration and mourning.

10:30-10:50am

### **Archaeologists of the Ancient Past**

Kenneth E. Sassaman (University of Florida)

If, as Ingold (1993) once quipped, landscapes are pregnant with the past, then those passing through before us were archaeological midwives. Every pit that was dug had the potential to reveal residues of prior digging; each act of wayfinding provided opportunities to find something old and make it new; and every landscape whose contours and biota were influenced by lives lived enabled life to go on, or not. Shell mounds and cemeteries of Florida offer insight on the practices of ancient archaeologists, those who contributed to narratives about the past through their own bodily encounters with things left behind. Consider the following examples: (1) earth-oven chefs 4,000 years ago encountered the subterranean refuse of predecessors who built 5,500-year-old shell mounds and then back-filled their ovens to mimic the stratigraphy of these mounds; (2) confronting sea-level rise 1,800 years ago, coastal engineers repurposed older shell midden to construct elevated ridges for dwelling, but the efficacy of their construction turned on ancient cosmological alignments; and (3) having abandoned civic-ceremonial centers 1,250 years ago, former coastal denizens returned to ancestral cemeteries to inter pottery from places to which they immigrated, showing how things

left behind are parlayed into historical resources for new narratives about the past, in this case the vulnerability of coastal infrastructure. Modern archaeologists are not the first to contemplate the fecundity of material remains and we stand to gain insight into the fertile connections between pasts and futures through the practices of our ancient counterparts.

10:50-11:10am

### **Re-ensouling the Ruined in Late Classic Coastal Oaxaca, Mexico**

Arthur A. Joyce (University of Colorado Boulder)  
Sarah B. Barber (University of Central Florida)

In this talk we examine the re-ensoulment of the acropolis at Río Viejo during the Late Classic period (A.D. 500-800) in the lower Río Verde Valley, Oaxaca, Mexico. We approach the archaeology of ensoulment based on indigenous Mesoamerican world views, which see reality as an indivisible whole animated with a life force manifest in a wide variety of ensouled beings, including public buildings such as the acropolis. The acropolis had been Río Viejo's ceremonial center during the late Terminal Formative period (A.D. 100-250) when the site grew into a city whose leaders struggled for regional political prominence. At A.D. 250 Río Viejo collapsed and the acropolis was ritually closed and abandoned. For the next 250 years the acropolis was in ruins with its architecture gradually decaying. By the Late Classic, Río Viejo re-emerged as a political center. Although the acropolis does not appear to have been the city's ceremonial focus at this time, it was reanimated and re-centered through the emplacement of an elaborate offering that referenced earlier offerings of ensoulment and which included human burials, stelae, ceramic vessels, and the probable remains of sacrificial victims. We argue that the

material durability of the acropolis, even in ruins, may have posed a threat to rulers attempting to institutionalize a new period of political hierarchy and centralized control. By re-ensouling the acropolis, Late Classic rulers may have asserted control over a thing that by its very presence questioned the inevitability and legitimacy of their power.

11:10-11:30am

COFFEE/TEA BREAK

11:30-11:50am

### **Litter or Landmark?**

Catherine M. Cameron (University of Colorado Boulder)

Stephen H. Lekson (University of Colorado Boulder)

Landscapes are meaningfully conceptualized and constructed from natural features – hills, cliffs, meadows, forests – and human features – monuments, rock art, agricultural fields, astronomical markers. One aspect of the human construction of the landscape that has been understudied is how “trash,” a perennial byproduct of human activity, can become a repository for meaning and memories even while continuing to be understood as trash or waste. This study shows that objects discarded during memorable events may have lengthy lives as landscape markers and memory pieces allowing people another ways of tracking past events and locating themselves in time and space. Discarded objects can also become way-markers, unique and easily recognized pieces of material culture that serve to guide travelers on their journeys in ways potentially less ambiguous than natural features. While recognizing the difficulty of finding meaning in ancient trash, we argue that acknowledging, for example, the importance of a pot drop for more than simply dating a path could have important

implications for understanding how humans constructed their ancient world. We suggest an archaeological application to 11<sup>th</sup> century Chacoan roads, which range in visibility from monumental to subtle swales (detected through remote sensing) to apparently “invisible” segments – the latter, often marked by long narrow scatters of isolated potsherds, quite possibly waymarkers.

11:50-12:10pm

### **Clash Over Trash: Indigenous and European Approaches to Waste in Latin America**

Sarah Newman (Wesleyan University)

As Mary Douglas made clear more than half a century ago, trash is relative. Daily habits, social norms, symbolic meaning, and cultural and economic values constantly define and redefine what is kept, what is reused, and what is discarded. In Pre-Columbian Mesoamerica, refuse embodied both positive and negative potential: material and bodily wastes could serve as necessary contrastive foci in acts of purification, be transformed into offerings, and mediate relationships between gods, humans, and objects. These indigenous notions of refuse, however, clashed with those of Europeans. Forced resettlement brought colonizers and conquered into close quarters, where differences in waste practices were cast into high relief. This paper examines trash as a point of colonial contestation, as well as how concepts of waste were used to legitimize hierarchies of race, maintain inequalities, and exercise control in Latin America.

12:10-12:30pm

### **The Relational Routes of a “Scarscape”: Rummaging through the Ruins of Entangled Things Left Behind**

John G. Sabol (I.P.E. Research Center)

The St. Nicholas anthracite coal breaker complex, once considered the largest in the world, is but one node of what remains of a complex relational “worked landscape network” that is now “worked out”. Mere fragments in ruin of this network exist today (the attached “patch; the surrounding “culm banks”; abandoned mine tunnels; and ethnic cemeteries). In using an archaeological sensitivity and sensibility, this paper illustrates what still remains that stops short as a reuse of refuge. The places remain embedded in rubble and absence but create something new: broken material and sensual assemblages with a renewed power to gather. This is the role of ruin, not reconstruction, the abandoned and discarded as a new heritage landscape ecology: the “production of destruction” (Gonzalez-Ruibal 2008). What remains as ruin heritage is evidence of this destructive nature. The landscape produces a visual echo of entangled presences. This “scarscape” is a bolder form of heritage embedded within lines of destructive movement in small, abandoned, and forgotten things. These include lost settings (“coal patches”), physical detritus (“culm banks”), and personal possessions of work and play. Memory is a ‘thick description’, a ‘deep map’, in some places. Here, memory revolves around a relationally-entangled surface of ruination and ruin, a “messcape” that still commands attention.

12:30pm

General Discussion

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### **When the Abyss Stares Back: Time, Material Memory, and the “Science of the Past”**

Evan Levine (Texas Tech University)

Edgar A. Garcia (University of Washington)

In his 2011 monograph *The Dark Abyss of Time*, Laurent Olivier remarks that, rather than following traditional historicist perspectives toward archaeological research, we should instead strive to direct the field of archaeology to develop into a true “science of the past” (Olivier 2011: 189). For Olivier, archaeologists must stop employing the concept of linear, sequential time—developed for the field of History—instead opting to employ a concept of time that fits the field of archaeology and the objects of archaeological study.

In order to facilitate this major paradigm shift in the field of archaeological scholarship, Olivier offers a new perspective with which archaeologists can approach the material of their study. Instead of treating archaeological matter as the remnants of the past—objects which have somehow found their way to the present, to be dug up and subsequently analyzed as a part of that past—Olivier suggests that this matter should be approached as a part of the present. Through this perspective, archaeology ceases to act as an agent of history, but rather as a field that deals with the inherent *material memory* held by archaeological matter.

Despite the popularity of Olivier’s scholarship, and a community of strong supporters of his paradigms, there are still many archaeologists who allow history to guide their research, or who treat archaeological matter as nothing more than vestiges of an earlier era. In light of the concept of *Bolder Theory*, this session aims to bring together scholarship on these topics, addressing the themes of material memory, archaeological time as multilinear, and the nature of archaeological research in light of this work. We also welcome scholarship on the relationship between contemporary archaeological research and traditional historicist narratives.

It is our hope that this session will act as an opportunity for a diverse cadre of scholars to convene in order to discuss and further develop Olivier’s theoretical concepts. In addition, we hope to foster a discussion that will encourage archaeologists to engage with material memory as something that escapes the conscious perspectives held by historicist research. In short, we hope to nudge the field of archaeology ever more slightly away from a sub-discipline of history, to a true *discipline of things*.

9:30-9:35am

Opening Remarks

9:35-9:55am

**In Line with Things - A Neomaterialist Approach to Archaeological Assemblages**  
Krista van Vliet (Stockholm University)

Increasing attention to an equal treatment of materiality has led to a considerable amount of different publications. However, few are dedicated to an application on site level. The lack of theorizing about possible methodological connections between neomaterialist concepts and the archaeological record is sometimes understood as inevitable, as the unbridgeable gap between armchair philosophy and 'real archaeology'. I challenge this notion and assert that this uncharted territory indeed has something to offer us. The aim of this paper is, therefore, to demonstrate the archaeological potential of a neomaterialist approach through the lens of the concept of assemblage by comparing three existing formulations (Normark, Lucas, and Fowler). A composite concept of combined elements from these versions is then applied to material of the Oseberg ship burial (Norway) showing new

ways to understand existing archaeological material in general.

9:55-10:15am

**Based on a True Story: Shifting Purposes and Fabricated Narratives of the Megalithic Ram-Bearer of Thasos**

Evan I. Levine (Texas Tech University)

Modern scholarship on the famous Ram-bearer of Thasos and its contemporary exhibition strategy create a narrative that appears to describe the physical nature of the object, and its purpose in the ancient world. However, through failing to take into account the specific physical record of this object, this is actually an inherently flawed and fictitious narrative. This paper employs the rRam-bearer of Thasos as a case study for examining these shifts in meaning for an object over time. Beginning with the geological development of Thasian Marble and ending at the contemporary presentation of the *kouros* as both a piece of cultural heritage and art installation, I hope, through this diachronic analysis, to highlight the inherent complexity of studying archaeological material, and the subtle nuances that are lost through traditional historicist narratives on an object.

10:15-10:35am

**The Scarred Landscape: Memories of Ancient Resource Extraction**

Brandon T. Baker (UNC Chapel Hill)

The mines of Dolaucothi are the only known location in the United Kingdom where the Romans mined for gold. They are located in south-west Wales in Carmarthenshire stretching more than a kilometer north-east to south-west along a mountain spur which forms the south-eastern side of the Cothi Valley.

There is neither epigraphic nor literary evidence in connection with these mines and the research is almost exclusively based upon the archaeological remains. The site itself is composed of a series of underground galleries, trenches, and opencast pits, several leats that supplied water to a system of tanks and reservoirs and the remains of processing mills and their associated buildings.

Using the gold-bearing mine of Dolaucothi as a case study, I will argue that as archaeologists, we are not creating a historical narrative, but a narrative of the material in the archaeological record. Artifacts are not witnesses to a past history, but are symptoms indicative of the living memory of the past. The mining landscape is ripe for this type of approach to the material remains. Often, little survives of the tools and technologies used in the process of mining, but the mining methods and structures can be ascertained from the marks that survive embedded in the walls of stone and the landscapes that envelop the mining complexes. These landscapes are a woven fabric of interrelated times. The use of metal tools leaves a trace of their memory with long, thin scratches, often parallel to one another, carved into the rock. The process of fire-setting leaves smooth walls, which are often coated with soot, thick layers of ash, charcoal, and burnt rock. These remembrances are crystalized into the sites as places of memory.

10:35-10:55am

**Palmyra in Winter**

Erin L. Thompson (John Jay College, CUNY)

In 2015, the Islamic State seized control of the archeological site of Palmyra, once a fantastically-wealthy city on the trading routes between Rome, China, and India. The Western media immediately began to speculate about

the fate of Palmyra's well-preserved temples and tombs. After a few months of ominous silence, the media played and re-played images of ancient architecture festooned with improvised explosive devices and then mushrooming up into clouds of debris, along with the graphic spectacle of the beheading of the site's guardian. This series of events meant that archeologists, including me, were pulled into the public forum and asked to explain to millions of viewers and readers the significance of Palmyra, the goals of IS' destruction, and what we could do to thwart them.

My paper serves as a reflection on Palmyra's sudden re-eruption into the present, the role scholars play in the creation and dissemination of this type of spectacle, and the meanings Palmyra now embodies for various groups,

including IS, non-combatant Syrians, and the Western general public. I will consider how these meanings interact with the meanings assigned to Palmyra's past by others who have fought for it, such as Zenobia and the Roman emperor Aurelian, and others who found deep importance in interpreting its role in global conflict, such as various Christian eschatological thinkers. Finally, I will argue that the history of Palmyra shows the deep intertwining of preservation and destruction – neither of which exist without the other.

10:55am

General Discussion

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## Saturday 23 April

## Afternoon Sessions

1:30pm-5pm

### Deep Histories of the Image in the American Southwest

Darryl Wilkinson (University of Wisconsin Madison)

Severin Fowles (Barnard College Columbia University)

Archaeologists often treat culture history as an atheoretical concept. In this vein, textbook histories will often present an origin story about a supposedly more innocent time within the discipline – a moment when archaeology was mainly focused on the more prosaic work of reconstructing regional culture sequences, before the theoretical clashes between the processualists and the post-processualists of the later Twentieth Century. Of course, it's not really true that building culture histories is a theory-less exercise, but perhaps it is fair to say that it is often devoid of *explicit* theorizing.

Rather than present culture history as the accepted ground from which theory springs, in this session our goal is to think about constructing culture history as an inherently theoretical exercise. In particular we wish to provoke a conversation about the long-term history of image production within the American Southwest; from the earliest human occupation of the region, right up until the present day. The aim, then, is not to first work out the sequence of Southwestern visual culture, and then produce "high theory" from that foundation, but to acknowledge theory at every stage of our work. What were images in different times and places in the Southwest? What did they do for the people who made them, and for the people who continued to encounter them long afterwards? What sort of broader transformations did images not only reflect, but also help to bring about?



