



THEORETICAL ARCHAEOLOGY GROUP CHICAGO

MAY 9-11 2013

tag2013.uchicago.edu

WELCOME TO TAG-USA CHICAGO 2013!

On behalf of the Chicago team, I extend a hearty hello and an expression of gratitude for your participation in the sixth annual TAG-USA meeting. The theme for this year's conference – VISION – was designed with the intent of emplacing our conversations within the city, approaching it as a laboratory for exploring the intersections of art, perception, and planning in archaeological interpretation. We hope that your conversations will flow back and forth between the session rooms and the urban landscape with all its sensual stimuli. Chicago recently celebrated the centennial of Daniel Burnham's master plan for the future of the city, which is still unfolding. During breaks or your Sunday 'explore day,' we urge you to experience the lakefront that Burnham preserved from development because it should belong to "the people." We insist you take a walk among the loop's famous modernist skyscrapers. We invite you to visit one of the city's outstanding art collections, within easy reach of the conference center.

In all, we welcome you to enjoy intellectual camaraderie in the usual ways, but also by *looking* together.



Shannon Lee Dawdy
Co-Chair, University of Chicago, Department of Anthropology, Organizing Committee

ON BEHALF OF:

The *many* volunteers of the Organizing Committee

François Richard, Co-Chair, University of Chicago, Department of Anthropology,
Organizing Committee

Mark Hauser, Northwestern University, Department of Anthropology, Co-host

Morag Kersel, DePaul University, Department of Anthropology, Co-host

Yorke Rowan, University of Chicago, Oriental Institute, Co-host

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CONFERENCE LOGISTICS

REGISTRATION & INFORMATION DESK

Before the Plenary on **Thursday, May 9**, registration will be open from **4:00 to 5:00 pm** in the lobby of the *Oriental Institute*, 1155 E. 58th St., Chicago, IL 60637.

On **Friday & Saturday, May 10 & 11**, from **8 am to 5 pm**, registration will be in the 6th floor lobby of the University of Chicago's downtown *Gleacher Conference Center* (part of the Booth School of Business), 450 N. Cityfront Plaza Dr., # 1.

[See back of program for 'Conference Locations & Maps'.]

BOOK TABLE

Please visit the table for Left Coast Press located near the Registration & Information Desk in the 6th floor lobby of the *Gleacher Conference Center*.

TECH FACILITIES

Wi-Fi Access

Wireless internet access will be available on Regular Session days in the *Gleacher Conference Center* to those attending TAG Chicago 2013. Instructions for logging in are:

- Step 1: Choose the **'uchicago'** network.
Do NOT choose 'uchicago-secure' or 'uchicago-guest'.
- Step 2: Open your browser and go to any website.
- Step 3: In the 'CNetID' box, enter the Meeting ID listed below (all lower case)–
 Friday, May 10: **meeting-wfcq**
 Saturday, May 11: **meeting-wm5r**
 Leave 'Password' blank.

Equipment

Each meeting room at TAG Chicago will be equipped with a digital projector and screen. Laser pointers and/or USB slide advancers will *not* be provided, so session organizers who wish to use them should bring their own. Computers will *only* be available on an emergency basis, so each session organizer is responsible for providing a laptop for running presentations, video, etc.

Connections and Ports

All of the TAG digital projectors will feature VGA cords for laptop video output. If your session computer of choice does not have a VGA port, you will be responsible for providing an appropriate "-to-VGA" adapter. TAG Chicago will have a limited number of adapters on hand for emergency situations.

Support and Assistance

During each session, a tech support person trained by TAG Chicago will be in the vicinity. Please solicit their assistance at the *registration desk* should you run into any technical difficulties.

TRANSPORTATION [SEE END OF PROGRAM FOR 'CONFERENCE LOCATIONS & MAPS']

Chicago has a safe and reliable system of public transport (known as the CTA). It is also easy to hail taxis in the street in most neighborhoods (but *not* in Hyde Park). CTA cards are valid on both buses and trains, but can only be purchased at train stations. Buses also take cash (exact change only). A single journey costs \$2.50, with an additional \$0.25 for the second transfer and the third transfer free (for trips taken within 2 hours). The Metra is *not* part of the CTA system – tickets must be bought separately at the Metra station.

To get downtown from O'Hare or Midway airport.

Taxis and shuttles are available from both airports to anywhere in the city and cost approximately \$30-60, but particularly during rush hours the train is a much faster and more direct way to get into the city. From O'Hare the Blue Line will take you directly to the Loop. From Midway take the Orange Line to the Loop.

To get to Hyde Park

A taxi from the Loop to Hyde Park will cost approximately \$20-30, but note that although it is easy to hail a taxi in the Loop, it is almost impossible to find a taxi on the streets of Hyde Park! Taxis *can* be booked for pick-ups in Hyde Park, however: 312-829-4222 (Yellow Cab), 773-561-4444 (Flash Cab), 312-380-9938 (Blue Ribbon Cab).

The following buses go from the Loop to Hyde Park on a regular basis: 6, 2, X28. For exact routes, check Google Maps. We advise you to take a bus to Hyde Park, rather than taking the Red or Green Lines. The Metra also goes directly to Hyde Park from the Loop.

A Free Ride to/ from Thursday's Plenary Session & Reception in Hyde Park

For those staying in the downtown area, a free bus service to and from the Thursday Plenary in Hyde Park will be offered to those who RSVP at <transportation.TAG@gmail.com>. Buses will pick up and drop off near *The Gleacher Center*. Please let us know no later than May 1 if you would like to take advantage of this. If you are not on the list, we can't promise you a ride. Cabs and evening public transportation from Hyde Park can test your patience and street smarts.

Getting to Saturday's Closing Party

The easiest way to get from the conference venue to the party is either to walk (approx. 15 mins.), or take the #3 bus up Michigan Ave. (approx. 14 mins.). To catch the #3 bus: walk (0.1 mi) to Michigan Ave. & Hubbard St. (the Tribune Bldg.). Get on a northbound #3 Bus, headed towards Michigan/Chicago. Get off at the Chicago Ave. & Fairbanks Ct. stop, 6 stops from where you got on. Walk (0.2 mi) towards the lake & 375 E. Chicago Ave. [See 'Conference Locations & Maps' at back of program for map of **walking** route from *Gleacher Conference Center* to *Thorne Auditorium Lobby*, Arthur Rubloff Building, Northwestern University School of Law.]

CONFERENCE EVENTS

PLENARY SESSION & OPENING RECEPTION – Thursday, May 9, 5:00 pm - 7:30 pm

Thursday evening's events will take place on the main campus of The University of Chicago [Hyde Park Campus]– the plenary in the *Oriental Institute's* Breasted Hall, with a reception to follow in the museum galleries. The Oriental Institute is located at 1155 E. 58th St., Chicago, IL 60637 (see 'Conference Locations & Maps' at end of program for a map and directions). Allow 30-45 minutes of travel time from downtown (see 'Conference Logistics: Transportation' for info to RSVP for a *free ride* to Hyde Park).

REGULAR SESSIONS – Friday, May 10 & Saturday, May 11, 8:00 am - 5:00 pm

All Regular Sessions on Friday and Saturday will be held in the University of Chicago's downtown *Gleacher Conference Center* (part of the Booth School of Business), located at 450 N. Cityfront Plaza Dr., # 1, Chicago, IL 60611. Sessions will be in rooms on the 2nd and 6th floor. [See 'Conference Locations & Maps' at end of program for location.]

TOUR OF THE CHARNLEY-PERSKY HOUSE – Friday, May 10, 5:15 pm

Located less than two miles from the Gleacher Center, the Charnley-Persky House stands as an example of the collaboration between architects Louis Sullivan and Frank Lloyd Wright. It was also the site of a 2010 archaeological excavation, and will host another excavation season in the summer of 2013. With the permission of the Society of Architectural Historians, project director Rebecca S. Graff will take a group of up to 15 people to visit the site and tour its Gold Coast neighborhood on Friday, May 10 at 5:15 PM. We will leave directly from the Gleacher Center. Spaces will be limited to those who have *pre-booked* for this TAG guided tour. To pre-book, contact Rebecca at <rsgraff@uchicago.edu> by May 3rd.

TAG CLOSING PARTY – Saturday, May 11, 6:00 pm

Come and enjoy an open bar and live music as a wrap-up to this year's conference, hosted by the Department of Anthropology, Northwestern University.

Time: 6:00 pm
 Date: Saturday, May 11
 Venue: Thorne Auditorium Lobby, Arthur Rubloff Building
 Northwestern University School of Law
 375 E. Chicago Ave.
 Chicago, IL 60611

[See 'Conference Locations & Maps' at end of program for directions from Gleacher Center.]

TAG 2013 ARTS PROGRAMMING

In what has become a TAG-US tradition, and to take advantage of the thematic on *VISION*, our Art Committee has curated an exhibition of work from an international set of artists. This exhibition will be on display in the lobby of the *Gleacher Conference Center* during our Regular Session days, Friday, May 10 & Saturday, May 11, 8 am - 5 pm.

WHAT YOU ARE SEEING: ART AT TAG CHICAGO 2013

An archaeological engagement with *Vision* is an invitation to recognize the myriad ways we 'see' the past, present, and future: in archaeological subjects, artifacts, and features; in presences and absences; in palimpsest and lacuna; in theory and practice. Inspired by the tradition of previous TAG-US conferences and by the themes of TAG 2013, nine artists or artist teams have energetically shared their own visions– reflecting, refracting, and even resisting the archaeological visions we bring to the conference space. From fine arts, graphic arts, and archaeological backgrounds, these artists add their perspectives to our perceptions and conversations.

TAG-Chicago wishes to thank the following artists for their important contributions to this event: Jeff Benjamin; Katrina Burch Joosten, Juliana Pivato, Lendl Barcelos, and Marc Couroux; Annie Danis and Erin Schneider; Canek Huerta-Martínez; Laura Miller; Emma Robbins; Robert Rohe; Jesse W. Stephen and Colleen Morgan; and Emily Wick.