Papers are therefore sought which engage with the theme of iconography and visual culture in the American Southwest. Given the prominence of rock art in archaeology, we expect that such images will be central to the session, but we also encourage papers that incorporate other media, or that seek to draw connections across different media. No particular flavor or strand of theory is preferred; rather we hope that participants will consider the process of placing images within time and space as itself an exercise in theory building, and a moment for productive theoretical reflection.

1:30-1:40pm

Opening Remarks

1:40-2:05pm

### **Absorption and Theatricality in New Mexican Rock Art**

Severin Fowles (Barnard College Columbia University)

Perhaps the most curious aspect of the rock art record in many parts of the American Southwest is that for thousands of years—during the vast period when hunters and gatherers occupied the landscape—no images of anthropomorphic forms at all were created. This stands in sharp contrast with the rock art affiliated with agricultural villages, which not only included many anthropomorphic forms but frequently also addressed the viewer in a theatrical way. In fact, the shift towards anthropomorphic theatricality seems to be correlated with the Neolithic in many parts of the world. Why is this the case? What is the source of this pattern? Here I consider these questions, using the rock art of the Rio Grande Gorge as a case study.

2:05-2:30pm

### **Pictures, perception, and medium: Or, when is an image?**

Marit Munson (Trent University)

Archaeologists typically assume that images are depictions of reality, or straight-forward representations of subjects as perceived by viewers. Even when we recognize that depictions of reality are mediated by social and cultural conventions of pictorial meaning, we still tend to assume a kind of medium-neutrality that ignores the very real, practical differences between creating an image, or a mark, in different media. That is, we overlook the fact that the various tools, habitual postures, and even gestures required to paint pottery differ from those needed to paint a pictograph, peck a petroglyph, or weave an image into textiles. In addition, we usually assume that realism is the ultimate goal, failing to acknowledge that ambiguity is a potentially desirable characteristic when artists wish to maintain control of knowledge or when they produce images that are powerful in their own right. This paper considers what happens when perceptual theories of pictorial meaning meet the Ancestral Pueblo past, drawing primarily on examples from Pueblo III and Pueblo IV ceramics and rock art to explore why different media overlapped in pictorial content yet diverged, sometimes quite strikingly, in representational form. Or, in other words, when is an image an image?

2:30-2:55pm

### **The Mirror-Image and Tewa Origins**

**Scott Ortman** (University of Colorado Boulder)

Archaeological studies of material culture typically focus on the evolution of the image. I

suggest here that resolving some of the thorniest problems in southwest archaeology will require us to pay more attention to the mirror-image. I illustrate this point using the example of Tewa origins. Recent research has brought together several independent lines of evidence which suggest the Tewa Pueblo society of New Mexico formed through mass migration from the Mesa Verde region in the 13<sup>th</sup> century. However, material culture continuities between the two regions are conspicuously absent even though it appears the immigrants far outnumbered the locals in this process. I suggest one can account for these discontinuities in terms of a native ontology built from the phenomenon of *reflection*. There are many aspects of experience in which light creates mirror images. Contemporary Tewa understandings of the spirit world, time and space, and future and past build from these experiences, and archaeological evidence suggests this ontology has a deep history in Pueblo culture. I suggest that Tewa ancestors recruited this ontology in promoting the social transformation associated with Tewa origins. Thus, the way to “see” the continuities between Mesa Verde and the Rio Grande archaeologically is to think in terms of mirror-images.

2:55-3:20pm

**Graffiti On the Trees, In the Wilderness: Arboglyphs and the Sense of Place in the Mountains of the American Southwest**

Troy R. Lovata (University of New Mexico)

Arboglyphs, images and text left on living trees, are well known in the American West where quaking aspens (*Populus tremuloides*) provide an easy canvas to mark one’s presence on the land. Many researchers – historians, ethnographers, archaeologists, folklorists, land managers – view such graffiti as historical

documents related to the Southwest’s sheep and cattle herding heyday from the late 19th to early 20th centuries and work out histories based on documentary models. Yet, arboglyphs were, and continue to be, made by more than just shepherds and cowboys. Moreover, graffiti has context and explicitly studying arboglyphs as contextual objects rather than documents allows for geographic and material, rather than just historical, perspectives. This paper considers, from a decidedly landscape perspective, both historic and recent arboglyphs in Central and Northern New Mexico and far Southern Colorado as well as tree graffiti left by Manitos, emigrant workers from New Mexico in Wyoming. It shows how differences in both iconography and context reflect different perspectives on the sense of the Southwest as a place. It posits that graffiti left on trees indicate nuanced and variable understandings of the place at the close level – how individual trees and graffiti reflect the relationships between people’s bodies and their immediate environment – and the wider perspective – how graffiti indicates different ideas about the wilderness in which it’s left. Tree graffiti studied in context shows that people in the Southwest are not monolithic in how they approach wilderness even when they mark place on the same features – living trees.

3:30-4:00pm

COFFEE/TEA BREAK

4:00-4:25pm

**Hohokam “Art,” Humanness, and the Hegemony of Iconography**

Aaron Wright (Archaeology Southwest)

Contrary to the theoretical schemas propagated and perpetuated by culture history, archaeological icons—i.e., “art”—are not simply representations of past things, persons,

or the worlds they once constituted. Rather, because they exert agendas and values on their viewers and consumers, icons can be agentic in both structures of domination and bodies of resistance. When those agendas and values derive from traditions or cultural institutions, and when the affiliated iconography crosses media and suppresses alternative and competing expressions, it turns hegemonic by dominating social discourse and dictating cultural perspectivism.

As an archaeological case study of the hegemony of iconography, this paper examines the culturally specific value of humanness—what it means to be human—as materialized by Preclassic Hohokam iconography. Depictions of the human body inform on the ways people understand humanness, the degree to which that understanding is shared within a community, and how that value is taught to others. Hohokam iconography of the human body includes figurines, ceramic designs, and petroglyphs, and though each medium is unique, they all omit features identifying individuals or their emotions. Visual detail was instead vested in accoutrements that likely pertain to roles and offices. This suggests humanness in the Preclassic Hohokam world emphasized social positions over individualism, a value also materialized through mortuary practices. That each medium perpetuated a uniform notion of humanness, one which was shared by other cultural institutions, while contrasting values were not accommodated attests to the hegemony of Preclassic Hohokam iconography.

4:25-4:50pm

### **Southwestern Cowboy and Shepherd Rock Art from the Perspective of Deep Time**

Darryl Wilkinson (University of Wisconsin Madison)

Of all the icons of the American West, none is more iconic than the cowboy (or *vaquero*). The cowboy also represents an image that recent scholarship (archaeological and otherwise) has sought to deconstruct; an effort to more critically engage with a figure whose central role in the mythology of the American nation can hardly be underestimated. One way to adopt an alternative perspective on such icons, is to look at their own iconography – that is the rock art produced by livestock herders and drovers during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. This paper will therefore deal primarily with the cattle herder and shepherd rock art traditions of the northern Rio Grande. Because cowboys are not especially known for their religiosity, it will consider how such iconography was a significant medium for religious expression, offering a counterpoint to the figure of myth with which we are more familiar. The analytical approach is explicitly one that adopts a deep time perspective. So rather than separating such iconography apart, because it is “historic” or “modern”, I will treat it as essentially a form of pastoralist rock art – a category with a long global history.

4:50-5:15pm

### **Networks, Layers, and Lines: Materiality and the Comanche Aesthetic**

Lindsay Montgomery (Denver Museum of Nature and Science)

“They say that we are the carriers of history; the storytellers and artists must express their visions for the people to see.” This statement by Métis film maker Marjorie Beaucage points to the important role of artists in constructing culturally meaningful histories. These histories are captured immaterially through origin stories and materially in paintings, films, and photographs. These material histories are also

conveyed in more subtle forms, including the elaborate geometric designs used by Plains women to decorate rawhide bags, beadwork objects, and rock art. Although, the aesthetic qualities of Plains designs have been well documented by Western settlers and scholars, the broader social meanings and functions of these icons have yet to be fully explored. Through an investigation of Comanche geometric iconography, this talk will develop an alternative framework for understanding Native American art and iconography. Drawing on the concept of “indigenous aesthetics” I suggest that the geometric designs found on different Comanche artifacts functioned as culturally meaningful symbols. These icons are situated within a dynamic cultural network in which the interpretation of a given design was layered and constantly evolving. Ultimately, the development and application of “indigenous aesthetics” as an analytical framework offer an important alternative to Western constructions of art and artifacts.

5:15pm

General Discussion

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**Traversing Bolder Theory: Transversal Engagement with New Materialisms**

Rosemary Joyce (University of California Berkeley)

New Materialisms, now not so very new, have been taken up in archaeology as natural extensions of relational archaeology, symmetrical archaeology, and archaeologies of object agency. Yet there is still much potential in engaging specifically with writers from outside archaeology, in reconsidering in detail case studies within archaeology to explore how they are transformed, and in multiplying the contours of presentation of ideas. Rather than

a conventional series of papers, this session will begin with a series of brief position statements, and then invites participation from others in attendance. This is an invitation to present a puzzle, to highlight how you are thinking about the implications of new materialism, broadly, in terms of everything from what we should attempt to explicate to how we should represent our results. In other words, poetry and art are definitely included.

Session format: 10-minute position statements, followed by 5-minute discussion

1:30-1:45pm

**New Materialisms**

Kristen Bos (University of Toronto)

1:45-2:00pm

**Queer Materialisms and Making Things**

Annie Danis (University of California Berkeley)

2:00-2:15pm

**Animals as Unruly Objects: Animal Studies and New Materialisms**

Hannah Chazin (University of Chicago)

2:15-2:30pm

**Emergent Perspectives and the *Hybrid Collectif* of Neoliberal Mesoamerica**

Mario Castillo (University of California Berkeley)

2:30-2:45pm

**Tracing the Material-Discursive in Heritage Politics at Gede, Kenya**

Wolfgang Alders (University of California Berkeley)

2:45-3:00pm

**Non-Linear Taphonomies—Disabling  
Archaeological Aesthetics**

Katherine Kinkopf (University of California  
Berkeley)

3:00-3:30pm

General Discussion

Discussion moderator: Rosemary Joyce  
(University of California Berkeley)

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**Unfair Trades and Unwilling Travellers:  
Alternative Mobilities of Things, People, and  
Animals in the Past**

Katina Lillios (University of Iowa)

Recognizing and interpreting the mobility of things, people, and animals in past landscapes are standard research topics in archaeology. Analytical methods are available to identify exotic goods and connect them to their place of origins. Once these connective lines are made, archaeologists model the economic and social mechanisms that may have generated the distribution of these goods. Similarly, there exists an array of bioarchaeological and zooarchaeological techniques to trace the origins and, ultimately, model the mobility patterns of people and animals.

These models, however, are predicated on notions of agency that envision the mobility of people, animals, and objects as part of intentional or at least normative processes. We imagine that people voluntarily made deliberate and thoughtful decisions to move, and then they moved. We assume that animal mobility patterns are related to herding practices structured by human decisions about

the landscape and resources. We assume that objects were traded as part of negotiated social and economic transactions, which explain their distribution on the ground. However, it is clear that not all people move as the result of intentional or willing actions. They may be fleeing violence or oppression, as refugees or escapees, or they may have been unwillingly moved by force, or they may have gotten lost. Animals can escape the clutches of their owners or be stolen. Similarly, objects may be stolen or looted.

Without imposing contemporary events and sociopolitical situations on the past, can we at least use these to begin to explore the heuristic potential of 'alternative mobilities' of people, animals, and objects in the past? How might the possibility of alternative mobilities shape our narratives of human expansion and migration, or the discovery of non-local individuals or goods? Not considering these alternative biographies runs the risk of masking coercive and violent processes that accounted for what we study. The papers in this session will consider case studies of alternative mobilities, their material consequences, and their theoretical implications for understanding the past.

1:30-1:35pm

Opening Remarks

1:35-1:55pm

**Not migrants, not things: Understanding the  
movement of people in slavery**

Lydia Wilson Marshall (DePauw University)

Slavery involves the movement of people at several scales—in the relocation of enslaved captives most obviously but also in the movements of runaway slaves and free groups

targeted by slavers. Despite their growing theoretical sophistication, migration models in archaeology are still generally constructed around the assumption of free choice. Models based on the exchange and movement of things are clearly equally deficient here: Historians have recently questioned the long-held assumptions of social death and commodification in slavery, suggesting instead that the ways in which slave owners hurt slaves depended on a recognition of their continued humanness. While the agency of enslaved people has long been a celebrated topic in African American archaeology, researchers have typically located this topic in rigid domination-and-resistance frameworks that recognize slaves' agency only in response to the actions of their owners. This paper seeks to reframe our understanding of movements of people in slavery through an amended practice theory approach. In particular, I consider how our understanding of the dialectic between agency and structure changes when the structure that people navigate is largely imposed by others. The paper's discussion additionally expands beyond enslaved captives' relocation to theorize the movement of people avoiding capture and those absconding from enslavement. I also consider how power differentials shaped the mobility and migration choices of most people in the past, not just those experiencing or fleeing slavery.

1:55-2:15pm

### **Rethinking migration and movement of people**

Catherine M. Cameron (University of Colorado Boulder)

Archaeological models of movement and migration tend to come from modern studies, most of which assume knowledge of destination areas and careful decision-making by migrants who weigh costs and benefits. Of

course, there are contemporary population movements that are largely unplanned or coerced, like the Syrian refugee crisis or people fleeing sudden environmental change or disasters. Many ancient movements of people were neither disasters nor migrations between nation states, and fail to conform to modern economic models. In this paper, ethnographic, ethnohistoric, and historic data are used highlight types of movement that occur in small-scale societies that do not easily fit migration models but that should serve as the basis for revising those models.

2:15-2:35pm

### **Escaping categories: elusive animals and multispecies anthropology**

Brian Boyd (Columbia University)

Contemporary zooarchaeology, in line with other biological sciences, privileges Linnaean taxonomic categories, but we know from encounters with non-western human/nonhuman ontologies that there exists many classificatory systems that are organized not according to biological evolutionary traits (either taxonomic or cladistic), but grounded in non-anthropocentric perceptions of being and living. This paper considers how animals often give archaeologists the slip by defying - escaping from - easy categorization, and discusses the insufficiency of recent "multispecies" approaches to the human-animal relationship.

2:35-2:55pm

### **Theft and other unsociable extremes: Alternative mobilities of the Iberian slate plaques**

Katina Lillios (University of Iowa)

Negative reciprocity, as Marshall Sahlins outlined in *Stone Age Economics* (1972), is one way in which goods could be transacted. A wide spectrum of behaviors are incorporated under the umbrella of negative reciprocity, including barter, gambling, chicanery, and theft. Archaeologists typically do not consider theft as a mechanism to explain the distribution of the objects, such as exotic valuables. In this paper I explore the possible reasons for our reluctance to consider theft as a means by which people in the past acquired goods. Second, I explore the possibility that theft was involved in the biography of some of the engraved plaques of Neolithic Iberia. Finally, I discuss whether a non-anthropocentric approach to theft helps us to frame the practice in productive ways.

2:55-3:10pm

General Discussion

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**Bold Approaches to Site Preservation, Conservation, and Reconstruction**

Hali Johnson (Texas Tech University)

Kristine Mallinson (Texas Tech University)

Jackson Vaughn (Texas Tech University)

Why do we regard preservation, conservation, and reconstruction to be necessary modes of caring for what has become of the past? How does the ethos behind preservation, conservation, and reconstruction influence our relationship to sites and artifacts within archaeology? Archaeologists are all too aware of how these practices have not always lived up to expectations. For example, a century ago Sir Arthur Evans was considered to be a trailblazer with his reconstruction of the Palace at Knossos on Crete. However, after several decades, his decision became controversial—now conservators are dealing with the crushing reality of cement at Knossos. In recent years,

Peru has decided to reduce the number of visitors to Machu Picchu in order to lessen their impact on the site. The general public believes as a World Heritage site, Machu Picchu should be able to be accessed by all. This past year, the famous golden death mask of King Tutankhamun was damaged during a conservation procedure. As a result, eight employees will be charged for their improper handling of this irreplaceable artifact. This session hopes to generate a larger conversation about how best to care for the past in light of archaeology's purpose. Papers considering the underlying ethics and philosophies underwriting site preservation, alternative site preservation strategies and efforts, and problems with current site preservation techniques, including specific examples of conservation gone wrong, are welcome. Topics include reconstruction, particularly as a narrative of a site's past that suppresses of other elements, preservation as an ideological tool, other interactions with ancient sites with regards to care and curation—how local peoples preserve (or don't preserve) ancient sites, how they understand and interact with them, and how they feel about international conservation efforts. Along these lines, papers addressing the differences in preservation measures taken by grassroots or local campaigns versus those taken by international or state agencies will also be considered. Of special interest are those papers that examine conservation, preservation, and reconstruction as modes of transforming remains and, ultimately, laying claim to the past. This session seeks to create a conversation that challenges the underlying ethos that preservation, conservation, and reconstruction are both necessary and morally correct for every site of heritage and to perhaps offer creative perspectives on alternative practices.

4:00-4:15pm

### **Archaeological Collectives in Heritage-Making at Gede, Kenya**

Wolfgang Alders (University of California Berkeley)

Tucker Deady (University of Oxford)

In this paper we show that particular archaeological understandings of heritage relate to the politics of land dispossession at the archaeological site of Gede on the coast of Kenya, as it undergoes its transformation into a place of national and global heritage through state and non-state agencies. We argue that these understandings take form in what we call archaeological collectives—racial, linguistic, ethnic, and cultural entities of the past in coastal East Africa that are imagined through archaeological methodologies like artifact and architectural analysis, archival research, and historical linguistics. We argue that anthropological and historical discourses about East Africa have tended to take various essentialized “collectives” as the agents of history and as appropriate objects of study. Accordingly, we show how particular archaeological collectives are constituted discursively and materially, and how these imagined entities relate to the ways that certain inhabitants around the site of Gede became marked for land dispossession and exclusion in the configuration of Gede as a site of national heritage.

4:15-4:30pm

### **Repatriating the ‘Other’: Cultural Heritage Management in Vietnam**

Kelly Nguyen (Sutherland Brown University)

Vietnamese archaeology has been deeply imbued with political ideologies from its inception in the 1950s as it changed hands from French colonialism to Vietnamese nationalism.

The uses and abuses of the relationship between archaeology and national politics is nothing new. However, in the case of Vietnam, the process of decolonization is problematic because it has gone beyond removing external domination to removing internal division—namely, the Vietnam War and the anti-communist Vietnamese community. The question thus arises as to whose cultural heritage is being preserved in the context of a monolithic Vietnamese nationalism. Due to the inability to address the legacy of the civil war, two major nationalisms in relation to Vietnam have now emerged, with one being embodied by the Vietnamese diaspora. Should agencies dealing with contested pasts have to answer to diasporic communities representing the ‘other side’ of the conflict, the side being silenced in the dominant national narrative? This paper assesses the management of difficult histories and its resulting consequences not just on local memory, but also on borderless histories. By examining the limitations of extricating the “Other,” this paper aims to demonstrate the need to push beyond postcolonial approaches to cultural heritage management. Ultimately, this paper argues for the need to promote a dialogue between nationals and minority communities, such as diaspora communities, in order to push cultural heritage management to apply a more holistic approach that exchanges cultural amnesia and deliberate silence for multivocality and counterhistories

4:30-4:45pm

### **Participation is Preservation: The Archaeology of Skiing and the Customary Use of Abandoned Ski Areas in the Rocky Mountains**

Troy R. Lovata (University of New Mexico)

The anthropological concepts of customs and tradition and their differences regarding adaption and change are basic to any



consideration of preservation. Cultural practices and the material cultures associated with them are preserved or lost along a trend in which change and stasis balance against each other. This paper uses the historic and contemporary archaeology of skiing in the American Rocky Mountains as case study for exploring fundamental questions of practice as preservation. The Eurasian origins of skiing have interested archaeologists for many years, but the study of skiing as a recreational, lifestyle, and commercial practice has generally been the domain of historians. Nevertheless, snow sports encompass a clearly defined set of material culture and show tangible links between past and present—factors that give archaeology a unique perspective and demographic shifts in skiing have recently led to the closure and abandonment of numerous slopes in North America. Yet there remains an active and vibrant community who continue to ski these forsaken slopes. These skiers are not statically preserving artifacts or landscapes of skiing, but they are preserving skiing as cultural practice. This paper outlines my ongoing research into the archaeology of skiing from a landscape and phenomenological perspective and explores what both this theoretical focus and the results of my work imply for the preservation of skiing as an activity, ski landscapes, and the material culture of snow sports.

4:45-5:00pm

**Can We Fix It? A History of the the Preservation, Conservation, and Reconstruction of Archaeological Sites in the Classical World**

Jackson Vaughn (Texas Tech University)

What is the end goal of archaeology? What do we do with what is left over after archaeological

investigation is considered “complete”? How should these sites be treated? Should they be thought of as something special, or left to time and the whims of nature? This paper is a comprehensive survey of the (subjective) successes and failures of preservation, conservation, and reconstruction over the past century and a half of archaeology in the Classical world. Conducting case studies of the sites of Knossos, Pompeii, the Parthenon, and the Roman Forum, I will examine the history of archaeology and the treatment of these vestiges, paying especial attention to how the countries and archaeological entities “use” these sites. For what purpose are they preserved and reconstructed? Nationalism? Tourism? Historical significance?

How does this affect the way the site is interacted with? Is there a bias towards a specific time period? In addition, I will examine how these preservation, conservation, and reconstruction methods are perceived by academic scholarship versus indigenous peoples/locals.

Is there a significant difference between these groups in how they believe these sites should be treated? What are the vested interests of each party? Finally, I will offer a theory on how these sites should be objectively maintained once the business of archaeology is done.

5:00-5:15pm

General Discussion

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**Sunday 24 April**

**Morning Sessions**

**9:30am-12:30pm**

**Collaborative Archaeology at the Frontline of Theory**

Bonnie Clark (University of Denver)

Dean Saitta (University of Denver)

There has been a revolution in the practice of archaeology in the 21<sup>st</sup> Century. It has been variously framed as collaborative archaeology (e.g. Colwell-Chanthaphon and Ferguson 2008; Silliman 2008), as public archaeology (e.g. Shackel and Chambers 2004), as civic engagement (e.g. Little and Shackel 2007), as community-based research (e.g. Atalay 2012) or as community service learning (Nassaney and Levine 2009). In her 2008 Distinguished Lecture to the Archaeology Division of the AAA, Alison Wylie made the bold claim that collaborative archaeology is the new, New Archaeology; in other words, it is the archaeology of the future. However if this practice is to live up to its promise, like the New Archaeology, it must contribute not just to methods, but to the theoretical underpinnings of the discipline.

This session explores the impact that collaborative practice has had on archaeological theory. It draws on the work of scholars at many stages of their careers, from recent graduates to disciplinary leaders. Each presentation is grounded by projects that through their collaboration with non-archaeologists, have led scholars to return to the theoretical drawing board, even the very philosophical grounding of our discipline. In some cases collaborators provide new ways of envisioning the past which can be employed as epistemic resources. These explorations launch archaeologists into broader theoretical terrain,

conceptual landscapes which can account for both the evidence of the past, and those who engage with it in the present.

9:30-9:40am

Opening remarks

9:40-10:00am

**An Introduction to Collaborative Archaeology at the Frontline of Theory**

Bonnie Clark (University of Denver)

Dean Saitta (University of Denver)

In her 2008 Distinguished Lecture to the Archaeology Division of the AAA, Alison Wylie made the bold claim that collaborative archaeology is the new, New Archaeology; in other words, it is a potentially revolutionary practice. To live up to this promise collaborative practice must contribute not just to methods and ethics, but to the theoretical underpinnings of the discipline. This brief introduction frames the session's exploration of the intertwining of collaborative practice and archaeological theory. Reflecting in particular on questions of epistemology, it will lay the foundation for the wider conversation at hand.

10:00-10:20am

**Archaeology and the Mitigation of Inequality: Producing Capital at Punta Laguna, Mexico**

Sarah Kurnick (University of Colorado Boulder)

During the last two decades, archaeologists have frequently debated whether and how archaeology can be used to promote public welfare and foster beneficial social change.

Some scholars have emphasized the methodological importance of praxis. Others have emphasized the pragmatic need for public intellectuals. And, still others have emphasized the ethical necessity of community engagement. I maintain that archaeologists can and should be an ally in the effort to understand, and perhaps even mitigate, one of the most pressing social concerns – institutionalized inequality. Pierre Bourdieu has suggested that inequality derives, at least in part, from the unequal distribution of capital, be it economic, cultural, or social. I suggest that Bourdieu’s framework offers a useful model for archaeologists, and that we can and should attempt to rectify social inequality – in a small way – by producing forms of capital that benefit the communities for which we work. I take as my example the Punta Laguna Archaeology Project – a collaborative endeavor with an indigenous, Yucatec Maya community that initiated its own ecotourism venture – and offer specific examples of the production of economic as well as material and cultivated cultural capital.

10:20-10:40am

**Our Five-fingered Grasp: Embodied Exploration of Bronze Age Aegean Seals**  
Elana Steingart (University of Toronto)

Technologies of tactility and theories of gestural affordances can ground collaborative archaeology in the shared human qualities of our five-fingered grasp. Replicas of small handheld artifacts can now be quickly and affordably manufactured using rapid prototyping (3D printing) laboratories, opening up new pathways for collaborative research that participants can take home with them. Bronze Age Aegean seals—small carved gemstones that were worn on the body and used to make unique impressions in clay—have

been visually and iconographically scrutinized, but they go understudied as essentially tactile objects, tools of mundane administrative practice as well as miniatures incorporated into Bronze Age bodily schemas as talismans. A fusion of the experimental and the collaborative, the 3D printing project described in this paper draws upon anthropological theories of affordances, praxeology, and miniaturization to mobilize the multiplicative power of collaborators’ insights by acknowledging the authority granted by our shared human bodies, to access the gestural challenges and tactile qualities of seals and the act of sealing. 51 unique replicas of Aegean Bronze Age seals, generated from 3D scans made at the CMS archive at the University of Heidelberg, were printed in Toronto and gifted to participants of the Beyond Perception conference at the University of Aberdeen in September 2015, to wear in Bronze Age fashion as well as try out on clay. This paper will present the methodology employed and the preliminary data collected from this collaboration, and discuss the theoretical interactions that informed its experimental design. By bringing together theory, technology, and collaborative method, we can foster new ways to explore what motivated changing design in the small artifacts of the ancient world.