- From the TAG-Chicago Art and Architecture Committee;
 Rebecca Graff, Claire Bowman, Kate Franklin

EATING IN & AROUND THE GLEACHER CENTER [RIVER NORTH NEIGHBORHOOD]

COFFEE/ BREAKFAST/ LUNCH/ DINNER

Corner Bakery Cafe [Soups & sandwiches; Coffee, Breakfast, Lunch, Early Dinner; \$]		
444 N. Michigan Ave., Chicago, IL 60611	(312) 596-0793	cornerbakerycafe.com
NYC Bagel Deli [Bagels; Breakfast, Lunch, Dinner; \$]		
515 N. Dearborn St., Chicago, IL 60654	(312) 923-9999	nycbd.com
Lavazza Coffee Shop [Coffee; Coffee, snacks; \$\$]		
162 E. Ohio St., Chicago, IL 60611	(312) 255-8850	espressionusa.com
West Egg Cafe [American; Sit down Breakfast, Lunch, Dinner; \$\$]		
620 N. Fairbanks Ct., Chicago, IL 60611	(312) 280-8366	westeggcafe.com
Protein Bar [Salads, sandwiches, smoothies; Breakfast, Lunch, vegan, gluten free; \$\$]		
352 N. Clark St., Chicago, IL 60654	(312) 5270450	proteinbarchicago.com
Fox & Obel Cafe [Gourmet grocery store cafe; Breakfast, Lunch, Dinner, vegetarian; \$\$]		
401 E. Illinois St., Chicago, IL 60611	(312) 410-7301	foxobel.com
Xoco [Mexican; Take out Breakfast, Lunch, Dinner, sandwiches, hot chocolate, beer; \$]		
449 N. Clark St., Chicago, IL 60654	(312) 334-3688	rickbayless.com
Wow Bao [Asian/ Buns; Breakfast, Lunch, Dinner, take out, vegetarian, gluten free; \$]		
1 W. Wacker Dr., Chicago, IL 60601	(312) 658-0305	wowbao.com
Hannah's Bretzel [Sandwiches; Breakfast, Lunch, vegan, gluten free; \$\$\$]		
400 N. LaSalle Blvd., Chicago, IL 60654	(312) 621-1111	hannahsbretzel.com
Bin 36 [New American/ Wine Bar; Breakfast, Lunch, Dinner, wine, vegetarian options; \$\$\$]		
339 N. Dearborn St., Chicago, IL 60654	(312) 755- 9463	bin36.com

LUNCH/ DINNER

State Street Pizza [Fast food, pizza; Take out Lunch, Dinner; \$]		
400 N. State St., #1A, Chicago, IL 60654	(312) 624-8270	
Pockets [Sandwiches, salads, soup; Lunch, Dinner, take out, vegetarian, vegan; \$]		
205 E. Ohio St., Chicago, IL 60611	(312) 923-9898	pocketsonline.com
65 Chinese Restaurant [Chinese; Take out Lunch, Dinner, under \$10; \$]		
336 N. Michigan Ave., Chicago, IL 60601	(312) 372-0306	
Pastoral Artisan Cheese, Bread & Wine [Sandwiches; Take out Lunch, Dinner; \$]		
53 E. Lake St., Chicago, IL 60601	(312) 658-1250	pastoralartisan.com
Volare [Italian; Lunch, Dinner; \$]		
201 E. Grand Ave., Chicago, IL 60611	(312) 410-9900	volarerestaurant.com
Sayat Nova [Armenian; Lunch, dinner, vegetarian; \$]		
157 E. Ohio St., Chicago, IL 60611	(312) 644-9159	sayatnovachicago.com
India House [Indian; Lunch buffet from 11:00-2:30, Dinner, vegetarian; \$]		
59 W. Grand Ave., Chicago, IL 60654	(312) 645-9500	indiahousechicago.com
Big Bowl [Asian; Lunch, Dinner, vegan, gluten free; \$]		
60 E. Ohio St., Chicago, IL 60611	(312) 951-1888	bigbowl.com
Ginza Restaurant [Sushi; Lunch, Dinner; \$]		
19 E. Ohio St., Chicago, IL 60611	(312) 222-0600	
Star of Siam [Thai; Lunch, Dinner; \$]		
11 E. Illinois St., #1, Chicago, IL 60611	(312) 670-0100	starofsiamchicago.com
The Purple Pig [New American/ charcuterie; Lunch, Dinner; \$]		
500 N. Michigan Ave., Chicago, IL 60611	(312) 464-1744	thepurplepigchicago.com
GT Fish & Oyster [Seafood; Fancy Lunch, Dinner, pescovegetarians, cocktails; \$]		
531 N. Wells St., Chicago, IL 60654	(312) 929-3501	gtoyster.com

THINGS TO EAT & DO FURTHER AFIELD IN CHICAGO

[See TAG Chicago 2013 website: <http://tag2013.uchicago.edu/hotel> for more on dining, drinking, and sightseeing while in Chicago.]

SCHEDULE-AT-A-GLANCE

TAG 2013, Chicago: Session Schedule

	Friday							Saturday				
Room	600A	600B	602	604	206	208		600A/B	602	604	620	
8:00-9:00	Registration and coffee								Coffee			
9:00-10:30 (sessions)	Seeing, Thinking, Doing: Visualisation as Archaeological Research	Making the "Invisible" Visible in Plural Sites and Communities	Don't Stop 'til You Get Enough: Does Archaeology Still Need 'Subsistence'?	Double vision: imagines, simulacra, replicas	Archaeology in the Anthropocene	The Way of the Shovel: On the Archaeological Imaginary in Art		Viewpoints for a Critical Archaeology of Time	Disciplinary Divisions	Breaking and Broken: Envisioning Intention and Purpose from Fragments	Visions of the Past in Eighteenth Century France	
10:30-12:00 (sessions)											Archaeology's "Communities of Practice"	
12:00-1:30 (lunch)	Lunch								Lunch			
1:30-3:00 (sessions)	Gender and Leadership	The Seen and the Unseen-visibility and vision in the landscape	Visualizing the Unseen	Sharing a View, Sharing a Vision: Collaboration and Modern Methodology	Archaeology and/of Ecology	Negotiating with the Unseen: Anticipatory Strategies' Unanticipated Consequences		Envisioning Time and Imagining Place in Pre-Columbian Landscapes	"Double" Visions: Archaeological Engagements with Alcohol	Think Globally, Act Locally: Envisioning Religious Practice in Local Contexts	Seeing is Doing	
3:00-3:30 (coffee break)												
3:30-5:00 (sessions)			Colonial Vision	Writing to be seen: epigraphy and graffiti as a visual form						The Materiality of Deathscapes		
Evening								TAG party				

PLENARY SESSION

THURSDAY, MAY 9TH – 5:00 PM - 7:30 PM

The theme for this year's conference is VISION, as exemplified by our plenary panel of:

Susan Alcock

A STRATIGRAPHY OF SURVEILLANCE

Susan Alcock, is Director of the Joukowsky Institute for Archaeology and the Ancient World, Joukowsky Family Professor in Archaeology, and Professor of Classics, Brown University. (MacArthur Fellow 2001-2006). She is a classical archaeologist, whose work has focused on the themes of landscape, imperialism, sacred space, and memory on Greek and Roman sites.

Ruth Van Dyke

VISION AND PHENOMENOLOGY ON THE ANCIENT PUEBLO LANDSCAPE

Ruth Van Dyke, Associate Professor of Anthropology, Binghamton University, is an archaeologist specializing in Chaco Canyon and the prehistoric Southwest U.S. whose work has explored phenomenological approaches and visual archaeology as well as architecture, landscape, and memory.

Pamela Bannos

HIDDEN TRUTHS: THE CHICAGO CITY CEMETERY AND LINCOLN PARK

Pamela Bannos is an artist/photographer and Distinguished Senior Lecturer at Northwestern University whose work has explored the links between visual representation, space, and history/memory. She describes a local project called HIDDEN TRUTHS as "a site-specific and web-based project [that] is about and within Chicago's Lincoln Park. It introduces questions about how visual evidence does not accurately represent the past, and shows how a lack of such evidence may be literally hiding more historically accurate information." For more see <http://hiddentruths.northwestern.edu/>.

REGULAR SESSIONS

FRIDAY, MAY 10TH – MORNING SESSIONS, 9 AM - 12 NOON

SEEING, THINKING, DOING: VISUALISATION AS ARCHAEOLOGICAL RESEARCH

Session Organisers: Sara Perry (sara.perry@york.ac.uk) and Catriona Cooper (catriona.cooper@soton.ac.uk)

Friday, 9am-12noon; Room: 600A

Research begins with a series of observations on a site, object, monument or related space as it stands in the present, and leads to the construction of narratives which aim to craft a dialogue between that experience of the real today and the experience of the real in the recent and distant past. Visualisation is a critical methodology in such narrative creation—extending far beyond mere presentation of results into the actual constitution of data and the working and reworking of archaeological ideas. It is a key player, then, in the process of mediating the real. The visual tools we use (both new and old), their interactions with our ways of seeing, and the relationships between these interactions and our experiences on-the-ground — with collaborators, spaces, and other sensory engagements — affect how we do archaeology and conceive of the past. In other words, visual practices are intimately connected to different ways of thinking, and such connections can be (and have long been) exploited to productive effect.

This session seeks to explore such ideas via a session linked across two continents, broadcast online in the form of a series of ten minute papers followed by roundtable discussion. The discussion will be accessible to participants in Chicago, and in the UK at both the University of York and University of Southampton. We will be presenting short papers introducing different methods of visualisation (including illustration, photography, survey, creative media or computer graphics) or different modes of collaborating visually. Our intention is to nurture a discussion around how vision and imaging impact upon archaeological knowledge creation, shaping our research and the future of our practice.

More on the web at <http://seeingthinkingdoing.wordpress.com/>.

9:00 am *Introduction*, Sara Perry & Cat Cooper

9:10 am *Simulacra and Cultural Heritage in Qatar*, Colleen Morgan & Dan Eddisford

9:20 am *Re-mediating Adam: Archaeological Storytelling in the Age of Digital Communication*, Guida Casella

9:30 am *Reinterpreting Bodiam Castle: Knowledge Creation Through Visualisation*, Catriona Cooper

- 9:40 am *Beyond Pretty Pictures: Visualization in Understandings of the Past*, Alexis McBride
 9:50 am *The Undisciplined Drawing*, Alessandro Zambelli
 10:00 am *Discussion*
 10:30 am *Bringing Back the Bodies*, Judith Dobie
 10:40 am *Seals Flattened Out: Role of Images in Studying Material Culture*, Turkan Pilavci
 10:50 am *Illustration as Experimental Archaeology: Investigating the Control and Manoeuvrability of Iron Age Chariots*, Aisling Nash
 11:00 am *Beyond Points and Lines: The Social Context of Social Networks*, Peter Bikoulis
 11:10 am *In The Eye Of The Elders: The Art of Perception in Archaeological Visualisations*, Kelvin Wilson
 11:20 am *Expanding Layered Realities: Cognitive Annotated Imaging Systems for Accurate Archaeological Visualizations and Augmentations of Space and Time in 3D Immersive Virtual and Physical Environments for Collaborative Research and Public Dissemination*, Ashley Richter et al.
 11:30 am *Discussion*

MAKING THE “INVISIBLE” VISIBLE IN PLURAL SITES AND COMMUNITIES

Session Organizers: Bradley D Phillippi (bradleyphillippi2014@u.northwestern.edu) and Christopher N. Matthews (matthews@mail.montclair.edu)

Friday, 9am-12noon; Room: 600B

The historical archaeology of marginal people has developed a very high profile. However, even though the field's methods, concepts, and theories have become more insightful and sophisticated, one important area remains under theorized. This is the issue of identifying the signatures of the diverse people who lived and labored in the many plural households and communities that minority people knew and built. In large part, researchers rely on spaces and sites which isolated marginal communities, so that the recovered archaeological remains can be confidently attributed to them. In exchange for this clarity, archaeologists tend to ignore other spaces and sites, and thus leave the record of marginal people incomplete.