10:40-11:00am

**Crafting a Collaborative Approach in Eastern El Salvador: Digital Heritage and the *Casa de Cultura* Program**

Esteban Gomez (University of Denver)

The following discussion will focus on the development of an anthropological *sala* in the *Casa de Cultura* of La Union in eastern El Salvador. The *Casas de Culturas* of El Salvador are federally funded cultural resource centers

that aim to inform the general public of El Salvador's local and regional histories. The *Casa de Cultura* anthropological *sala* project is viewed as an opportunity to involve townspeople, Salvadoran anthropologists (colleagues and students), and tourism professionals in activities typically restricted to government museum personnel. The primary goal will be to facilitate a collaborative endeavor that will include diverse perspectives from various stakeholder groups during all stages of the process: the formulation of *sala* themes to the development of display collections and didactic materials and the use of digital technologies. I will begin my discussion with a brief review of archaeological research undertaken in eastern El Salvador, and its relationship to the broader scope of anthropological research undertaken in the country. The goal will be to shed light on the Precolumbian and colonial experiences of the Lenca-speaking peoples of eastern El Salvador that will address larger themes of colonialism and nationalism in El Salvador. I will then describe more recent developments related to the anthropological *sala* of La Unión, and specifically explore how this project will contribute to our understanding of the concepts of community, collaboration, and value at the intersection of archaeology, ethnography and heritage studies.

11:00-11:30am

COFFEE/TEA BREAK

11:30-11:50am

**A Positivist Reconsiders His Paradigm and His Past, or How the Tolowa Taught Me That *Everyone's* Heritage Matters**

Kevin Gilmore (HDR Inc.)

The subject of this paper is the collaboration between the Tolowa Dee-ni' Nation of northern

California and archaeologists of ERO Resources Corporation who excavated the Hurdy Gurdy site on the outskirts of the historical village of Nakutat, and how the association changed both the archaeology and the archaeologists. ERO was engaged by the Federal Highways Administration to recover data from a site in the Tolowa homeland slated for destruction during construction of a new bridge. During repeated visits to the site during the excavations, the Tolowa shared their personal perspectives on traditions and past land use that provided invaluable information directly applicable to the interpretation of the archaeological record of trade at the Hurdy Gurdy site. Despite the obvious utility of traditional knowledge in archaeological interpretation, there is still a perception among positivist archaeologists that it is ancillary to the "objective" truth provided by "science." The Tolowa believe that they have always lived in their traditional homeland, which is at odds with the archaeological evidence which indicates that they first entered the area ca. A.D. 1200. An on site discussion with the Tolowa regarding how long they had lived in their homeland, whether it had been "forever" or "only" 800 years, pointed out to this archaeologist the lack of a sense of deep time Euroamericans have on this continent. This inspired me to finally visit the home of my ancestors, where my people had lived "forever," and finding that indigenous self has allowed me to better understand the Tolowa, and archaeology.

11:50-12:10pm

**Expanding Concepts of Resistance at Amache, Japanese American Internment Camp**

David Garrison (University of Denver)

Christian Driver

Paul Swader

Studies of institutional confinement have typically focused on the social identities of the confined and how those identities intersect with the political discourse of institutionalization. Within this paradigm, distinctive activities and material culture of the confined are often singled out as indicating everyday resistance against domination. Although expressions of identity such as the continued practice of traditional lifeways have been shown to be indicative of active resistance, this model has the tendency to be applied too widely, resulting in the perspective that all activities not explicitly associated with compliance inherently signal resistance on the part of the confined. A more nuanced approach can benefit the study of confinement settings rather than the traditional resistance/dominance model. Expanding our use of resistance with concepts such as survivance and residence has proven particularly useful for the interpretation of archaeology conducted at the Japanese American internment camp in Granada, Colorado (colloquially known as Amache).

12:10-12:30pm

### **Archaeology as Heritage Process**

Bonnie Clark (University of Denver)

Heritage is never static, rather it is a constantly evolving set of practices, beliefs, and tangible touchstones. Archaeology sits firmly in that thicket, whether through the data we uncover, the stakeholders we engage, or even media attention we draw to historic events. The archaeology of Amache, the site of a WWII-era Japanese American internment camp, is an exemplary test case for how archaeology done in conversation with a contemporary community can recast archaeology's relationship to heritage. This paper explores the potentially radical shift of broadening the

focus from the results of archaeology to include the practice of archaeology. Framed by critical heritage studies, especially Laurajane Smith's contention that heritage is a process, this presentation will highlight some ways archaeologists can contribute to this important body of theory. It also explores how our discipline might or perhaps must change if we take seriously our role in heritage practices.

12:30-12:40pm

Discussant presentation: Dean Saitta  
(University of Denver)

12:40pm

General Discussion

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### **How Things Act: An Archaeology of Materials in Political Life**

Steve Kosiba (University of Alabama)

Andrew Bauer (Stanford University)

In recent years anthropological and archaeological theories pertaining to materiality and new materialist frameworks have challenged traditional perspectives of things as passive or inert objects of social and political life. Much of this body of theory positions nonhuman things as kinds of actors and distributes agency among a variety of species, materials, and assemblages in problematizing the conceptual boundary between society and nature, subject and object, and structure and agency. Yet if we accept that both things and humans affect social life we necessarily must also inquire into how differences and asymmetries between things, in terms of their basic material properties and how they are constituted and perceived in political contexts, affect how they

participate in historical processes. This roundtable discussion asks participants to critically engage such bold new theories for an archaeology of social and political life from a variety of viewpoints and case studies. We might ask, for instance, how do human political intentions and explanatory accounts of the actions of things, in part, condition the possibilities for them to act in transforming historical circumstances? By fostering discussion of such questions this session intends to explore how archaeology could frame historical and political agency less as an ontological property of a conscious person, a goal-oriented agent, or an ontologically heterogeneous assemblage of things, and more as a capacity that emerges in politically inflected and contingent associations of people, organisms, and things. Such an archaeological approach might move away from accounts that describe static and durable mixtures of people and things to consider the ways that human concerns, cultural practices, and properties of matter work together to orient how people and things act to shape the social world and historical process.

Session format: 5-minute position statements followed by 10-minute roundtable discussion

9:30-9:45am

Andrew Bauer (Stanford University)

9:45-10:00am

Tamara Bray (Wayne State University)

10:00-10:15am

Zoë Crossland (Columbia University)

10:15-10:30am

Art Joyce (University of Colorado Boulder)

10:30-10:45am

Rosemary Joyce (University of California Berkeley)

10:45-11:00am

Steve Kosiba (University of Alabama)

11:00-11:30am

COFFEE/TEA BREAK

11:30-11:45am

Susan Kus (Rhodes College)

11:45-12:00pm

Tim Pauketat (University of Illinois Urbana-Champaign)

12:00-12:15pm

Darryl Wilkinson (University of Wisconsin)

12:15-12:30pm

Chris Witmore (Texas Tech University)

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### **Stony Signs and Semeiotic Topologies of Tenacity**

Stephen Berquist (University of Toronto)

Rock art, statuary, and inscriptions are oftentimes analyzed similarly to linguistic signs. That is, they are analyzed as representations or (when plural) as semi-conventionalized systems of representation that convey encoded, arbitrary meanings. This session begins by asking how we may re-interpret such

phenomena, guided by the Peircean insight that signs can be taken as pointing towards a particular object, rather than as representing it. That is, signs direct our attention in certain ways, simultaneously creating links and distinctions within the virtual, defining a controlled environment and generating new spaces for actualization. Signs, from this perspective, are *topological*. We thus prompt participants to set stony signs within broader landscapes of movement and practice, across urban, agricultural, and ritual contexts, and invite discussion on how these very contexts are defined through the durability and perdurance of materials.

We ask respondents to consider carved boulders, adobe walls, painted caves, petroglyphs, and sacred stones that were left unaltered, but presented with offerings or devotion. We inquire if stone is always stone, and if not then what might it be? Do we differentiate it or does it differentiate itself, or must we consider the problem relationally? Finally we ask if stony signs may affect and be effected. If so, do signs have power, in the Deleuzian sense? Do they transform themselves through transforming us? Do they point us, as analysts to a being that comprises the material rather than the mental, exteriority over interiority. And if so, might they lead us to a politics of the non-human?

9:30-9:50am

**Wandering *Huacas*: Petroglyphs, *Placas Pintadas*, and the Ancestral Landscape of *Toro Muerto* in the Majes Valley, Arequipa, Peru**

Beth K. Scaffidi (Vanderbilt University)

*Toro Muerto* is an immense petroglyph site with over 500 carved boulders scattered along a desert mesa. Our recent excavation of the cemetery site, Uraca, the closest remaining

cemetery to the petroglyph field, shows that many of the scenes depicted occurred in real life; the mummy bundles, human trophy heads, a feline trophy head, and ritual attire like wigs of human hair and elaborate headdresses we recovered echo the stony depictions. Additional glyphs are documented along roadsides and near settlements, weaving disparate locations together into a complex iconographic network. The geometric designs of some glyphs are mirrored in painted stone slabs, *placas pintadas*, common grave offerings throughout the region. Analysis of the petroglyphs and *placas* has focused on their function as navigational markers or mementos morii, respectively, but they also likely represented activities performed during life, death, or shamanic journeys.

This paper argues that the stones chosen for transformation were *huacas*, living shrines through which *camay*, life force, flowed. By their very nature, they were themselves sacred and animate elements of the ancestral landscape — Peircean objects — rather than raw materials for topological expression. The process of traveling to, creating, interacting with, and transporting away these stones would have transformed pilgrims in profound ways that rippled outward from this stony nexus to structure future practices. This paper examines how the *Toro Muerto* petroglyphs, *placas pintadas*, and mummy bundles generated meaning and structured the “taskscape” (sensu Ingold 1993) carried out by those who dwelled in, guarded, and passed through the stony landscape.

9:50-10:10am

**Rock Art Topologies and Affective Infrastructures at a Wari site in Southern Peru**

Stephen Berquist (University of Toronto)

This paper will present a preliminary analysis of rock art at the Wari site of Quilcapampa Antigua in the Sihuas Valley of Southern Peru. There is a strong petroglyphic tradition in the region, as evidenced at the site of Toro Muerto where nearly an entire open boulder field has been carved with images of birds, felines, trophy heads, dancers, and abstract symbols, among other things. One might further note traditions of large geoglyphs as well as caches of smaller painted plaques that partake in shared stylistic conventions. While the petroglyphs at Quilcapampa resemble the images at Toro Muerto, they are situated in a very different socioenvironmental context. The Quilcapampa petroglyphs line the cliff face beneath a Wari site, overlooking a road that would have led up to the site as well as the fields that would have likely been cultivated in the narrow valley bottom directly below. It is as yet unknown however whether the petroglyphs preceded the Wari site or were carved in relation to it. This paper will thus not attempt to relate the petroglyphs directly to the site or to analyze their “meanings” within a specific cultural context. Rather, I will consider the petroglyphs in relation to the roads and fields that would have almost certainly existed at the time of their creation- in relation to networks of purposeful movement in other words, in which the images as signs would have directed attention in certain ways as actors moved through the narrowly prescribed routes afforded by the mountain landscape. The petroglyphs will be considered as expressive inscriptions drawing links between certain aspects of the landscape and thus creating a structured environment of affects and orientations. Analysis will build from a GIS analysis of visibility, directionality, and lighting in relation to movement through the landscape.

10:10-10:30am

## **Recycling Stones & Recycling Meanings: the Negotiation of Semiotic Ideologies at a Spanish Colonial Reducción in Peru**

William McCollum (Vanderbilt University)

Archaeologists have recently begun examining the General Resettlement of the Indians in 16th century Peru as an instance of material and cultural transition. Instead of viewing the massive resettlement and reducción campaign as one marked only by brute dominance, archaeologist Steve Wernke (*Negotiated Settlements*, 2013) questions how indigenous Andeans and Spaniards coarticulated and negotiated the material and ideological components of reducción. While Wernke takes a landscape approach in the Colca Valley, using GIS to reconstruct land tenure patterns and tracing the transition from Inka to Spanish Colonial rule, in this paper I explore the material-semiotic negotiation of ideology at a single site in the Colca Valley. Using GIS-constructed density maps and other tools, I consider the inclusion of high-quality Inka cutstone masonry blocks in a church complex at the reducción Mawchu Llaqta as an instance of two radically different semiotic ideologies (term from Webb Keane) coming into a negotiated relationship. As a standard gridded reducción superimposed on a primary Inka administrative site, Mawchu Llaqta is the perfect site at which to explore this semiotic negotiation. Through the formal element of the masonry block and its placement in the church, Inka animate and presentational (indexical) conceptions of the material/divine (huaca) are incorporated into the European framework of representational (symbolic) aesthetic and semiotic norms. I contend that the process of material superimposition in the reducción church required the inclusion of Andean sign-systems for Spanish religiosity to become legible to Andeans. And, thus, pre-Spanish



material continues to find voice even after Spanish arrival.

10:30-10:50am

### **Gateway Symbolisms and the Ontology of Death in Ancient Ethiopia**

Dil Singh Basanti (Northwestern University)

This paper revolves around a simple question: When does a person count as dead or alive, and how do people make it one way or the other? To explore this question, this paper will look at gateway symbolism in Aksumite mortuary architecture and the experiences of death and distance it indexed. Aksum was the capitol of an ancient Ethiopian kingdom (50-700 AD) that is famous for its elaborate funerary stelae hewn from solid granite, some of which take the appearance of multi-storied “houses.” The stelae mark clusters of shaft burials or multi-chambered tombs, likely of kin-groups. Gateway symbolism takes the form of false doorways carved on the storied stelae and elaborate entrances into elite tombs, though is otherwise absent among most stelae. However, this variation can be explained if we view the gateway symbolism by the experiences it indexed rather than meanings it represented. Specifically, the symbolism may sync to experiences of post-mortem ritual processing that is observed on human remains. What then arises is an understanding of death that is experienced in terms of proximity vs. distance; while death of the body is seen as creating insurmountable distance in more familiar cultures, it is far less so at Aksum. The gateway symbolism can then be seen as portals to loved ones, revealing that the dead were not seen as truly gone, but as residing only a little further away.

11:00-11:30am

COFFEE/TEA BREAK

11:30-11:50am

### **Ghost in the Mountain**

Kathleen Huggins (University of California Berkeley)

I present the idea that the practices of archaeology and “hauntings” are both similarly semiotically cued, and that both “pristine” and “abandoned” imaginings of space are abstract objectifications which result from an epistemology of a correlated – rather than contiguous – timeline. As illustrations, I will explore archaeological and local narratives of “haunted” ancient spaces, specifically a man-made *huaca* in northern Peru (Huaca Cao Viejo), a naturally formed *apu* in southern Peru (Cerro Baul), and a silver mine in Bolivia (Potosi). Despite employing archaeological examples, I do not use these cases to explain what these spaces were, or how they appeared over time; rather, I imagine these spaces as continuously-contemporary semiotic structures, haunted by the simultaneous traces of past and contemporary practices. To support this engagement with temporality and semiotics, I will discuss how sign-vehicles persist through time, and how cumulative sign-elements, or habits, act upon the interpretant or translative process in semiosis. I propose that, by understanding the recursive semiotic process, periods of abandonment may instead be seen as periods of superficial vacancy, when traces of history created a spurious and inspirational sense of super-natural occupation, alternately stimulating “hauntings” and archaeology.

11:50-12:10pm

### **The Semiotic Density of Sacred Stones in the Ancient Andes and the Angkorian Empire**

Edward Swenson (University of Toronto)

The paper provides a comparative examination of differences in the semiotic force of unmodified and modified stone in the ancient Andes and Angkorian Southeast Asia. I argue that stone formations perceived as “naturally” figurative or iconic of a recognized power, say a naturally occurring *linga* or a stone *huaca* resembling the head of the feline, were held in great reverence in both traditions under comparison. At the same time, archaeological attention to how different kinds of solid media were interrelated and propitiated, including unmodified, sculpted, and inscribed stone, can tell us something substantive about the perceived agency and sacrality of intransigent things. In fact, such an exercise could shed equal light on indigenous religious categories of permanence, impermanence, and

transformation. Of course, the hardness and durability of revered stones provides an example of the non-arbitrary relationship between the material signifier and signified “power” in question. However, why and how such concrete entities may have been reworked (resignified) or left unaltered can also illuminate important differences in past religious and political ideologies.

12:10-12:30pm

General Discussion

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## Sunday 24 April

## Afternoon Sessions

1:30pm-5:00pm

### **Just Google It: Archaeology, Pop-Culture, and Digital Media**

Emily Booker (Brown University)  
Alexander Smith (College at Brockport, SUNY)

Digital media provide archaeologists with the ability to document, archive, and evaluate data seemingly *ad infinitum*. Simultaneously, the inherent capacity to share and connect via new platforms of digital engagement has dramatically changed the way we as a discipline access archaeological data around the world. Yet these innovations are just part of the picture. While we recognize the increasing connectivity of the archaeological community, archaeologists also at least subconsciously understand the implications for public engagement for a world once

relegated to the ivory tower. We are emerging as a public discipline with new arenas for rapid engagement. And while we may understand that our public face is reflected in popular media, we are perhaps only beginning to understand how public perception of and access to archaeology are changing the core of our discipline simultaneously.

This session will gather scholars engaging with emerging forms of digital media, such as video games, online video platforms (YouTube), social networking sites (Facebook, Twitter, Instagram), and web-based journalism (Buzzfeed, Reddit). The papers in this session will examine the role of these emerging media in conversations regarding public archaeology, educational outreach, heritage management, indigenous

communities, local engagement, and archaeology's integration with museum resources.

Archaeologists are not simply riding the crest of digital innovation. These emerging forms of connectivity and engagement with the past can no longer be understood as peripheral pop-culture distractions, but fundamentally important for the construction and future of the discipline. In today's world, archaeology can be a potent societal force, fulfilling the inherent academic goals of widespread dissemination and public understanding. On the other hand, it can also be a source of confusion and mystery for the layman, leaving many to remain suspicious as to its true purpose or even its necessity in the contemporary world. This session will explore the role of emerging media in making archaeology relevant to contemporary and future generations of those within and outside academia.

1:30-1:45pm

**“Dream your worries away”: Ruinscape, Dystopia, and Play in BioShock**

Emily Booker (Brown University)

Bing Crosby's “Wrap your troubles in dreams” is one of many 1950's jazz songs that eerily play throughout the seemingly abandoned streets and buildings of 2K Games' 2007 hit videogame BioShock. While the song is basically about forgetting one's problems, its chorus line, “dream your worries away,” is a fitting description for the fine-line BioShock walks between real and imagined, reality and virtual space, dystopia and utopia, freedom and control. These themes are masterfully deployed throughout the videogame's play, narrative,

and, most importantly, its environment. While the characters and story of BioShock force the player to think critically about dystopias and freewill, it is the ruins in which the player encounters the narrative that reinforce these themes. Furthermore, the ruined landscape allows players to reflect on themes and ideas encountered in BioShock to ruinscapes of the real world.

Through their use of virtual reality and player participation, videogames and their portrayal of ruins, both modern and ancient, can have drastic effects on real world interactions with ruins and ruination. Players can interact with and move through well-developed, beautifully stylized, and highly detailed environments and landscapes. In order to understand how videogame ruinscapes affect and influence players, this paper will explore underlying issues of player experience, virtual reality, ruinscapes, and dystopia as presented in the BioShock series. It is argued here that videogame analysis is an essential element to understanding modern public perceptions of ruins and, more generally, archaeology. The visual cues of dystopian themes in BioShock and other ruin-laden videogames can create extreme biases and preconceptions of these types of spaces that would otherwise go unnoticed. Through an analysis of how ruins and archaeology are presented in videogames, scholars and educators can be better equipped to connect with and teach a new generation and a new arena of public engagement.

1:45-2:00pm

**Speed and Practice for a Digital Archaeology**

William Caraher (University of North Dakota)

It has become cliché to observe that archaeologists now conduct their research in a connected world, but, as a discipline, we have continued to struggle with the implications of this routine observation. The speed with which archaeological descriptions and arguments disseminate across digital media presents new opportunities to observe and understand the practice of archaeological knowledge making. The differing generic expectations of these media, their fluidity, and the rapid pace of innovation offers ways to complicate the distinction between a provisional statement and a final publication, archaeological data and analysis, and real artifacts and digital representations. Speed of dissemination compresses distance, accelerates conversations, and transforms the appearance of the archaeological discourse.

The paper argues that the speed of digital publishing has transformed knowledge production in key ways. Speed has already challenged archaeology's commitment to artifactual provenience by allowing the production and dissemination of highly accurate digital reproductions of artifacts, landscapes, and places. The speed with which archaeologists can update data sets, catalogues, and interpretation has threatened the generic integrity of the final publication. Finally, the speed with which social and new media provide highly visible outlets has begun to erode the authority of the disciplinary practices like peer review, traditional publishing outlets, and even layout, editing, and formatting standards. The relentless pressure and potential of speed in the digital era has introduced fundamentally new concepts to practice of archaeological inquiry.

2:00-2:15pm

**Yul Brynner in Pharaoh's Crown and Victor Mature in Samson's Loincloth: Archaeological Diagnostics and Conceptions of Historical Change in Cinema**

Kevin McGeough (University of Lethbridge)

Historians of Early Modern Europe and the United States, with their interests in narrative, have taken greater interest in film-making as historical argument than archaeologists. Archaeologists have tended to evaluate films relating to archaeological context in reference to the accuracy of the ancient world that is depicted or the ways in which the discipline is portrayed. Yet the actual messages about the nature of time and space that are offered in popular film play an important role in how audiences receive the results of archaeological research. While audiences can and do question the historical accuracy of the stories that are presented, there are more subtle and more problematic interpretive issues that readily escape notice. This paper illustrates this through the examples of the Biblical, Egyptian, and Roman epics of the 1950s and 60s. These films offer typological arguments in which the normative constructs from the era of the viewer are reified by witnessing characters with recognizable values deal with the same kinds of issues that are struggled with outside of the cinema. Potentially subversive studies of the past are transformed into works that demonstrate the naturalness of neo-liberal politics. American Protestantism and democracy are given a teleological force that seems rooted in historical fact. These and other pre-critical readings of the past are given a seeming scientific accuracy for popular audiences through the veristic tropes used in this kind of film-making and

the kinds of questioning that archaeology should encourage is undermined by these cinematic narrative techniques.

2:15-2:30pm

**Materiality without Physicality: Towards an Archaeology of the Digital Age**

Miriam Rothenberg (Brown University)

Broadly speaking, archaeologists divide our sources for studying the past into the material record and the textual record, but with the 'Digital Revolution' of the mid-twentieth century, a third significant aspect of culture has taken shape: the digital. For contemporary (and future) archaeologists, acknowledgement of this digital record will be crucial for understanding human cultures. Although digital things are frequently engaged with and stored in material objects (e.g. hard drives, smartphones), the programs and lines of code that make up the digital experience are inherently non-physical. Even so, our experience is shaped by how they are linked, structured, and presented, thus giving digital environments a sense of 'materiality without physicality'. This includes both the individual texts and media that are left behind, and the structuring capacities of computer programs, user interfaces, and methods of communication and transmission.

In the face of an increasingly blurred boundary between the digital and non-digital spheres – e.g. through the proliferation of digital social networks and the development of an 'Internet of Things' – we must begin to consider the digital record from an archaeological perspective. To do so requires both investigating the impact of emerging media on archaeology, and considering our responsibility, as students of

material culture, to understand and share the broader cultural effects of rapidly evolving digital technology. In order to make archaeology relevant to contemporary and future generations, therefore, we need not only for archaeology to be embedded in digital media, but for there to be an archaeology of that digital media.

2:30-2:45pm

**Digital Integration, Public Outreach and Archaeological Authenticity: Three Years as "Alex the Archaeologist"**

Alexander Smith (The College at Brockport, State University of New York)

Many archaeologists have embraced the notion that education programs, particularly K-12 classrooms, are a rewarding platform to engage with the public. Nevertheless, an archaeology school program can also serve to empower and inspire young students, even those not in a position of easy access to museums or transportation. The "Alex the Archaeologist" program began in 2012 as an in-class demonstration, complete with hands-on artifact analyses of real ancient objects from the teaching collection of the Memorial Art Gallery of Rochester, NY. Since then we have visited over 2,000 students from the inner-city of Rochester, as well as nearby suburban and rural schools. The program owes much of its success to a careful integration with the Common Core standards of New York State as well as in-class visitations, which have made it both popular with teachers and accessible to many different districts of varying wealth.

Since 2014, the program has expanded to include digital resources and online platforms to enable further dissemination of outreach materials. These resources include

YouTube videos, iBooks, and online lesson plans prepared by the staff of the Memorial Art Gallery and Alex himself. This paper will explore the potential of a regional museum to engage with the larger public through the lens of archaeology, combining digital resources and curricula awareness along with aspects of authenticity. How are digital resources changing our understanding of authenticity, particularly among students currently in K-12 classrooms and how can we mitigate such understandings as archaeologists? This paper will also discuss the digital after-life of outreach programs, the implications of this continuation, and the potency of even basic digital engagement in our increasingly connected world.

2:45-3:15pm

Panel Discussion

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**Sensual archaeologies: power, knowledge, identity**

Scott Hutson (University of Kentucky)

Over the past twenty years, archaeologists have approached sensual experience in the past from a number of directions: phenomenology, foodways, embodiment, emotion. The stakes are high because sensation is critical to a broad variety of topics. For example, sensual experience plays a role in the negotiation of power and authority. When hosting meals, performances, and other events, actors often draw upon exquisite flavors, sights, and sounds to establish social distinctions. Centralized institutions can regulate the sensory milieu in order to shape experience in ways that further their interests. To the extent that relations between objects and people are more than conceptual, sensual

experience is critical to any archaeologies that take an increased interest in things. A sensual archaeology is perhaps the most concrete form of relational archaeology since it deals with the lived commingling of bodies, media, and objects. Yet sensuality extends beyond matter to encompass performance, temporality and the oft-overlooked characteristics—temperature, light, aroma, noise, melodiousness—of the mesh within which beings encounter each other. Sensual experience also intersects geography and temporality with memory—tastes and smells so often recall times and places passed—thus serving as grounds for the creation and maintenance of individual and social identities.

Methodological trouble accompanies the benefits of attending to sensual experience in the past. Given the cultural malleability of the senses (probably few ancient cultures perceived the world according to the “five senses” framework of the modern West), archaeologists continue to wrestle with the question of how to establish intersubjectively stable interpretations across time. Do people today and in the past hear the same whistle the same way? Do they recognize the same differences between the sound of a whistle and a drum?

This session welcomes papers united by a focus on the sensuous experience of the past. For example, authors may choose to explore the sensuality of materials and practices, ranging from the quotidian to the extraordinary, from liquor to landscapes. Authors may explore how sensuous experience shapes social and political relations, or how the senses contribute to memory and/or identities, be they national, sexual, gerontological, or other. Authors may focus on the thorny question of how

archaeologists can even talk about sensation in the past. Authors may also explore topics not stated above. The goal of this session is to bring together a variety of backgrounds and approaches in order to precipitate illuminating discussions of the subject and beyond.