This session invites researchers to present papers that contribute to a dialogue centered on theory in the archaeology of the marginal and minority people in plural contexts so as to help bring all the people who created sites into view. In this sense, we interpret the theme of this conference—“vision”—as the archaeological imagination for creating counter narratives about the past. Some questions that may be considered include: What is the actual evidence of a cultural and social plurality within past households and communities? How can this evidence be reviewed to identify patterns of the diverse people who created the archaeological record? Can we use traditional “ethnic markers” to identify marginal people within plural contexts, or do other methods need to be developed? Do specific activities or material culture patterns provide any routes to recovering persons hidden by slavery, racism, social class, and power? What perspectives have already been used in historical and anthropological research on marginal people in plural contexts? Does whiteness studies provide any insight on how to conceive and recover the plurality that whiteness often conceals?

- 9 am *White Until Proven Black*, Christopher N. Matthews and Bradley D. Phillippi
 9:15 am *Whose Vision? Re-imagining Slavery Before Race*, Kat Hayes
 9:30 am *Working through Inequality: Investigating Labor at “Plural” Sites in Eastern Long Island, NY*, Allison Manfra McGovern and Emily Button Kambic
 9:45 am *Traces of Incorporation: Archaeological Evidence for Outsiders at Postcolumbian Iroquois (Haudenosaunee) Sites*, Kurt A. Jordan
 10:00 am *Survivance Stories and Household Differences in Pequot Indian Country*, Russell G. Handsman
 10:15 am *Whiteness Studies: An Archaeology of White Plurality and African American Material Culture*, Lewis C. Jones
 10:30 am *An Archaeology of Accountability: Theory for a Critical Interrogation of Whiteness*, Meg Gorsline
 10:45 am *Property, Finance, and the Visualization of Marginal Communities*, Chris Douyard
 11 am *How to Do Things with Things: Pragmatism as Archaeological Method*, Anna Agbe-Davies
 11:15am *Consuming Marginality: An Archaeology of Authenticity and Hipster Materiality*, Paul R. Mullins
 11:30 am *Discussion*, David Schoenbrun

DON'T STOP 'TIL YOU GET ENOUGH: DOES ARCHAEOLOGY STILL NEED “SUBSISTENCE”

Session Organizers: Alan F. Greene (agreene@uchicago.edu) & Hannah Chazin (hannahc@uchicago.edu)

Friday, 9am-12noon; Room 602

In spite of post-structuralist moves in anthropology to pursue more sociological analyses of economic life, the category of “subsistence,” derived from more evolutionary conceptions of human production, continues to frame discussion of political economics, ancient and modern. Its entrenchment was recently reinforced through efforts by Yale University's “Human Relations Area Files” cultural database to provide users the ability to sort entries in terms of “subsistence strategies”—soon it will be possible to select between nine different types of subsistence, including “other subsistence combinations.” Dividing human production into that which feeds and nourishes and “the rest,” “subsistence” introduces a rupture between the production necessary for survival and that which is the result of an impetus to sociocultural and political machinations. Often glossed as subsistence “strategies” to emphasize the efficient ecological

adaptation or cultural specificity of production activity, such conceptions depend on decontextualizing consumption by human bodies from broader economic life, regardless of the perceived simplicity or complexity of the practices in question (e.g.: hunter/gatherer survival vs. redistribution of foodstuffs by Mesopotamian city-states).

What use then, if any, does subsistence retain for archaeologists as currently theorized? This session will analyze the “subsistence” concept and its role in contemporary archaeological analysis, exploring productive ways to reclaim or reject its application through case studies drawn from a variety of research settings. We intend to problematize the distinction between the production that satisfies stomachs and that which satisfies social obligations, replacing such logics with analytic approaches that study material production, distribution, and consumption within the broader sociopolitical context of their genesis and operation. The papers focus on, but are not limited to: economic (studies examining material production coupled to practices of distribution and consumption), biographical (life history accounts of both objects and subjects), and biological and political ecological (demographic accounts of human, plant, and animal communities) approaches.

- 9 am *Introductory Remarks*, Alan F. Greene and Hannah Chazin
- 9:05 am *A Meager Dish: Subsistence Fails to Satisfy in the Late Bronze Age South Caucasus*, Alan F. Greene & Hannah Chazin
- 9:25 am *The Search for the Unseen Cuisine: Questioning Subsistence at Çatalhöyük*, Sheena Ketchum
- 9:45 am *Embedded “Subsistence”: Exploring the Social, Material, and Ecological Rhythms of Neolithic Foodways*, Chantel E. White & Thomas P. Leppard
- 10:05 am *Discussion*, Maria Bruno
- 10:30 am *Imperial Environments: Exploring the Social, Material, and Ecological Rhythms of Neolithic Foodways*, Melissa Rosenzweig
- 10:50 am *Mutton Politics: Food Choice in Prehistoric Central Eurasia*, Tekla Schmaus
- 11:10 am *Evolving Beyond Subsistence: Ethnobotany, Race, and Prehistory*, Matthew C. Knisley
- 11:30 am *Discussant*, Kathleen Morrison

DOUBLE VISION: IMAGINES, SIMULACRA, REPLICAS

Session Organizers: Alicia Jiménez (alicia.jimenez@stanford.edu) and Alfredo Gonzalez-Ruibal (alfredo.gonzalez-ruibal@incipit.csic.es)

Friday, 9am-12noon; Room 604

Archaeology leans heavily on typologies and similarities. Narratives about cultural change, the spreading of ideas and diasporas are often linked to things that look alike but belong to different chronological or geographical frames. Material connections between “centres” and “peripheries” are commonly traced by looking at provincial copies of models irradiated from the metropolis. And yet, despite the longstanding tradition of typological studies and analysis of the meaning of style variation (Wiessner, Sackett, Conkey & Hastorf), the role of imagines, simulacra and replicas in the transmission of culture is still relatively ill-defined from a theoretical point of view in archaeological research.

The papers in this session will explore theoretical approaches to an archaeology of the double and ask questions that help us to go beyond the original model/fake copy dilemma. By interrogating the materiality of the replica we hope to be able to analyse the vision/double as essence and not only as vacuous instance of representation. The papers focus on:

- The politics of double vision: vision as power / the anti-authoritarian gaze.
- The double as translation and interpretation.
- The double as a purposely inaccurate copy, a partial representation (pars pro toto) or as means of taking the alien within.
- The double as failure and the impossibility of an exact replica.
- The influence of the double or the consequences of “double vision” for the “model”.
- Replicas that make possible the vision of something that is immaterial or absent.
- The role of the double in our understanding of things by means of visualization.
- The importance of replication in constructing pasts (ancestor representation) and futures (material projections of visions).
- The relationship between cloning and social reproduction as well as the relationship between homogeneous material culture and individuation.

- 9 am *Introduction: Double Vision: Images, Simulacra, Replicas*, Alicia Jiménez
- 9:15 am *Bodies that Eclipse: Doubles, Copies and Translations among La Candelaria Body-Pots*, Benjamin Alberti
- 9:40 am *Imitations of Life: Rethinking the Artifact in the Age of Intelligent Machines*, Cheyenne Laue
- 10:05 am *Beauty and Truth? Casts, Copies and Classical Statues*, Thea De Armond
- 10:30 am *The Material Fiction: The Museum of Innocence*, Jennifer Tworzyanski
- 10:55 am *Cultic “Doublets”: The Politics and Meaning of Cultic Replication*, Ryan Boehm

11:20 am *Discussant*, Alfredo González-Ruibal
 11:35 am *General Discussion*

ARCHAEOLOGY IN THE ANTHROPOCENE

Session Organiser: Matt Edgeworth (me87@le.ac.uk)

Friday, 9am-12noon; Room 206

Until recently we thought we were living in the Holocene epoch. But now some earth scientists argue that we may have moved into a more unstable geological epoch, characterised by human impact on planetary systems. Though not yet formally accepted into geological time-frames, the Anthropocene has become one of the hottest topics of interdisciplinary debate, with relevance to some of the most difficult and pressing problems facing human beings today (population growth, climate change, extinction of species, pollution of sea and air, overexploitation of resources, etc).

The Anthropocene arguably has positive as well as negative aspects. If Earth systems are seen as humanly wrought, then designs to terra-form, climate-shape, hydro-engineer and geo-transform are encouraged. The very word 'Anthropocene' (anthropo=human and cene=new) controversially foregrounds human agency as more powerful than geological or other natural forces in shaping the Earth today.

Archaeology could have a major role to play here. If the Anthropocene has objective reality, a material record of it must exist in the stratigraphic sequences, material residues and artefact assemblages that constitute archaeological evidence. Does the proposed new epoch have a distinctive stratigraphy? What are the principal artefacts/structures/markers of the Anthropocene? At which scales are material phenomena of the Anthropocene manifested? Can these be recognised in soil boundaries or other traditional kinds of evidence? Or should we also be looking into orbital space, virtual realities, nano-materials and other recently opened up domains of human activity? Archaeologists of contemporary and recent pasts in particular will find much to engage and contend with in the idea of the Anthropocene.

The question posed by the session is - how do archaeologists see their role in formulating, shaping, questioning, challenging or reworking the idea of the Anthropocene?

9 am *Introduction*, Matt Edgeworth
 9:05 am FILM: *'Welcome to the Anthropocene'*
 9:10 am *When was the Anthropocene? And why?*, Paul Graves-Brown
 9:35 am *Changing the Paradigm of Stratigraphy in Archaeology*, Edward Harris
 10:00 am *Artifacts and Hyperobjects in the Anthropocene* [VIDEO], Mark Hudson
 10:25 am *Industrial Sonifact: Sounds of the Anthropocene*, Jeffrey Benjamin
 10:50 am *The Anthropocene in the Solar System* [SKYPE], Alice Gorman
 11:15 am *The Deep Texture of the Anthropocene*, Matt Edgeworth
 11:35 am *Open Discussion*, Chris Witmore

THE WAY OF THE SHOVEL: ON THE ARCHAEOLOGICAL IMAGINARY IN ART

Organizers: Ian Alden Russell (ian_russell@brown.edu) and Dieter Roelstraete

Friday, 9am-12noon; Room 208

As a prelude to the Museum of Contemporary Art's upcoming exhibition "The Way of the Shovel: On the Archaeological Imaginary in Art" curated by Dieter Roelstraete, this session will bring together a panel of thinkers and practitioners from the arts and archaeology to explore issues arising from the exploration of the interstitial space between art and archaeology. Beyond a shared disciplinary history within art history and antiquarianism, art and archaeology share sensibilities around approaches to material, time, process, performance, liveness, assemblage, fragmentation, decomposition, reconstruction, archive, and representation. Both order things in specific, intentioned ways, creating conditions of possibility for making meaning and sense in the world. Over the last two decades, there has been increasing symmetry between art and archaeology. Within archaeology, scholars and practitioners such as Colin Renfrew (1999; 2005 also see Renfrew et al 2004), Michael Shanks (1991; also see Shanks & Pearson 2001), Tim Ingold (2011; 2007), Ruth Tringham (2007; 2009) and Doug Bailey (2005; 2008), amongst others, have undertaken substantive work exploring the possibilities of a mingling of archaeological and artistic practices. Within contemporary art, there has been a symmetrical interest in archaeological, and more broadly historical, practices (both in aesthetic form, conceptual intent, and epistemological process) as they relate to growing movements in contemporary arts practice around concerns about art as research and research as art - responding to a shared moment, rife with anxiety about remembering that which is threatened by forgetting, revealing that which has been committed to oblivion, liberating and empowering through that which is marginalized by disappearance, and narrating and visualizing the past as an act of resistance. Format: Panel discussion. Initiated by a series of short position papers followed by roundtable discussion.