1:30-1:50pm

**Are you feelin' it? The politics of touchy experiences in the Northern Maya Lowlands**

Scott R. Hutson (University of Kentucky)

Because texture is felt on the flesh, tactile sensations are intimate. Due to this immediacy and intimacy, sharp differences in how things feel can have a big impact on how people experience events and places. To the extent that day to day experience shapes the dispositions through which people understand the nuances of power and difference, feeling one's way through the world is always already political. This paper focuses on one particular event—eating—and one particular aspect of place—surfaces underfoot—in an attempt to show that divergent experiences can create and reinforce social inequality and political legitimacy. Regarding eating, archaeologists have focused closely on the visual characteristics of the vessels in which food is served, but often overlook how such vessels feel in one's hands and lips. I argue that disparities in the feel of containers made of different materials can be a fruitful avenue for exploring social distinctions. Regarding surfaces underfoot, archaeologists understand that, in the social dramas that create and naturalize identities, places can play key roles in the action, rather than serving merely as passive containers for action. In this paper I explore the possibility

that how surfaces feel on one's feet can serve as a marker of political projects.

1:50-2:10pm

**The Music of Change: Ceramic Aerophones and Related Objects from Formative Period Coastal Oaxaca, Mexico**

Guy David Hepp (University of Colorado)

Mesoamerica's Formative period (1650 BCE–CE 250) was a time of transition from the relative egalitarianism and semi-nomadic horticulture of the Archaic (7000–1650 BCE) to the urbanism, agriculture, and social complexity of later pre-Columbian history. From Mexico to Mesopotamia, such fundamental shifts in settlement, subsistence, and social organization have produced some of archaeology's most enduring questions, but little consensus has emerged. It appears likely that no single explanation exists for Holocene social change, despite similar climatic trends that served as its backdrop in many regions. Instead, daily practices of ancient peoples, individually and collectively, articulated with ecological and inter-community environs to produce a complex patchwork of social change evidenced by diverse material records. One emerging approach to evaluating the lived experience of such transformation comes from sensorial anthropology. As a time rife with feasting, music, oration, and public ritual, the Formative was a cacophony of sights, sounds, smells, tastes, and textures. In this paper, I discuss Formative period artifacts from coastal Oaxaca, Mexico. With emphasis on musical instruments and related artifacts, I focus on the role of sound and visual imagery in social transformation. The depositional contexts, iconography, and technical properties of these objects

indicate the shifting concerns of communities negotiating novel socioeconomic conditions. The artifacts evince increasing social distinctions, communication with ancestors, and the importance of the human senses in the social transformations of a particular time and place. I suggest that these objects, and the people who used them, played recursive roles in Mesoamerica's invention of itself.

2:10-2:30pm

**Material Vibrancy, Animism, & Clay: Pottery and Religion at the Emerald Acropolis**

Rebecca M. Barzilai (Indiana University)

Susan M. Alt (Indiana University)

Everyday rituality is embedded within the material vibrancy of things and persons. There is the sensual experience of creating a ceramic vessel, where fire, water, & earth are combined, transmuting these constituent materials into an assemblage of actants. We must analyze not just a vessel, but the assemblage that is the vessel, the vibrancies that went into its making; clay, temper, water, fire, & human action. These heterogeneous assemblages of vibrancies translate to more than an object, and the context in which they are located become a larger assemblage of vibrant matter and the experiential. Understanding these vibrancies, sensualities, and their ontologies should be an essential part of interpreting pottery, especially that found in extra-domestic contexts. Here, we examine the vibrancies of pottery made at the Emerald Acropolis.

The Emerald Acropolis in St. Clair County, Illinois will serve as a case study where we demonstrate that the vibrancy of

assemblages matters. Emerald was a Mississippian shrine complex, where religious practices and activities were performed and negotiated by Cahokian and migrant peoples in the Midwest of North America circa the 11<sup>th</sup> to 14<sup>th</sup> century AD. Numerous shrines and other extra-domestic architecture dominated the landscape, with recurrent burned offerings and laminated water-laid soils illuminating the importance of fire and water to the religious practices enacted. The sensuous experience of creating a ceramic vessel intersects with the rites of fire and water important to religious efficacy at Emerald, making ceramic vessels an insertion point that we can delve into.

2:30-2:50pm

**Sensual Stones: Human-Lithic Engagements in Tiwanaku, Bolivia**

John W. Janusek (Vanderbilt University)

Stone was critical for Tiwanaku, a major prehispanic city located in the high south-central Andes. Tiwanaku thrived as a major panregional political center in AD 500-1000. Much of its emergent fame and political impact was due to its innovative deployment of stone to construct ritual monuments and anthropomorphic monoliths. Tiwanaku planners and builders employed specific sorts of stone and stonework to facilitate particular experiences in the city. Members of local communities brought their own naturalized experiences to bear on the center. Anthropomorphic monoliths-rendered as great ancestral personages – and the spaces they inhabited constituted foci for sensual engagements at Tiwanaku. Monoliths were encountered as living beings consisting of particular sorts of materials, animated by rich iconographic narratives and sensory relations to specific potent



landforms. Ancestral lithic personages grasped objects critical for becoming an ideal, fully sensual Tiwanaku person- a drinking chalice for consuming fermented corn beer in the left hand, and a snuff tablet for ingesting hallucinogenic substances in the right. Central to Tiwanaku's emergent political regime, these monoliths and the monumental spaces they inhabited facilitated the relational coproduction of lithic ancestors and fleshy humans as complementary, sensual subjects.

2:50-3:10pm

**Contemporary Surface Re-Connection as Acoustical Rhythmanalysis: The 'Second Reality' of an Historic 'Warscape' Setting**

John G. Sabol (I.P.E. Research Center)

Does archaeological fieldwork involve individual or group creative endeavors that can produce emergent interacting qualities? Is 'excavation' more than the extraction of layers of earth and material remains? What happens in a landscape that is defined by sound, an 'earscape', rather than by physical features or ruins? Can fieldwork, one that involves performance practices relative to the 'sounding' with, making use of, and manipulating strips of contextual acoustical tools and behaviors, be a form of creative archaeology? Is it a bolder 'excavation', rather than a reconstruction or re-enactment, that restores an 'acoustemology' of place? A process of relational entanglement that attempts to 'unearth' sensory itineraries (as 'restored' materializations of sound) is a view of archaeological fieldwork that works with what is still embedded in a 'warscape' landscape. It is 'excavation' in terms of acoustical performance intervention: what we can still affect and what still affects us

today. This is archaeological fieldwork as a 'rite of passage', transforming a contemporary and tranquil monumentalized setting to one that still echoes the sounds of a 'culture of war'. Is this a bolder approach to conflict archaeology, or merely an exercise in the archaeological imagination? Examples of this 'warscape' soundscape, as it was recorded during performance 'excavations' on the Antietam Battlefield in Maryland, will be presented.

3:10-3:30pm

**Artifacts too large to be seen**

Darryl Wilkinson (University of Wisconsin Madison)

To sense the world is also to experience the limits of one's senses. We reach for things that we cannot touch; strain to hear the inaudible; and look for things beyond the limits of our visual field. For example, consider just how much germs – and their evasion – shape our lives on a daily basis, despite the fact that we have virtually no sensory access to such microscopic entities. But even though some things exist beyond our sensory limits, I suggest that this does not make our experiences of them any less physical or embodied; in other words, to *not* see is just as material a phenomenon as it is to see.

Although archaeologists have become increasingly interested in the worlds made apprehensible to past human subjects through their situated sensory experiences – less attention has been paid to the things that would have eluded their sensorial grasp. In an attempt to explore just such a theme, this paper will consider several "landscape artifacts" of the ancient Andes (specifically the Nazca lines and the *zeq'e* lines of the

Inkas) as constructions that were deliberately intended to exceed the visual and tactile capacities of the ancient subjects who engaged with them. I therefore present such objects as self-conscious attempts to produce ritual experiences wherein the foregrounding of the sensory limitations of the individual human body was in fact the primary goal. This, I argue, has important theoretical implications for how we understand power and identity to be mediated through sensory experience in ancient societies.

3:30-4:00pm  
COFFEE/TEA BREAK

4:00-4:20pm

**Engaging the ecological environment:  
Human-*bajo* interactions at Aventura,  
Belize**

Kacey C. Grauer (Northwestern University)

Archaeologists often speak of “land use” or “resource management” when discussing the ecological environment, which reinforces the arbitrary nature/culture binary. These discussions establish a hierarchical relationship of humans over the ecological environment and posit human agents as actors who extract from a passive landscape. I suggest a move from conceptualizing interactions with landscape in terms of “use” or “management” to “engagement.” As opposed to considering the ecological environment as something “out there” to be exploited, I propose that recognizing the importance of sensory engagement with landscape reinforces the active qualities of the ecological environment. Employing the long-lived ancient Maya site of Aventura as a case study, I argue that archaeologists can

employ sensory engagement, particularly sound, to interrogate the complex relationship between humans and landscape. Aventura was established amongst *bajos*, large areas of low elevation that were perennial wetlands in ancient times. Exploring the sensory engagement between humans and landscape allows for an insight into the dynamic quality of *bajos*. Aventura provides an opportunity to investigate how a recursive relationship between past people and the ecological environment may have structured an evident long-term occupational history, challenging and elaborating on current approaches to environmental sustainability.

4:20-4:40pm

**Feast Your Eyes on This: Embodied,  
Sensorial Feasting Practices in Aztec Mexico**

Lisa Overholtzer (McGill University)

Although for the Aztecs, each sensory organ had its own capacity for “decision, will, and creative action,” the human eye was described as “our total leader,” implying a sensory hierarchy. Like members of modern Western culture, the average resident of the Aztec empire might have unconsciously underestimated the importance of touch, hearing, smell, and taste. Haptic analysis has revealed the great effort put into crafting the touch of only those ceramic artifacts meant to be handled. The way these polished objects “acted back” on their human users via sensorial experience may have been surreptitious, subtly creating a pleasant touch. In contrast, the singing and music, food and drink, and flowers and tobacco smoke central to household feasting demand our scholarly attention as much as they would have consciously delighted the senses. This paper interrogates the

embodied materiality of commoner feasting practices at Postclassic and early colonial Xaltocan, Mexico. I begin by considering the multi-sensory impact of the two most common decorated serving wares—Aztec Black-on-Orange and Redwares—noting that only the latter was polished, resulting in several bundled properties, notably shine and smoothness. I suggest that these vessels may have played a more active role in feasting, having been passed around and touched; this might explain why redwares, but not Black-on-Orange ceramics, were found in the houses of lower Spanish elites who feasted with Indigenous elites. I then consider the smell, taste, and sensory impairment of the foods they contained, which likely included chocolate and pulque.

4:40-5:00pm

**Evoking a Mythical Normative Past – Lidar, Lost Cities, and the Hegemonic Gaze**

Chris Begley (Transylvania University)

Archaeologists regularly use Light Detection and Ranging technology (LiDAR). This paper examines epistemological considerations related to this purely visual technology, and the ways in which its implied nonsituated objectivity has enabled some recent projects to perpetuate colonialist discourse and to evoke a mythical past in which masculine fantasies of discovery remain unchallenged by experience, interlopers, or other realities. By stripping unwanted contextual realities the image, the privileging of the visual allows a high-tech hegemonic gaze to distill a complex, postcolonial reality into a something more consistent with a mythical normative past.

TAG Organizing Committee (University of Colorado Boulder)

1:30-1:50pm

**Non-Western Philosophies in Archaeology: Exploring Archaeological Interpretation with East Asian Perspectives**

Fumi Arakawa (New Mexico State University)

Shifting perspectives and interpretations of archaeological remains has been a fundamental part of the discipline since the inception of archaeological theory in the 19<sup>th</sup> century. Using different philosophical paradigms, this paper first defines non-Western philosophies and then explores how alternative non-Western philosophies (e.g., animism, impermanent doctrine, and transcendental naturalism) can contribute to archaeological interpretations of people, materials, and places. I begin with a discussion of Western philosophies, focusing on the great chain of being and ontology. I then compare ontology in East Asian philosophies, including Buddhism and Shintoism. Finally, I argue that although alternative non-Western philosophies should be integrated to archaeological research, we should maintain a “logic” based approach in scientific research. Logic, which consists of “either-or” and “both-and” arguments, are the founding principles of Western philosophies. Without logic in our verbiage, archaeologists may weaken interpretations of the prehistoric record and dialog between archaeological theoreticians would suffer.

1:50-2:10pm

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TAG OPEN SESSION

## **Re-thinking the Terms of Ritual: Notions of 'Hybridity' in Sacred Spaces on the Early-Colonial North Coast of Peru**

Niamh Curran (University of Toronto)

Hybridity is a term often used to describe the relationship between the indigenous people of Peru and the Spanish colonialists from the sixteenth to nineteenth centuries, particularly in the case of religion and ritual. In current Andean research, it is often defined as a binary relationship between the conscious resistance of indigenous people and the cognizant ambivalence of the Spanish. On the north coast of Peru, early colonial Catholic churches and authority figures were implanted onto the landscape by the Spanish with the intention of converting the natives to "civilized" Christians. However, it seems there is more evidence not for ambivalence and resistance, but for a tacit co-existence of religious traditions and rituals (Brück 1999; Gose 2012). The excavation of a domestic site adjacent to the church of Carrizales, an abandoned coastal village in the Zaña Valley, and an analysis of early colonial churches throughout nearby valleys form the basis for this paper. Rather than treating these interactions between the Andeans and Spanish as a Cartesian opposition between the "colonizers" and "colonized," I seek to explore a more fluid interaction, one that is not necessarily a hidden transcript on the part of the indigenous, nor a compromise with Christian traditions. From these analyses, I will address the concern of whether current notions of the term "hybridity" accurately describe the architecture, ritual emplacements, and mitigated Spanish authority found on the north coast.

2:10-2:30pm

## **Votive Deposits on Cyprus: Ritual and Practicality in the Transformation of Religious Space**

Mackenzie Heglar (Bryn Mawr University)

This paper explores the activities necessary for religious space to be reused as secular. The sanctuary at Mersinaki on Cyprus, which was abandoned and then reused during the Roman period, serves as a case study because its well-documented votive deposits permit analysis of the orientation and grouping of fragments, highlighting the intentional subdivision of space within deposits. This paper demonstrates how thorough depositional analysis can inform our understanding of the motivation behind human activities in an archaeological context, particularly activities carried out during the transition from sacred to secular. The way objects were disposed of is indicative of the conscious recognition the individuals who deposited the material had for the connotations of sacred space and the objects association with the act of dedication. Analysing the structure of these depositions enables me to discuss how votives were deposited, from carelessly discarded to carefully buried. I argue that the practices and processes resulting in ritual destruction and deposition versus those resulting in practical disposal are not mutually exclusive. The changes in the use of space at Mersinaki occurred during a period of political and social transition. This inevitably has caused scholars to question what elements of these deposits reflect a mindset influenced by changing religious and administrative structures. However, rather than focusing on the political implications, my analysis of the deposit on the basis of the grouping of well-preserved statues and their upright, careful placement

explores the role of culture and cognitive processes in governing depositional practices in a religious context.

2:30-2:50pm

**A New Approach to Understanding Ancient Thrace: The Effectiveness of Postcolonial Theory in Studies of Colonization**

Ashlee Hart (University at Buffalo, State University of New York)

Through the study of material remains archaeologists are able to study changes in identity that are not apparent through historical sources. One aspect of the past (and present) that impacts human interaction and cultural change is colonialism. Colonialism is known cross-culturally throughout time. Postcolonial theory arose from the failures of Romanization and Hellenization theories, which posited that the ancient world was structured around elites acceptance of material goods and unilateral evolution toward civilization that could be seen through the movement of such goods.

Colonialism creates interactions between individuals, material objects, and ideas. The collision of such things may lead to conflict, resistance, or cohesion. Postcolonial theory is especially able to represent the multitude of possible outcomes from cultural interaction. Colonization should be studied through a critical postcolonial lens that allows a wide range of interpretations for changes in material culture and ideology. There is a continued need for new approaches to interaction that can understand unique colonial situations.

The area of ancient Thrace reveals that colonialism was a two-way exchange of ideas, cultures, objects, and people. The postcolonial concepts of hybridity, agency,

import and imitation allow archaeologists to study interaction from the experiences of all persons involved. This presentation will present some of the flaws in past theoretical understandings, present new approaches, and briefly apply them to Greek colonization of Thrace between the seventh and second centuries B.C.E.

2:50-3:10pm

**The *Anna Karenina* Principle in Epigraphic Decipherment**

Nicholas Carter (Brown University)

Successful decipherments of ancient writing systems are all alike in numerous key respects, but each failed decipherment fails in its own way. In this paper, I explore the theoretical and practical requirements for a decipherment to succeed, and investigate how we can know whether a script has truly been cracked. I suggest that we can usefully think of a proposed decipherment as a set of rules for producing meaningful texts, which may or may not correspond to the rules observed by ancient scribes. We can evaluate such proposals by asking how accurately and parsimoniously they predict the structure of actual texts. I illustrate these suggestions by contrasting the undoubtedly successful decipherment of the Maya hieroglyphic writing system with more dubious proposals about the Isthmian and Rongorongo scripts.

3:10-3:30pm

**The Industrial Archaeology of Speech**

Jeff Benjamin (Columbia University)

Sonifacts of speech coincide and intermingle with tangible artifacts in interesting ways. Perhaps one way to approach the present

situation is through archaeology's distinguished capacity to detect repetition: repeated mistakes as well as repeated warnings. From the gathering evidence, it would seem that, in general, *to speak* is merely *to repeat*. Kierkegaard states that the challenge arises in discerning repetition of the 'right kind.' The emergence of the anthropocene -- the presence of the "archaeosphere" (Edgeworth) -- channels the tone of research into lamentation, action or denial. The intervention of archaeology could also be musical, introducing a new repeated motif. Sonic and haptic forms constitute the warp and weft of the anthropocene. Orders, inquiries, commands, exclamations, admonitions, consolations, dialogue, monologue....Words and sentences repeat as tangible forms accumulate in the b.a.u. (business as usual) discourse. Through its insistent production of a myriad repeated sonifacts, human speech takes the form of manual labor, producing a textured layer that is materially fused into the anthropogenic film covering the earth.

3:30-4:00pm

COFFEE/TEA BREAK

4:00-4:20pm

**'Breaking Bad' – The Afterlife Demise of a Sensuous Ruin: Is There a Bolder Approach to a Perceived 'Messcape'?**

John G. Sabol (I.P.E. Research Center)

Can a 'remnant landscape' avoid remaining an 'indifferent' one, as something more than the rubble of shards of social occupation within a fragmented 'ghostly' structure? Are such unacknowledged 'messcapes' a type of 'noise' avoided by potential archaeological gazes? Can such a place of ruination achieve

emergence without excavation through a sensory outlet of relational connections that surfaces meaning and identity today? Just being there, using a non-evasive, low tech, experiential intervention can become a 'socializing' encounter with the imposing materiality of a post-industrial complex in ruin. It can produce a bolder, alternative 'second reality' of percolating 'vibrant matter' and sensuality in the archaeological record of an abandonment of place. Reading the 'mess', rather than excavating it, is a legitimate form of archaeological intervention that works with what remains embedded of the past on the surface: it deals with occupation/re-occupation, material and sensory culture, temporality, and processes of decay. In such sites, having undergone a rapid social transformation but slow physical deterioration, surface fieldwork catapults these settings into a past contemporary worthy of consideration, bold questioning from a site many consider an eyesore and useless. Have such sites become an archaeology of our time? A series of photos and narratives reveal what lies beneath the 'mess' of an abandoned industrial 'coal breaker'.

4:20-4:40pm

**Human evolution, nature and radical alterity. An (im)possible relationship?**

Martin Porr (*Universität Tübingen*, University of Western Australia)

The concern with processes of human evolution and deep time human history appears to be notably absent from recent discussions within theoretical archaeology. The impact of developments such as 'new materialism', 'new animism' and the ontological turn within the wider sphere of philosophical anthropology appears to be

largely negligible in relation to an understanding of those aspects that are often regarded as the most foundational of human existence. Palaeolithic archaeology and palaeoanthropology are traditionally not centres of deep theoretical reflection and stand in an uneasy relationship with reflexive strands of social anthropology. One could argue that this difference is related to a fundamentally different understanding of nature and reality and, consequently, the position, significance and meaning of human behaviour.

Within philosophical anthropology the reassessment of the notion of 'nature' is one of the central concerns. In contrast, a deep concern with the notion of 'nature' receives very little attention within fields concerned with 'human evolution'. It appears therefore that approaches that assume fundamental differences between modes of existence, radical alterity, and those that propose human behaviour as ultimately shaped by the material environment are divided by insurmountable differences. This situation is deeply unsatisfactory, particularly because the relevant disciplines have so far failed to develop approaches that address this divide and rather appear to deepen the dichotomy.

In this paper I want to critically analyse this situation and will develop some suggestions how it can be productively resolved.

4:40-5:00pm

### **An Australian case study in relational ontology**

Jacqueline Matthews (University of Western Australia)







While many different disciplines and areas of archaeology have engaged with aspects of

the 'ontological turn' in recent years, this broad and diverse movement has yet to make a substantial impact on Indigenous Australian archaeology. In this paper, I discuss the value of some aspects of this development in relation to a specific research problem in Australian archaeology—namely, that there is a disconnect between how non-Indigenous archaeologists understand and explain stone artefacts and how Indigenous Australians would typically understand and explain the same material. This incongruence is worrying because it reinforces an assumed academic authority and tends to limit interpretations of archaeological material to a narrow range of secular and scientifically acceptable options. I draw on postcolonial theory and a critical engagement with ontology to examine why this has been the case and engage with the growing relational orientation in archaeology to develop a new approach. A relational ontology, as I will set out in this paper, offers a way to reconceptualize our understanding of being and becoming human in a radical departure from the dominant mode that has significant implications for how archaeologists might understand material culture (among other things).

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# TAG 2016

## TAG Locations

-  Hale Science Bldg., Dept. of Anthropology
-  Eaton Humanities
-  CU Museum of Natural History
-  University of Colorado at Boulder
-  Millenium Harvest House
-  Pearl Street Microbrewery Pub Crawl

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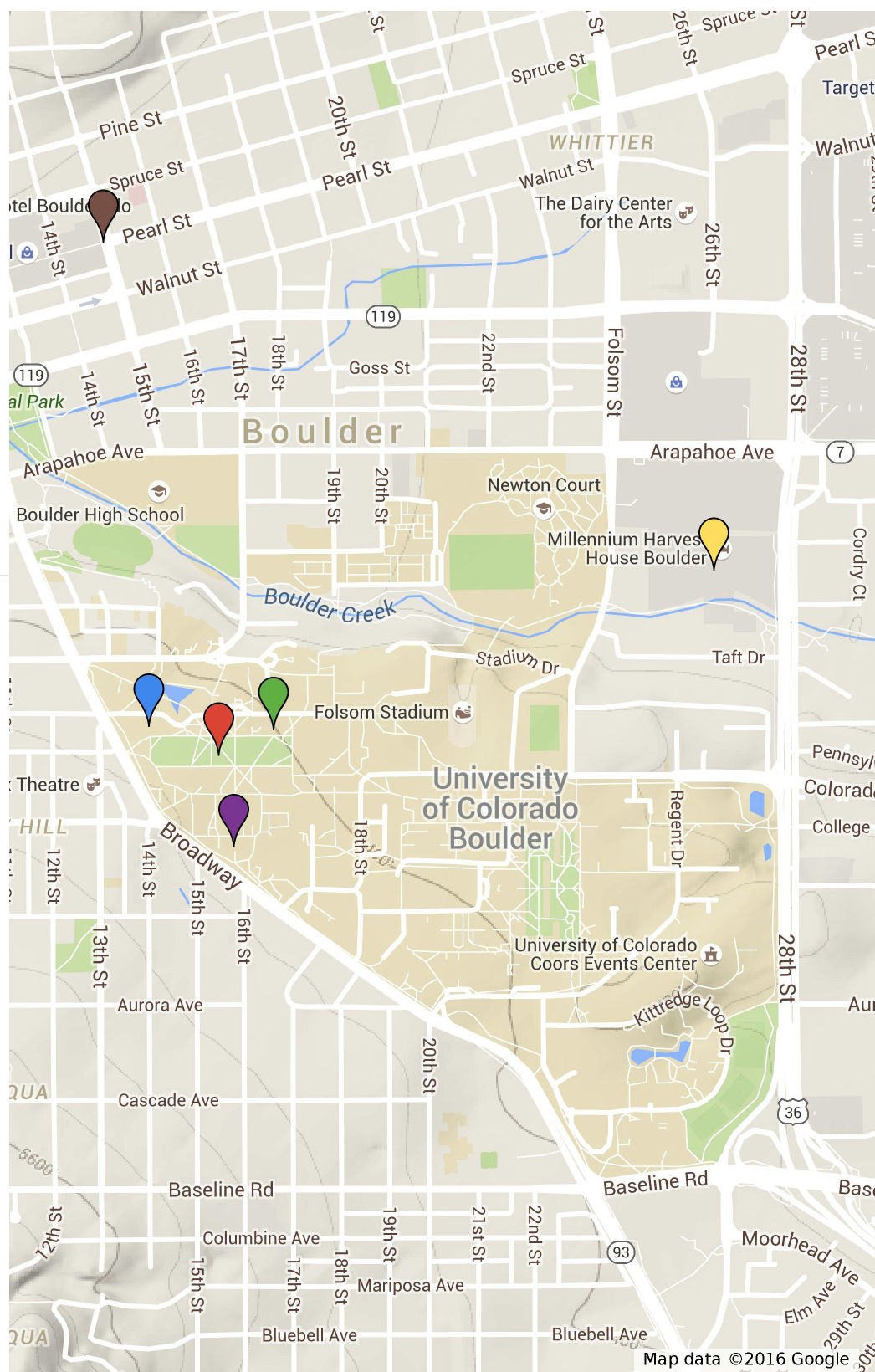
Hale Science

Plenary Reception - CU

Museum of Natural History

Sessions/Registration Desk -






Eaton Humanities












# TAG 2016

## Restaurants, coffee shops near TAG venues

-  The Sink
-  Taco Junky
-  Gurkhas On the Hill
-  Sushi Hana On the Hill
- 

## Food Fresh Greek & Lebanese Restaurant

-  Mamacitas
-  Cafe Aion
-  Salvaggio's Deli
-  Buchanan's Coffee Pub
-  Salvaggio's On The Hill
-  Starbucks
-  Santiago's