9:00 am *[Introduction] The Art of the Past: Before and after Archaeology*, Ian Alden Russell
 9:10 am *Field Notes: On the Archaeological Imaginary in Art*, Dieter Roelstraete
 9:30 am *Going Beyond and Letting Go: Non-archaeological Art and Non-artistic Archaeology*, Doug Bailey
 9:50 am *Excavating History, Artists in Historic Sites*, Rebecca Keller

FRIDAY, MAY 10TH – AFTERNOON SESSIONS, 1:30 PM - 5 PM

- 10:10 am *Curatorial Responses to Danh Vo's 'We The People' at the Oriental Institute Museum*, Jack Green and Hamza Walker
10:30 am *Artist's Statement*, Michael Rakowitz
10:50 am *Roundtable Discussion*, Pamela Bannos
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FRIDAY, MAY 10TH – AFTERNOON SESSIONS, 1:30 PM - 5 PM

GENDER AND LEADERSHIP

Session Organizer: Suzanne M. Spencer-Wood (spencerw@oakland.edu)

Friday, 1:30pm-5pm ; Room 600A

It has been assumed that men were leaders in the past, while evidence of leaders who were women has often been ignored or even denied in some cases, because women are not supposed to be leaders in dominant Western gender ideology. Men's hierarchical conceptions of power as command and control traditionally dominated theorizing about leadership.

In the late 20th century feminists noticed and wrote about women's different style of more democratic affiliative leadership, which was found to be more effective in business management than men's hierarchical style. Some feminist theorizing connected gendered differences in leadership style with deeply embedded gender schemas that praise authoritarian men as decisive leaders, while decrying similar leadership by women as "bossy," or "unfeminine." The clear implication of this common name-calling is that only men are supposed to be bosses or leaders. The desired effect is to put women in their proper subordinate place under the supervision of men.

Gender ideologies and women's and men's leadership styles varied among past cultures, including changes in the last few hundred years in Western cultures, showing that current gender ideology is not fixed, universal, or unitary. Papers in this symposium contribute case studies comparing and contrasting women's and men's leadership in the past to address some of the following questions about leadership. Was women's leadership in the past different from men's leadership? If so, how and where? How did different gender ideologies in other cultures support or inhibit women's leadership? Did elite women's class supersede their gender, making them more accepted as leaders than lower class women? How have Western gender ideologies changed in the last few hundred years to make women's leadership more acceptable? How did women and/or men create alternative Western gender ideologies that supported women's leadership? How were gender ideologies materially symbolized and implemented? How is women's leadership visible in the archaeological record? Does it differ from evidence of men's leadership in different cultures? Can women's leadership be archaeologically ascertained without documents? How can feminists critically read historical documents to infer women's and men's leadership when it is not directly identified?

- 1:30 pm *Introduction to Gender and Leadership: Current Theory and Practice*, Suzanne M. Spencer-Wood
1:45 pm *Women Leaders in Early Korea*, Sarah Milledge Nelson
2 pm *The Shining Sword and the Reflecting Mirror: Visualizing Gender and Status in Non Normative Burial Practices of the British Iron Age*, Alexis Jordan
2:15 pm *Intersecting Archives: Examining Women's Leadership in Chaco Canyon, New Mexico*, Carrie C. Heitman
2:30 pm *Public Politics in the Private Sphere*, Christine Heacock
2:45 pm *The Yankee Mistress becomes the Master Cook with new tools*, Anne E. Yentsch
3 pm COFFEE BREAK
3:30 pm *Gendering Leadership in America from the 18th Century into the 20th Century*, Suzanne M. Spencer-Wood
3:45 pm *A Leading Lady - Hanna Rydh as Archaeologist and Feminist*, Elisabeth Arwill-Nordbladh
4 pm *A Landscape without Men- Examining Gender Taskscapes with Agent Based Modelling and GIS*, Douglas Rocks-Macqueen
4:15 pm *When "Mother" is Respect and Power: Engendering Narratives in African Archaeology*, M. Dores Cruz
4:30 pm Discussion
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THE SEEN AND THE UNSEEN: VISIBILITY AND VISION IN THE LANDSCAPE

Session Organizers: Sarah E. Baires (sotten2@illinois.edu) and Melissa R. Baltus (mbaltus2@illinois.edu)

Friday, 1:30pm-5pm; Room 600B

Western thought tends to separate visions of "reality" (that pertaining to the physical sense of sight) from visions of the 'invisible world' or the world of dreams. An alternate ontological perspective suggests a merging of these 'realities' (at least in the study of non-Western societies) is more applicable when focusing on the interrelatedness of experience, time and place. This session explores the multi-dimensional realities of dream-visions – visions which entail interactions with other-than-human persons (e.g., Aboriginal Dreaming Time, "vision quests", religious visions, etc.) and how these visions help narrate, create, and change the physical and imagined landscape. We are particularly interested in the recursive relationships between people and their constructed/narrated landscape as informed by their vision(s). These relationships

and engagements include human and non-human agents of the visible and 'invisible' worlds (including the visual media of objects, buildings, rock art, as well as the at-times-invisible forces of nature).

In this symposium, we investigate the implications of the seen and the unseen, including the power relations of visibility/invisibility, as well as how people's relationships are informed through the visible landscape and a landscape made visible through dream-vision.

- 1:30 pm *The Seen and the Unseen: Shedding Light on Visible and Invisible Landscapes*, Sarah E. Baires & Melissa R. Baltus
- 1:45 pm *The 'Reality' of Other-Than-Human Persons in Place Making and Community*, Erin M. Benson & Amanda J. Butler
- 2:05 pm *Movement of Ancestral Spirits through Riverine Landscapes: Ritual Practice at Early Mississippian Sites in West-Central Alabama*, Joel P. Lennen
- 2:25 pm *SIGHT UNSEEN: The Mythological Wall Reliefs in the Southwest Palace at Nineveh*, Kiersten Neumann
- 2:45 pm *Power, Politics, and Panoramas: The Sacred and Political Landscape of Zeus Stratios near Amaseia*, Christina G. Williamson
- 3:05 pm COFFEE BREAK
- 3:35 pm *Evidently Metaphysical: Technologies of Vision and Insight at an Open Science Project in Bosnia*, Larisa Jasarevic
- 3:55 pm *A Vision of Hell: The Ruined Landscape of Centralia*, John G. Sabol Jr.
- 4:15 pm *Discussion*

VISUALIZING THE UNSEEN

Session Organizer: Dianne Scullin (dms2193@columbia.edu)

Friday, 1:30pm-3pm; Room 602

Archaeological practice is inherently the task of visualization, extrapolating from material traces the practices and cultures of the past. This process is sharply illustrated when archaeology reconstructs and visualizes the already unseen, immaterial, and intangible. These include complicated concepts such as statehood and power, ephemeral practices such as performance and ritual, or sensory experience such as aesthetics and taste. These visualizations take many forms and involve a myriad of techniques and methods ranging from mapping, to x-rays, to LIDAR, and radar. This process of visualization remains inherently transformative, creating a new object, a pure representation without a definitive referent. This session explores the processes and implications of visualizing the unseen within archaeological interpretation. What does this process of visualization actually create? What are the implications of making the invisible visible? How does this process of visualization affect and inform interpretation?

- 1:30 pm *Visualizing Iron Age Fortification-Systems in Northern Mesopotamia*, Alexander Sollee
- 1:45 pm *Visualizing Disappeared Palestinian Landscapes*, Brian Boyd, Hamed Salem, Nora Akawi, Linda Quiquix, and Sophia Stamatopoulou-Robbins
- 2 pm *Landscape Archaeology, or an Archaeology of Landscape: The Traces of Green and Growing Things*, Stephen Berquist
- 2:15 pm *Rethinking Feng Shui*, John Molenda
- 2:30 pm *Stringing It All Together: Visualizing the Early Bronze Age World through Beads*, Alison Damick
- 2:45 pm *Assessing Movement through Microwear: Gesture and Function in the Chaîne Opératoire*, Danielle MacDonald

COLONIAL VISION

Session Organizer: Ivy Faulkner (faul0078@umn.edu)

Friday, 3:30pm-5pm; Room 602

Colonial vision is intended to include both the idea of intended outcomes of colonial endeavors as well as the perception of colonists in terms of their identity in the colonial sphere. Therefore, we will examine how forethought of colonial interaction affects actual behavior and how this can be interpreted from the archaeological record. Why did colonial actors choose to interact? How did this interaction unfold? Who participated and how did this affect the community as a whole? As a result of this interaction, how did colonization affect the way colonists identified themselves, natives, or those who interbred between these groups? How does hybridization of people and materials play out in colonial spheres? In this session, participants will present ideas on how the unique circumstance of colonization influences behavior and social constructs, drawing from both Old World and New World contexts.

- 3:30 pm *Envisioning a Maryland Plantation*, Megan Bailey
- 3:45 pm *Moche Colonial Identity in the Santa Valley, North Coast of Peru*, Erell Hubert
- 4:00 pm *Imagined Communities-on-the-move: The case of the late 18th-century Western Great Lakes Fur Trade*, Amelie Allard
- 4:15 pm *Colonial Vision at the Edge of the Spanish Colony: Maya and Spanish Interactions at Progreso Lagoon, Belize*, Maxine Oland

4:30 pm *Feasting and Diplomacy in Ancient Greek Colonial Behavior*, Ivy Faulkner
4:45 pm *Round Table Discussion*

SHARING A VIEW, SHARING A VISION: COLLABORATION AND MODERN METHODOLOGY

Session Organizers: Jessica M. Herlich (jmherlich@email.wm.edu) and Alexandra G. Martin (agmartin@email.wm.edu)

Friday, 1:30pm-3pm; Room 604

In this session, we consider collaboration with stakeholder communities and/or other archaeologists to be integral to modern methodology. In today's field, archaeologists have access to a wide variety of methodologies and specialties in new tools and technologies. As we discover new information about the ways people used landscapes in the past, modern technology enables us to share this information and to work collaboratively with other specialists, researchers, and stakeholders around the world. Archaeologists and their collaborators have access to shared views of many forms of information about the past, from digital captures of microscopic plant cells, to scanned documents and georeferenced historic maps. Current technology has made it possible for us to globally share and digitally preserve these views for future generations. By teaching future generations to use and develop modern methodologies, we can also ensure that objects and places of the past will be protected. Overall, modern methodologies provide new ways to visualize old landscapes.

1:30 pm *Seeing Things: Visions of 19th & 20th Centuries Immigration from Inishark, Co. Galway*, Ian Kuijt and Bill Donaruma
1:45 pm *The Materiality of Exchange: Tracking Meaning, Movement, and Mollusks in the Southern Middle Atlantic*, Christopher Shephard
2 pm *Public Scholarship and History: Archaeology in a West African Community*, Anne Compton
2:15 pm *Visualization and Collaborative Practice in Paleoethnobotany*, Jessica M. Herlich and Shanti Morell-Hart
2:30 pm *Visualizing Past Landscapes through Collaboration*, Linda Stine
2:45 pm *"Kukkakittoùs, I heare you": Listening to the Ceremonial Landscape of the Narragansett*, Alexandra G. Martin

WRITING TO BE SEEN: EPIGRAPHY AND GRAFFITI AS A VISUAL FORM

Session Organizer: Simone Paturel (simonepaturel@gmail.com)

Friday, 3:30pm-5pm; Room 604

The study of inscriptions and graffiti often focuses on content and the use of the written word as a primary historical source. This is particularly true of the ancient world where inscriptions often provide the only written sources and the use of compendia such as CIL and IGLS promote this view. The visual form of the inscription can be relegated to simply a tool for dating. However, inscriptions and graffiti were meant to be seen as well as read. The visual impact and style of an inscription is an important element in understanding the context in which it was set up.

This session seeks to explore inscriptions and graffiti as a visual form rather than a purely written one. The session aims to cover a number of different time periods and regions, to promote a broad discussion through papers from a variety of sub disciplines of archaeology and anthropology.

3:30 pm *Session Introduction*, Simone Paturel
3:35 pm *Deconstructing the Source Book: Visual and Non-Visual Responses to Greek and Latin Inscriptions from the Bekaa Valley*, Simone Paturel
4:00 pm *The Materiality of Inscriptions*, Andrew Green
4:25 pm *From Warriors to the Moon: Latin Epigraphic Decoration in North-Western Hispania*, David Serrano Lozano
4:50 pm *Discussion*

ARCHAEOLOGY AND/OF ECOLOGY

Session Organizers: Bruce Clarke and Christopher Witmore (christopher.witmore@ttu.edu)

Friday, 1:30pm-5pm; Room 206

For millennia our forebears lived beside other forms of life under intimate compacts, exchanging companionship and sustenance with animals, and hosting microbial symbionts. Yet, in the last two centuries, over the course of just a few generations, the majority of humans have left behind a livelihood where interactions with horses, cattle, chickens, or pigs were routine. Longstanding symbiotic regimes were disrupted and altered once encounters with fellow animals, except for pets, became infrequent or nonexistent. More than half of all humans now live in cities, and our former animal companions have followed a similar but separate shift. The mass exodus from the backyard or the barnyard to animal cities, such as industrial farms and stockyards, has led to new ecological burdens. What happens when most humans no longer live in intimate daily relations with other animals, and the microbial ecologies of these ways of life cannot be sustained? How have the symbiotic regimes of human hosts changed in the face of these new groupings?

This session explores potential connections between archaeology and the new metagenomic work in molecular biology and symbiotic ecology. What could these intersections of archaeology and ecology contribute to an understanding

of symbiotic relationships in human communities over the very long term, as they affect issues of companionship, nutrition, livelihood, and environmental sustainability among organisms within their local and global ecosystems?

- 1:30 pm *Bovine Urbanism: A Comparative Discussion*, Christopher Witmore
- 2 pm *Symbiosis after Margulis*, Bruce Clarke
- 2:30 pm *Bugs are Us: What Your Microbiome Means to You*, James Shapiro
- 3 pm COFFEE BREAK
- 3:30 pm *Automotive Archaeology: An intervention*, Michael Shanks
- 4 pm *The Ecological Humanities*, Ewa Domanska
- 4:30 pm *Discussion*

NEGOTIATING WITH THE UNSEEN: ANTICIPATORY STRATEGIES' UNANTICIPATED CONSEQUENCES

Session Organizers: Christopher Morehart (cmorehart@gsu.edu) and Mark Hauser (mark-hauser@northwestern.edu)

Friday, 1:30pm-5pm; Room 208

As a mechanism of social agency, vision is archaeologically operationalized to map, gauge and interpret past relationships of power. Much of this conversation assigns omniscience either to those exerting power or to those wishing to resist it. Yet increasing discussions in social theory over the past 20 years stress the socially circumscribed nature of knowledge in space and time as well as limitations in peoples' ability to assess the implications of their actions. Mapping social change begins with an analysis of peoples' strategies to negotiate with and anticipate their physical and spiritual worlds and follows through to examine these practices' consequences at local and extra-local spatial and temporal scales. In this panel participants examine how anticipatory practices such as settlement planning, craft production, rent seeking, ritual, and institution building generate unanticipated changes in the fabric of social relations.

- 1:30 pm *Visual Connections and Social Interaction: Place-Making at Pot Creek Pueblo, New Mexico*, Sue Beckwith
- 1:45 pm *Global Entanglements and Unintended Transformations: The Production and Re-Imagination of Space at Sugar Loaf Estate in Colonial Dominica*, Zev Cossin and Mark Hauser
- 2:00 pm *Ruination and Revitalization in Velha Goa: The Failed Late 18th-Century Plan to Revitalize the Capital of the Portuguese Asian Empire and the Unintended Consequences of its Continued 'Decline.'*, Brian Wilson
- 2:15 pm *Negotiating with Unseen Empires: Household Craft Production Strategies and Intended and Unanticipated Consequences at Xaltocan, Mexico*, Lisa Overholtzer
- 2:30 pm *Building Up and Pulling Down Early Modern Households*, Matthew Johnson
- 2:45 pm *Discussion Section*
- 3 pm COFFEE BREAK
- 3:30 pm *Who Owns Death? Planning for the Inevitable and Unpredictable*, Karina Croucher
- 3:45 pm *Anticipatory Practices and Nonhumans in the Constitution of the Political: Negotiating the 'Natural' in Iron Age southern India*, Andrew M. Bauer
- 4:00 pm *Unanticipated Consequences of the Seen and Unseen Political Strategies of the Classic Maya*, Cynthia Robin
- 4:15 pm *Anticipatory Strategies and the Construction of Political Authority: Space, Time, and Power in Precolonial Dahomey*, J. Cameron Monroe
- 4:30 pm *Continuity beyond Content: Ambiguous Materiality and the Physiognomy of a Significant Place*, Christopher Morehart
- 4:45 am *Discussion*

SATURDAY, MAY 11TH – MORNING SESSIONS, 9 AM - 12 NOON

VIEWPOINTS FOR A CRITICAL ARCHAEOLOGY OF TIME

Session Organizers: Jonathan R. Walz (jwalz@rollins.edu) & Zoe Crossland (zc2149@columbia.edu)

Saturday, 9am-12noon; Room 600A/B

How is time visualized by archaeologists, and how does this affect our narratives about the past and our practice in the present? This session critically examines archaeological theory and practice as it relates to time and temporality, with a special focus on non-Western archaeologies. Time concepts and time reckoning articulate in intimate ways with group cosmologies, practices, experiences, and expressions. Yet, in archaeology, the linear temporal orientation of our narratives can erase or obscure the possibility of recognition of different constructions and senses of time and their temporal valuations. A critical archaeology of time is increasingly addressing pluritemporal ways of conceptualizing archaeological time. What might non-Western understandings of temporality contribute to the discussion? How do archaeologists recognize others' time systems? In what ways does knowledge of alternate time systems enrich or alter historical and archaeological narratives? What roles do oral traditions, landscape practices, ritual events, language, genealogies, and sensibilities play in our representations of time in antiquity? How might archaeologists address the contribution of imperialist and capitalist temporalities to archaeologies of the

recent past in the context of the colonial encounter? It is hoped that this session will inspire a healthy, problem-oriented debate among archaeologists working in a range of world regions.

- 9 am *Byzantine Standard Time: A Time-Oriented Ontology*, Roland Betancourt
- 9:20 am *Minkondi and the Edge of Time*, Andrew W. Gurstelle
- 9:40 am *Keeping Time: Multiple Temporalities in Shatar Chuluu, Mongolia*, Bryce Lowry
- 10:00 am *Healing Space-Time: Serpents, Medical Performance, and Object Itineraries on a Tanzanian Landscape*, Jonathan R. Walz
- 10:20 am *The Invisible Present: Narrative Allure among Causal Objects*, Scott W. Schwartz
- 10:40 am *Queering Time: An Archaeology of Temporality*, Jamie M. Arjona
- 11:00 am *About Time: The Politics of "Culture Change" and the Promise of "Temporal Tolerance"*, Tamara L. Bray
- 11:20 am *Discussant*, Zoe Crossland
- 11:40 am *Q&A / Open Discussion*

DISCIPLINARY DIVISIONS

Organizers: Kathryn Franklin (kathryn.j.franklin@gmail.com), Elizabeth G. A. Fagan (egafagan@uchicago.edu), & Sarah Kautz (skautz@uchicago.edu)

Saturday, 9am-12noon; Room 602

Even when studying the same material object, scholars of different disciplines may view it via various methodological lenses and particular theoretical foundations that lead to entirely unique synthetic apprehensions of the object. The light and lenses that illuminate the object may not be the same from every side, rendering the object's appearance seemingly changeable. Light, for example, is a complex phenomenon whose nature has been debated from the scientific revolution onward, with each philosopher of optics altering our conception of light through new understandings and new questions: Does a light particle travel instantaneously to our eyes from the source? Does light have a constructive, active function in the universe? Could it really be that light comes to us by movement impressed upon matter between the luminous body and our eyes? The "true" relationship between appearance and essence, perception and reality, is no less complex now than it was during the scientific revolution. Questions about the nature of light remain relevant, particularly as a metaphor for TAG 2013's examination of vision, for what is vision but the reception—and perception—of images of 'the real'? Just as philosophers asked about the synthetic power of perception, we invite scholars of material culture to consider the synthetic value of their theoretical foundations, and to question how their disciplinary methods act upon their objects of study—whether to illuminate, to mediate, to transform, or to create.

This session invites discussion of the diverse disciplinary perspectives through which we view the past as we study it. We seek contributions from scholars who work between disciplines of seeing objects and objects-of-study: art history, archaeology, epigraphy, numismatics, to name but a few—and ask them to expound on how disciplinary or epistemological 'lenses' shape our inquiries. How do our lenses work to measure, classify, and observe? What is the relationship between datasets and objects, measurable and measured? What effects do these lenses have on syntheses of the final data, that is, on our interpretations? If our disciplinary gaze is faceted, can we only glimpse a kaleidoscopic past? How do multilayered, interdisciplinary approaches reconstitute meaningful wholes from the facets?