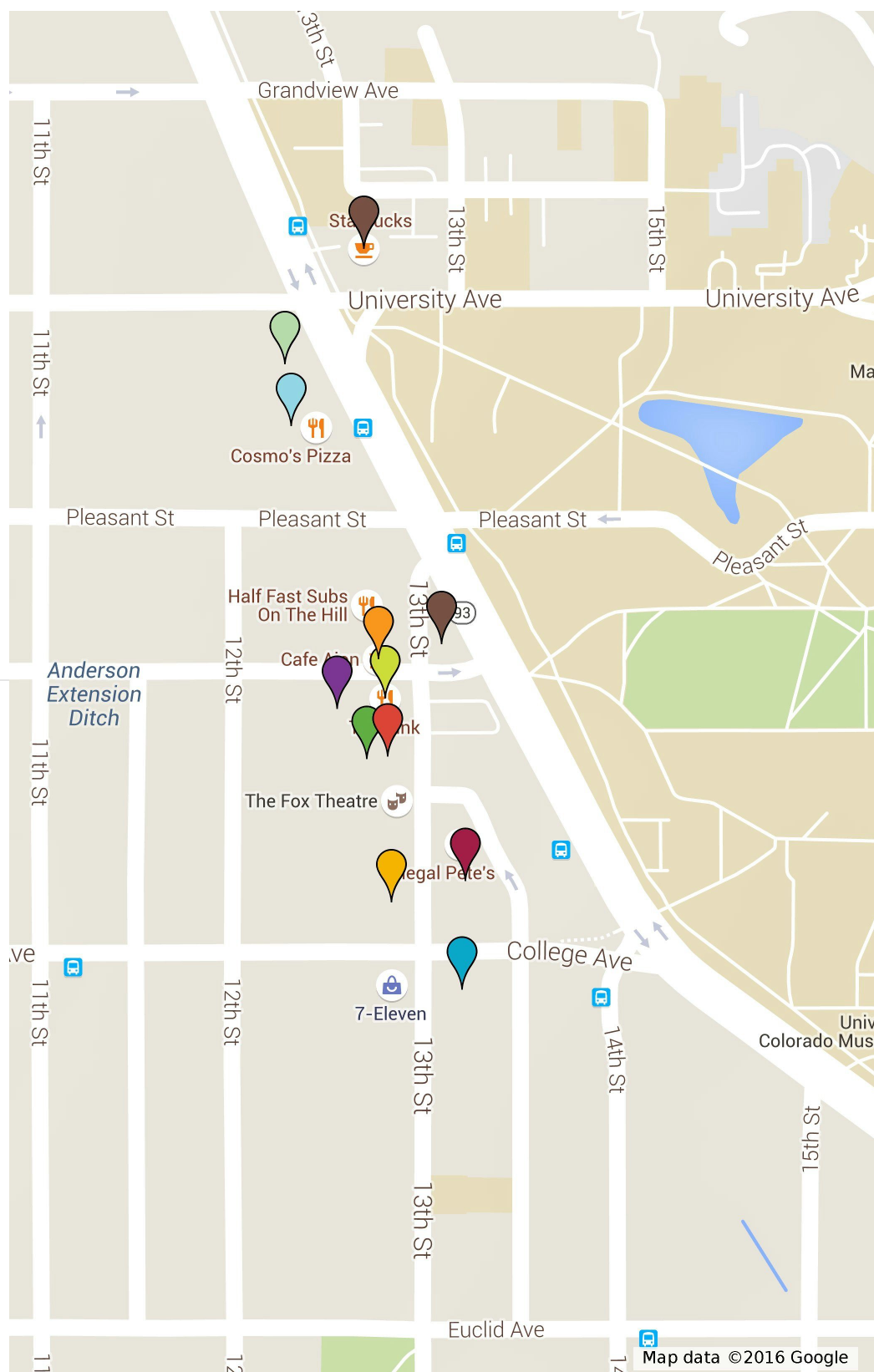
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# TAG 2016

## Pearl St. Microbreweries Pub Crawl



Meeting 7pm 15th and Pearl St.



Mountain Sun Pub & Brewery



West Flanders Brewing Co.



The West End Tavern



Bohemian Biergarten



Walnut Brewery



Conor O'Neill's

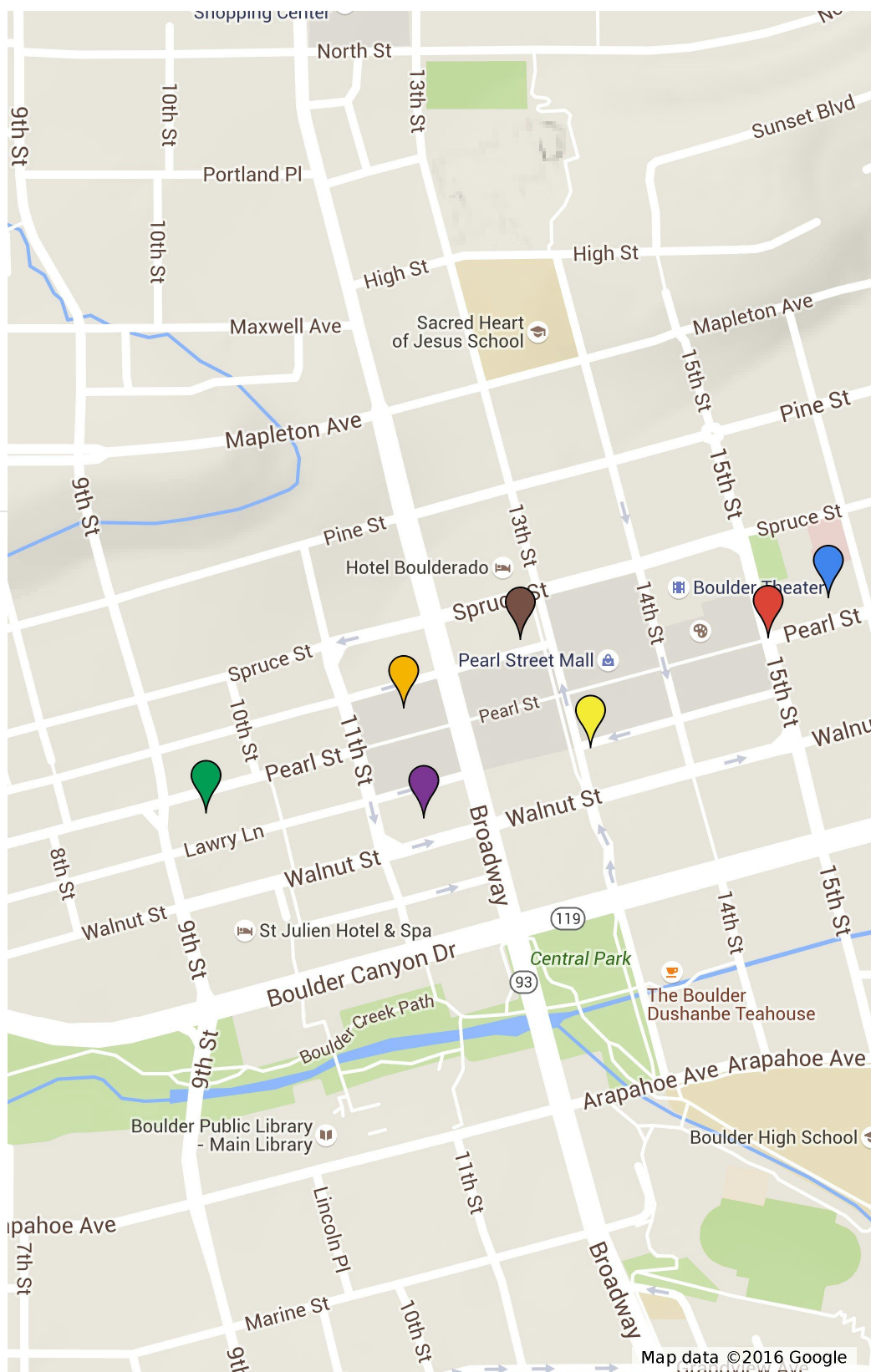
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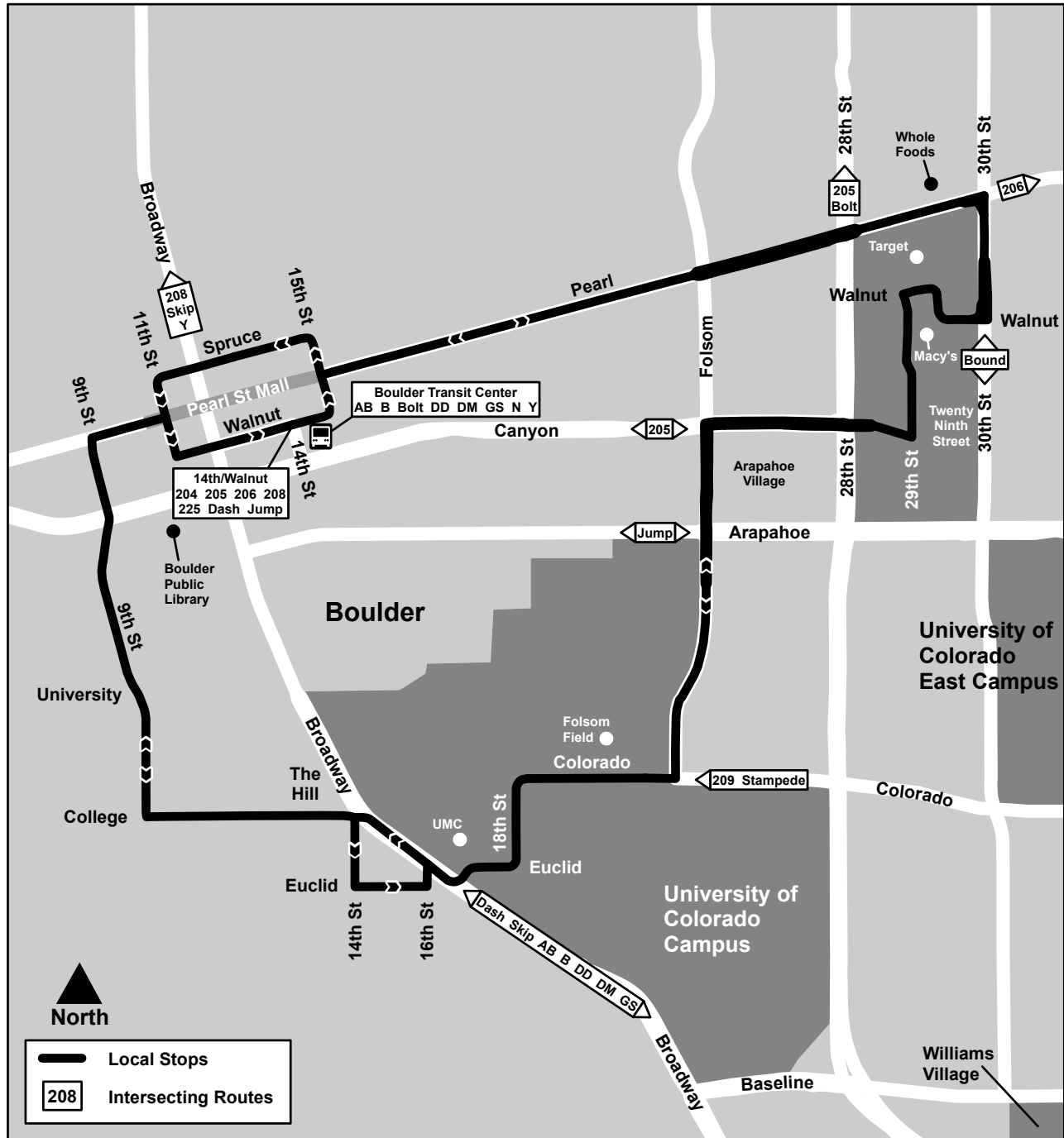
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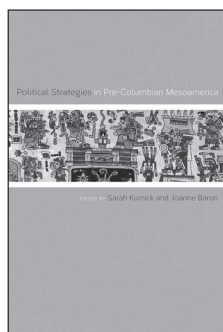


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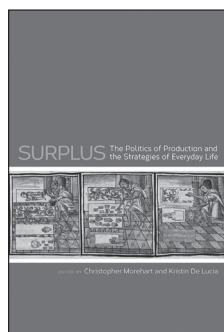




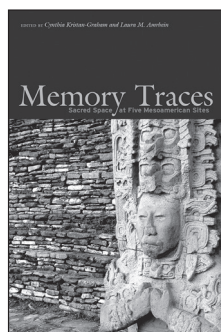
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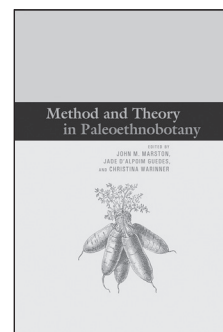
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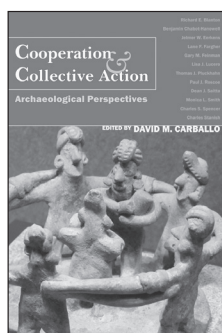
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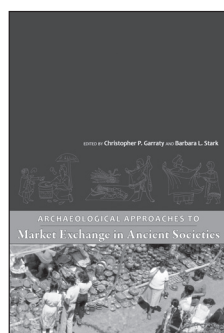
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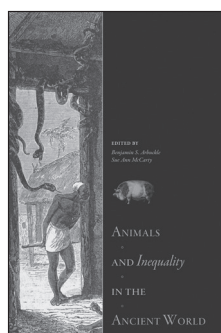
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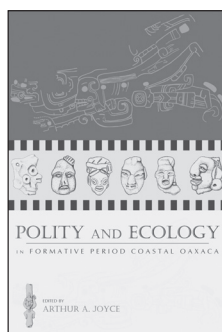
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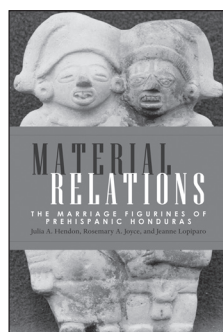
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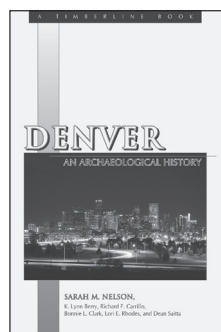
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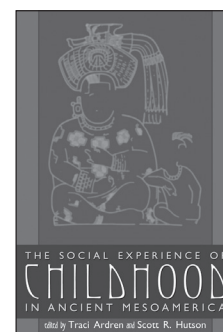
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