- 9 am *Introductory Remarks & The Exemplary, the Ideal, and the Intelligible: Ways of Viewing a Medieval Sgraffiato Bowl*, Kate Franklin
- 9:15 am *Afterlives: Aby Warburg, La Tene Metalwork, and The Book of Durrow*, Alexandra Marraccini
- 9:30 am *Systemic Visions*, Melissa Bailey
- 9:45 am *Fatimid Jewelry from Israel*, Ayala Lester
- 10 am *Buyer, Seller, Salver, Scientist: The Value of Salvaged Export Porcelain*, Sarah Kautz
- 10:15 am *Mixed Inscriptions and Categorical Divisions: A Statue Base from Olympia, ca. 480-475 BCE*, Ann E. Patnaude
- 10:30 am *Cave art, Perception, Knowledge*, Mats Rosengren
- 10:45 am *Viewing, Reading and the Discourse of Ancient Greek and Roman Dedications*, Alain Bresson
- 11 am *Looking and Seeing in the English Landscape*, Matthew Johnson
- 11:15 am *Disciplinary Divisions of a Dedication: Perspectives from Epigraphy and Archaeology*, followed by *Concluding Remarks*, Elizabeth G. A. Fagan
- 11:30am *Discussion*

BREAKING AND BROKEN: ENVISIONING INTENTION AND PURPOSE FROM FRAGMENTS

Session Organizers: Ellen Belcher (ebelcher@jjay.cuny.edu) and Philipp Rassmann

Saturday, 9am-12noon; Room 604

Broken and fragmented is the principal state of artifacts found in the archaeological record, yet in archaeological analysis fragments are traditionally seen as reflections of the original complete object. Studies of chaîne opératoire and fragmentation provided biographies of whole objects created within a series of production stages to serve distinct purposes. Broken artifacts, on the other hand, are typically viewed as damaged, beyond repair, at the end of their use life with no further functionality. Aside from accidents or mistakes, the role of human agency and intentionality in object breakage is usually limited to

discussions of ritual killing, discard and burial of objects envisioned as no longer viable in the living world. Theoretical studies of craft production, technology, site formation processes, fragmentation, refit, praxis, phenomenology, representation, agency and iconography have shed new light on the relation of intention and purpose to fragments.

This session presents papers that broadly consider intention and purpose related to broken objects from a variety of viewpoints and cultural regions. We seek to develop a vision of stories, roles, interpretations, life-ways, meanings, narratives, reconstructions, uses and reuses at all stages of the breaking and broken. Questions we suggest to be addressed include: How can we determine breakage as intentional? What were broken artifacts' roles for producers and users? Can fragments carry the same or different meanings and powers as the original? How can breaking objects be determined as a symbolic act? Should we always consider unfinished objects in relation to finished objects? How does recycling, re-use and object transformation fit in? Can we truly distinguish between the broken/whole or dead/living objects? Why do we find broken and whole objects together in the same contexts? Should publications and museums privilege complete objects and reconstruct fragments? Further, what ethical issues might underly broken artifacts in relation to cultural heritage? Discussions will include methodological, empirical, theoretical and imaginative ways to interpret and explain breaking and the broken.

- 9 am *Introduction*, Ellen Belcher & Philipp Rassmann
 9:10 am *Getting Past Essentialist Reconstructions and Behaviors*, Philipp Rassmann
 9:35 am *Broken and Invisible: Rendering the Unseen as Seen in the Archaeological Record*, Teresa Raczek
 10 am *Broken Icons in the Byzantine Iconoclasm*, Matthew Previto
 10:25 am *Re-Considering Intention in the Object Biography of Broken Halaf Figurines*, Ellen Belcher
 10:50 am *Respondent*, Brian Boyd & *Open Discussion*

VISIONS OF THE PAST IN EIGHTEENTH CENTURY FRANCE

Session Organizer: Sebastian de Vivo (jdv4@nyu.edu)

Saturday, 9am-10:30am; Room 620

The engagement with the material past in eighteenth-century France has been variously visualized through the politics of display implemented at French public and private spaces, from the Louvre, Versailles, Luxembourg and the Palais Royal to the various cabinets of individual collectors and antiquarians. Given the centrality of these various strategies to wider issues of identity, representation, and materiality, the panel seeks to focus upon the antiquarians, collectors, and museums that formulated and conceptualized these engagements with the material past in France.

Each of these individual identities developed in the eighteenth century a very specific set of practices in their approach to the objects they collected, the politics of their display, and the justification for these pursuits: they constructed specific regimes of value deeply embedded within their discursive and material contexts, thus structuring the nature of the objects they collected, contemplated, and preserved.

Each of these individual identities worked, in turn, in opposition and in relation to each other, competing in framing the objects they collected in relation to their own individual priorities. How, for example, did the Louvre take on practices specific to individual collectors, and how did the translation from private collection to museum display transform the object and its display context? How did collectors define their own pursuits in cultural, social, and moral terms, both in relation to the princely pursuits that had hitherto defined collecting in France and the institutions that arose to curate France's national and artistic past, particularly after the Revolution? How did antiquarians seek to build an engagement of the material traces of antiquity that stood apart from 'collecting' as an elite fashionable pursuit and courtly practice, and in turn translated these pursuits into discourses of cultural heritage possessed of far-reaching implications, discourses adapted by the burgeoning museums that came to culminate in the Louvre and its short-lived predecessor, the Museum of French Monuments?

From the antiquarians to whom the object was metonymic for a lost Classical past, then, to the museums which sought to re-frame the experience of both 'Art' and the past, to collectors who operated within courtly competitive networks in building themselves as collectors and connoisseurs, the proposed panel seeks to present a glimpse into the various strategies available to individuals, to specific social identities, to the nation, in formulating and concretizing—through objects—their vision of themselves in relation to the past.

- 9 am *How Caylus Became an Antiquarian*, Delphine Burlot
 9:20 am *Pierre-Jean Mariette and the Construction of Art History*, Valérie Kobi
 9:40 am *The Cabinet des Médailles et Antiques...*, Felicity Bodenstein
 10:00 am *The Ruins of Time*, Robert Launay

ARCHAEOLOGY'S "COMMUNITIES OF PRACTICE"

Session Organizers: Laurent Dissard (laurentdissard@gmail.com) and Emad Khazraee

Saturday, 10:30am-12noon; Room 620

When studying ancient people, archaeologists too often forget that they are really studying the communities in which these people lived. Similarly, when archaeologists reflect upon their own discipline, they too often take for granted the communities where much of archaeological knowledge is produced. Practice, in the past and in the present, is irretrievably linked to communities. Etienne Wenger, in his 1998 book *Communities of Practice*, argues that one could not exist without the other. Archaeologists, however, have yet to theorize "practice" within "communities." Wenger characterizes the members of a "community of practice" by 1. their mutual engagement, 2. their joint enterprise, and 3. their shared repertoire. This session

invites archaeologists to explore the different ways in which “communities of practice” can be productive when theorizing archaeology. Presenters will engage directly with the conceptual tool of “communities of practice” in order to discuss one specific archaeological case study. Examples can range from “communities” in the past to archaeological “practice” in the present. This session assumes that the conceptual tool of “communities of practice” can be productive to reflect upon key themes such as learning, identity, and belonging in the past, as well as questions related to the politics, ethics, and epistemology of archaeological science in the present. What implications come when theorizing “practice” in terms of ancient communities of people and things? What does it mean for archaeologists to reflect upon their discipline as a constellation of “communities” each with their diverse practices?

- 10:30 am *Knowledge Production in Archaeological Networks of Practice*, Emad Khazraee & Susan Gasson
 - 10:50 am *Identifying Communities of Practice in the Past: A Lithic Case Study*, Kathleen Sterling
 - 11:10 am *Open Up and Say ... Uh-Oh? Ethical and Practical Implications of Open and Closed Data Communities in Archaeology*, Joshua Wells, Dru McGill, and Eric Kansa
 - 11:30 am *Fieldwork and Feminist Communities of Practice*, Kelsie Martinez
 - 11:50 am *Discussion*
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SATURDAY, MAY 11TH – AFTERNOON SESSIONS, 1:30 PM - 5 PM

ENVISIONING TIME AND IMAGINING PLACE IN PRE-COLUMBIAN LANDSCAPES

Session Organizers: Andrew Roddick, Edward R. Swenson, and Giles Spence Morrow
(envisioningtimetag2013@gmail.com)

Saturday, 1:30pm-5pm; Room 600 A/B

In this session, and in the spirit of the TAG 2013 theme of “vision”, we explore the envisioning of time across Pre-Columbian landscapes. A perusal of recent archaeological work reveals innovative research into the complex relationship between visions of time and place and archaeological practice. This scholarship has included reflection and careful reassessment of archaeological visual heuristics. For instance, some researchers have explored how visual representations of time highlight the unintentional homogenizing impact of temporal “horizons”. Others have generated exciting new understandings of the past through a careful re-viewing of early stratigraphic profiles, generating new, dynamic and empirically rich imaginings of place. We invite contributions from scholars whose work, whether in North, Central or South America, probes this relationship between time, space and archaeological practice. This work might include the historical legacy of archaeological approaches to visualizing and interpreting indigenous temporalities, new approaches to social memory, and considerations of unique historicities in pre-Columbian landscapes. How might innovative ways of looking at stratigraphic deposition and landscape / taskscape formation allow for an appreciation of indigenous creations of time whether social, monumental, cyclical, astronomical, commemorative, and so forth? To what extent does the archaeological practice of parceling time (the “making of time” through chronology building) obscure the historically-specific temporal practices and conceptual schemes that shaped diverse Pre-Columbian landscapes? Session participants are encouraged to explore a range of approaches - whether new technologies, such as geographic information systems, or theoretical frameworks, such as phenomenology and time perspectivism – to investigate how time was variably materialized, measured, experienced and politicized in the pre-Columbian Americas.

- 1:30 pm *Introductions*
 - 1:40 pm *The Sentient Past and the Inka Landscape*, Darryl Wilkinson and Terence D’Altroy
 - 1:55 pm *Lost Loci and Abandoned Ash Pits: a Study of Archaeological Practice and Interpretation and the Making of Silences at Tiwanaku*, Nicole C. Couture
 - 2:10pm *Re-Envisioning Tarascan Temporalities and Landscapes: Historical Being, Archaeological Representation, and Investigating Social Processes in the Lake Pátzcuaro Basin, Mexico*, Dave Haskell and Christopher J. Stawski
 - 2:25 pm *KILLING TIME: Predation and Temporality on the Carved Stones of Chavín de Huantar*, Mary Weismantel
 - 2:40 pm *Monumental Vision*, Alexei Vranich
 - 3 pm COFFEE BREAK
 - 3:30 pm *Experiencing Time in Mesoamerica: Landscape and Memory in Prehispanic Honduras*, Julia A. Hendon
 - 3:45 pm *Timescales and Transcendence in the Eastern Woodlands*, John L. Creese
 - 4 pm *The Contours of a Horizon: Indexicality, Play, and the Sublime in Tiwanaku Material Style*, Jonah Augustine
 - 4:15 pm *The Politics and Topologies of Time in the Ancient Andes*, Edward R. Swenson and Giles Spence Morrow
 - 4:30 pm *Artifacts of Ruin: the Micropolitics of Decay in the Heterotopic Landscapes of Northern Peru*, Katrina Burch Joosten
 - 4:45pm *Discussion*
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“DOUBLE” VISIONS: ARCHAEOLOGICAL ENGAGEMENTS WITH ALCOHOL

Session Organizers: Megan E. Edwards (megane@uchicago.edu) and Rebecca S. Graff (rsgraff@uchicago.edu)

Saturday, 1:30pm-5pm; Room 602

In Chicago – a city synonymous with bootlegging mobsters and flapper-filled speakeasies – we invite archaeologists to consider the potent potables that have defined so much of the human past, both in their presence and ‘absence’ in the materials we study. In this vein, we invite participants to consider how the significance of an act of drinking might be tied to the (in)visibility of the setting in which it is produced or consumed. Does (in)visibility play a part in whether acts surrounding alcohol production and consumption are considered social or anti-social, legal or illegal? What factors push the production and/or consumption of alcohol to alter in relation to (in)visibility? How does this material (in)visibility manifest in the records (both archaeological and documentary) that we deal with in our research? How have considerations of alcohol consumption and production entered into visions of ideal futures and golden pasts from deep antiquity up through the present? What ambiguities and paradoxes are present in these questions of the (in)visibility of alcohol in the past, present, and future– and what can be revealed in teasing out such “double” visions?

Topics that could be considered in addressing these questions include, but are not limited to:

- How the interplay of small-scale domestic and more specialized/industrialized alcohol production relates to the (in)visibility of alcohol production/exchange/ consumption within societies.
- How does the psychoactive nature of alcohol influence its (in)visibility within a society?
- Is the (in)visibility of alcohol within a society related to this substance’s semiotic ambiguity as simultaneous social lubricant and pharmacological delivery device?
- How do the concerns of states influence the (in)visibility of alcohol as commodity?
- How does the ritual nature of alcohol consumption play into its (in)visibility?
- How do we approach disjunctures between espoused policies and actual practices in relation to the (in)visibility of alcohol in the archaeological record?
- In what ways is vision alone insufficient to understanding the full sensual process of producing, exchanging, and consuming alcohol?
- And, finally, is the production of archaeology itself entangled with the consumption alcohol, and if so, what are the possible implications?

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| 1:30 pm | <i>Alcohol as Embodied Material Culture: Good to Drink, Good to Think</i> , Michael Dietler
<i>Round-Robin Discussion of Dietler Paper</i> |
| 1:50 pm | <i>Escaping the British Atlantic World: The Historical Archaeology of Drinking and Sociability in Seventeenth Century Barbados</i> , Frederick H. Smith
<i>Round-Robin Discussion of Smith Paper</i> |
| 2:10 pm | <i>Distilling Landscapes</i> , Nicolas R. Laracuenta
<i>Round-Robin Discussion of Laracuenta Paper</i> |
| 2:30 pm | <i>Remembrances of Beers Past: Chicago and the Relics of Prohibition</i> , Rebecca S. Graff
<i>Round-Robin Discussion of Graff Paper</i> |
| 3 pm | COFFEE BREAK |
| 3:30 pm | <i>Hunting ‘the Cratur’: On the (In)Visibility of Whiskey in the Irish Past</i> , Megan E. Edwards
<i>Round-Robin Discussion of Edwards Paper</i> |
| 3:50 pm | <i>What Happens in Sumer Stays in Sumer: The Archaeological Invisibility of Beer in Mesopotamia</i> , Tate Paulette & Michael Fisher,
<i>Round-Robin Discussion of Paulette & Fisher Paper</i> |
| 4:10 pm | <i>Introduction to Sumerian Beer Project</i> , Tate Paulette |
| 4:20 pm | <i>Refreshments [Beer Tasting] & Open Forum Discussion of Papers</i> |

THINK GLOBALLY, ACT LOCALLY: ENVISIONING RELIGIOUS PRACTICE IN LOCAL CONTEXTS

Organizers: Bryan Brinkman and Julia Troche (TAGAbstract2013@gmail.com)

Saturday, 1:30pm-3pm; Room 604

The terminology used by scholars to describe local religious practice—“household,” “family,” “popular,” and “private”—is perhaps as variable as religious experience itself. These terms touch upon a range of behaviors and epistemic systems that shaped religious experience in the ancient world: piety, participation in festivals, ancestral rites, and household cultic practices. This session will look specifically at local religious practices in the ancient world. “Local” is here defined as a dynamic spatial category, characterized by its opposition to the religion of “there,” which scholars such as J.Z. Smith have described as “institutionalized” and “codified.” In this way, “local” may describe the material environment of religious practice—for example the household or tomb—or more broadly, a unique, regional manifestation of an institutionalized cult.

This session seeks to discuss how ancient peoples visualized and enacted institutionalized religious behaviors—such as that found in “state” religion—within local settings. Often, these localized embodiments of religion left even fewer vestiges in the historical record than those institutionalized practices that informed them. As such, accessing them demands a multifaceted theoretical approach. Scholars can only attempt to reconstruct these everyday religious practices through ephemeral material remains and rare glimpses of textual evidence. Although these practices were profoundly influenced by the variables of time and geography, we can still find similar phenomena across a number of discrete

cultural and temporal contexts. These phenomena include (inter alia): practices of underrepresented household members such as women, slaves, and children; the cult of the dead and family funerary rites; personal piety; participation in festivals; construction of local shrines and cults; the worship of deified dead; magic; divination; and household cults. By employing religious and archaeological theory, we can bridge these cultural, geographic, and temporal divides and engage in a cohesive discussion of “local” religion.

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| 1:30 pm | <i>This Old House Church: Renovations and Revelations by Early Christians at Dura Europos</i> , Joe Bonni |
| 1:50 pm | <i>Respondent</i> , Bryan Brinkman |
| 2 pm | <i>Rome and Athens’ Eleusis: Imperial Identity and Elite Status in the Kerykes</i> , David J. Thomas |
| 2:20 pm | <i>Respondent</i> , Julia Troche |
| 2:30 pm | <i>Discussion</i> |
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THE MATERIALITY OF DEATHSPACES

Organizer: Christina Brooks (brooksc6@email.sc.edu)

Saturday, 3:30pm-5pm; Room 604

While not a new theoretical concept in general, materiality has recently emerged as a new theoretical paradigm in archaeological theory. Materiality seeks to emphasize the tangible qualities of things presented in processual archaeology from the 1960s to postprocessual archaeologies of the 1970’s. Materiality theory, applied to mortuary spaces, engages all the qualities of materials left on the burial with how these materials may have been visually linked to mourners and the surrounding landscape. Materiality focuses on the agency of objects themselves and not just on the human agency that created them. This session will explore the usefulness of a materiality approach to understanding the visual landscapes of death, or deathscapes. This session will concentrate on three areas of materiality within mortuary spaces (1) the visual representation of material in formation of mortuary material, (2) the engagement of humans, materials, and landscapes of death or deathscapes and (3) the visual representation of space and material in the memory forming process. An in-depth exploration will allow for a deeper understanding of human dependency on space and things and their resulting dependency on humans.

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| 3:30 pm | <i>Collective Burials, Collective Identities? A Reassessment</i> , Katina Lillios |
| 3:45 pm | <i>Materiality of a Burial Mound: The Materialization of Identity, Community, and Place in the Tumulus at Hrib</i> , Adrienne C. Frie |
| 4 pm | <i>Shaping the Landscape with Death: Bog Bodies in the European Iron Age</i> , Kaitlin Kincade |
| 4:15 pm | <i>Materiality and Memory at a Mass Rebel Grave in Yankee Land</i> , Michael M. Gregory and Laurel M. Appleton |
| 4:30 pm | <i>The Materiality of Deathspace in an Enslaved African Cemetery in South Carolina</i> , Christina Brooks |
| 4:45 pm | <i>Open Discussion</i> |
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SEEING IS DOING

Organizers: Shannon Martino (sacorbit@gmail.com) and Matthew Martino

Saturday, 1:30pm-5pm; Room 620

One of the primary ways that archaeologists learn and communicate is through tactile, or at least visual, contact with an object. No ceramicist would argue that one could truly understand the pottery of an area without literally coming to grips with it. The feel and confirmation of the visual properties of an object, with our own eyes, can tell us more about an artifact assemblage than simply looking through thousands of drawings or even photos. Yet, as with all vision, one’s impression of an artifact is inherently subjective. Even the best draftsman may not be competent when it comes to drawing an artifact and photographs often leave one with a flattened representation. So what is the key to being a good archaeological illustrator? Moreover, does the difference in one’s scholarly background— regionally, chronologically, or even by sub-field— affect one’s drawing of an object? Lastly, how essential are the ceramic drawings and photographs in a publication? We all inherently see the value, but what can words not get across that a drawing or photograph can?

In this session we will take an experimental step towards answering these questions. Before the session itself we would like to invite archaeologists of all backgrounds to sketch and textually describe a sherd at some point during the course of the conference. Each participant will also be asked to fill out a brief survey describing their scholarly background. A computer program will then search for keywords in the text of the sherd description and compare this to the background information in order to see how the artist’s background may have affected their drawing style and what they viewed as the most important aspects of their drawing and description. The session itself will include an introduction to the project, a description of the computer program, and a synopsis of the results. In addition, all sketches will be displayed at that time.

A table will be set up for drawing all day Friday and Saturday, near the coffee area. All participants at the conference are invited to take part.

INDIVIDUAL PAPER ABSTRACTS

Agbe-Davies, Anna

FRI ♦ AM ♦ 600B

HOW TO DO THINGS WITH THINGS: PRAGMATISM AS ARCHAEOLOGICAL METHOD

Archaeology's modern underpinnings lead us to seek clarity in origins, isolates, ideal types, or markers; we parse differences in form and style, among phases and ages. In this we are no different from art historians, connoisseurs, and others interested in the characteristics of the things we discover. But what archaeologists are really good at is examining, recording, and analyzing context. Rather than seek meaning only in a structuralist mode (identifying differences among signs), this paper argues for a complimentary pragmatist approach (studying signs in context). This method offers a framework for understanding material in plural contexts, where social differences are stark and deeply meaningful, yet created through interaction rather than isolation. In this paper, I apply pragmatist principles to archaeological analysis as an alternative to the essentializing pursuit of the exotic. Such applications are coherent with movements elsewhere in anthropology and with archaeology's growing commitment to public engagement.

Alberti, Benjamin

FRI ♦ AM ♦ 604

BODIES THAT ECLIPSE: DOUBLES, COPIES AND TRANSLATIONS AMONG LA CANDELARIA BODY-POTS

The corpus of La Candelaria pottery from first millennium northwest Argentina is noteworthy for its excessive biomorphism and striking presentations of bodies. No two pots are identical, though trends in form and applied details are apparent. There are many ways in which the notion of a double, copy, or translation manifests itself in the La Candelaria corpus. Forms are repeated across pots, species, and details; double-bodied pots occur; and inexact copies deliberately omit specific anthropomorphizing details.

The question of why such doubling effects occur is dependent on a more fundamental question. Despite the exuberance and prolific depictions of bodies it is far from apparent why materialize in clay the body at all, and then why in this fashion. And are the pots copies of bodies--whether human or non/human--or other pots? Among the La Candelaria, I have argued, bodies cannot be conceptualized in any straightforward way as a unit of biological presence that founds a subject, as is the case in theories of embodiment. Drawing on Amazonian ethnographies, it can be argued that bodies are bundles of affects and capacities. Importantly, they are not the material manifestation of an immaterial soul. Rather, the soul/spirit is the body's body; they are figure and ground to one another. Thus, the vexed problem of how spirits are represented or made manifest extends to the pottery forms themselves. Working from this notion of a body begs the question why copy a body that is absent? Is the body in fact absent, and is this a copy at all? Rather than imagining these forms as the manifestation or copy of something that is invisible or elsewhere, I argue that they make invisible their model through their emergence. They eclipse one body and replace it with another.

Allard, Amelie

FRI ♦ PM ♦ 602

IMAGINED COMMUNITIES-ON-THE-MOVE: THE CASE OF THE LATE 18TH-CENTURY WESTERN GREAT LAKES FUR TRADE

There is no arguing that the North American fur trade developed as a colonial institution: while it did not require Indigenous peoples to change their ways – quite the opposite in fact – its ultimate, lucrative goals aimed at expanding colonial Empires and claim unclaimed territories. Yet, despite these colonial agendas, the extent to which imperial vision (be it French or British) affected social interactions “on the ground” in the remote parts of the interior is much debated. Indeed, the fur trade occurred in a context where Indigenous politics and geographies of kinship alliance expanded over an equally indigenous landscape, and where traders held very little political influence. Rather, fictive and not-so-fictive kinship alliances between traders of European descent (generally French Canadian and British) and their Native partners together created a distinct fur trade society, a collective sense of belonging to the fur trade community. In the archaeological context of the late 18th-century Minnesota fur trade, ‘ethnic markers’ are thus problematic because its participants often adopted each other's ways, making the distinction difficult through archaeological remains. Moreover, colonial ‘othering’ processes worked along multiple lines simultaneously – ethnicity, gender, religion, level of experience, age - making the recognition of who was actually being marginalized problematic. In my interpretations I therefore attempt to go beyond ethnicity as the sole marker of identity and rather consider identity as multilayered. In the context of the Minnesota fur trade, this means considering its participants as a community on the move, where place-making through movement and constant travel created a unique lifestyle that added yet another layer to a sense of collective identity. An archaeology of places that considers identities on the move may thus provide new avenues for our understanding of identity in certain colonial contexts.

Arjona, Jamie M.

SAT ♦ AM ♦ 600A/B

QUEERING TIME: AN ARCHAEOLOGY OF TEMPORALITY

As archaeologists, we continually confront the interconnectedness of time and space in both field method and theoretical interpretation. This paper serves to examine the fluidity of temporality through an analysis of a 19th-century estate constructed on a pre-historic Mississippian mound site. The dynamic meanings of this site for its historically situated inhabitants, at first glance, offer a sense of temporal dislocation. On further inspection, however, the evocative power of such a mound site allows us (archaeologists) to perceive a transphenomenal element in time that transcends the chronology of history. Through this examination, the linear disciplinary boundaries dividing ‘prehistory’ and history become denaturalized and time emerges as a site of entanglement.

Armond, Thea De

FRI ❖ AM ❖ 604

BEAUTY AND TRUTH? CASTS, COPIES AND CLASSICAL STATUES

In the past twenty years, an uptick of interest in histories of Classics and Classical archaeology has brought with it a recollection and reassessment of the role of casts and copies of Classical statues -- in bronze, marble, and mostly plaster -- in creating Classical art history and archaeology. Discussion of these copies typically highlights their changing status from art objects, as disseminators of "taste," displayed alongside and without being distinguished from originals, to objects of study, sketched by budding artists in lieu of nude models or arranged and rearranged by archaeologists creating chronologies. In this paper, elaborating on these discussions, I argue for the role of casts and copies in creating the original of Classical art history and archaeology. Casts are not secondary or degraded reflections of aura-laden originals; they function as the constitutive outside of the original statue. Classical art history's weighty conception of the original thus comes into being alongside the copy. Likewise, casts and copies of Classical statues -- as materially distinct from but conceptually concomitant with Classical statues -- can affect the material constitution of Classical statues. Ultimately, then, in the case of these modern casts and ancient statues, the status of copy and original shifts from moment to moment. Sometimes, the copy can create the original.

Arwill-Nordbladh, Elisabeth

FRI ❖ PM ❖ 600A

A LEADING LADY - HANNA RYDH AS ARCHAEOLOGIST AND FEMINIST

As a female pioneer in Swedish archaeology and as a prominent feminist, Hanna Rydh (1891-1964) personifies various sides of modernity, including her personal style of leadership. This paper focuses on some examples of the kind of leadership that Rydh encountered within the contemporary feminist circles and within professional archaeology. The kind of leadership that she carried through herself will be seen in relation to some of her many reform projects and archaeological enterprises.

The standards of her time on how to run organizations and various projects show a number of gendered differences. Rydh, who entered a masculine oriented professional field and developed feminist networking practices, shared the different organizational styles of the two kinds of structures. Sometimes these manners intersected and often her emancipating fervor made breakthroughs in unconventional ways, thus both challenging and negotiating contemporary structures of leadership. Doing this, she made leadership a more complex issue.

Augustine, Jonah

SAT ❖ PM ❖ 600A/B

THE CONTOURS OF A HORIZON: INDEXICALITY, PLAY, AND THE SUBLIME IN TIWANAKU MATERIAL STYLE

This paper focuses on the social and political contours of the "horizon." Cogent critiques of the homogenizing and reifying effects of its conceptual framework have left the problem of the horizon at an impasse. Does the horizon merely exist in the texts and imaginations of scholars? Is it possible to examine the temporally and spatially expansive dissemination of material styles without resorting to essentializing and static narratives? Using the example of the so-called "Middle Horizon" and building on the theoretical work of Alfred Gell, I will deploy a relational understanding of "style" in order to examine the construction and reproduction of Tiwanaku material style in various temporal and spatial loci. With this approach, the production of a style involves the creation of a series of indexical relationships among objects and, in particular, between individual objects, assemblages, and practices. As such, I posit that the circulation of a material style cannot be defined solely as the circulation of objects; rather, it is the circulation of relationships among objects. By treating style in this manner, it is furthermore possible to examine the aesthetic dimensions of Tiwanaku material culture. In the final section of the paper, I will focus on two key themes within aesthetic theory: play and the sublime. With play, I will study how the proliferation of Tiwanaku material styles was not only a process of mimesis but also a process of transformative reproduction, which was tied to the pleasurable or appealing aesthetic qualities of the objects. With the sublime, I will examine how the persistent reproduction of Tiwanaku material style produced an indexical network seemingly without temporal or spatial boundaries. From what perspectives could this have been the case? And how would such a phenomenon have affected the political imaginary of Tiwanaku's various subjects and potential subjects?

Bailey, Doug

FRI ❖ AM ❖ 208

GOING BEYOND AND LETTING GO: NON-ARCHAEOLOGICAL ART AND NON-ARTISTIC ARCHAEOLOGY

Almost without exception workers at the interfaces of art and archaeology have restricted themselves to the boundaries of their respective discipline and discourse. Whether it is an archaeological investigation of ancient art and artefacts or an artistic recreation of past places, peoples and events, we have not grasped firmly enough the accompanying opportunities for transformative thinking and practice. In this paper, I argue that artists and archaeologists will benefit from moving beyond the current restrictions and limitations. The result will be a lack of discipline (in every sense of that phrase) that will have innovative and transformative things to say, show, do, and make around key issues of modern thinking in the humanities and social sciences. This paper will draw examples from prehistoric and contemporary art as well as from recent work by colleagues who have broken through and broken free.

Bailey, Megan

FRI ❖ PM ❖ 602

ENVISIONING A MARYLAND PLANTATION

Many scholars have encouraged us to "study up," or critically examine those with privilege, power, and elite status. Plantation contexts are ripe for this type of analysis, as there were extreme power imbalances at play that lead to questions of how the owners achieved and maintained power and control. Serving as a case study for this exploration is L'Hermitage, a late eighteenth- and early nineteenth-century plantation site in Frederick, Maryland. After having owned plantations in St. Domingue (present-day Haiti), the Vincendière family settled at L'Hermitage came to Maryland in 1793 to escape the increasingly urgent slave rebellions in Haiti. The Vincendières lived on this plantation with a large enslaved workforce until 1827. More recently, two summers of intensive excavation and archival research reveal the degree of planning and influence on the part of the Vincendières to ensure control over property, production, and enslaved workers. I will explore several aspects of their colonial vision: the way in which they envisioned

their plantation and their place in it, how they imposed this vision on others, and how their vision was shaped by their experiences and status as white, wealthy, Catholic, and French-Caribbean in a part of Maryland where few shared these characteristics.

Bailey, Melissa
SYSTEMIC VISIONS

SAT ❖ AM ❖ 602

This paper argues that coins, as artifacts, have been unusually subject to the pressure of systemic visualization; that is, to seeing coins themselves as more essentially part of coherent, ordered, self-sufficient systems rather than partial, differentiated, or variously tangled up in contexts. Moreover, this visualization has taken shape in the form of two opposing systems. Each of these systems, while prioritizing the system itself (over coins as time- and space-dependent objects) also opposes and blocks vision of the other system.

The first systemic visualization consists of numismatics/collecting as a discipline with roots in antiquarianism and thus in the desire to categorize and classify material traces—an attempt to order disordered material remains for contexts of display in private (homes) or public (museums) spaces. It continues with astonishing strength in contemporary contexts, where collecting of coins is as prevalent as ever and typological classifications of coins still often dominate their treatment in many archaeological reports.

The second systemic visualization is the conception of coins as a loosely defined semiotic system—as material signs in larger projects of the circulation of value. Here coins act as (usually imperfect) elements in the materialization of value-meanings, or in the incarnation of particular kinds of economic systems, with their visualization taking place theoretically within an accounting framework and concretely within models, graphs, and distributions, with material stickiness subsumed into larger projects of perpetual motion (or perpetual circulation).

I close with a comment on the divorce of both these systemic projects from the material properties of coins as objects situated in space and time, and I suggest epistemological ramifications and tensions of seeing coins as constituted within and from archaeological practice.

Baires, Sarah E., & Melissa R. Baltus

FRI ❖ PM ❖ 600B

THE SEEN AND THE UNSEEN: SHEDDING LIGHT ON VISIBLE AND INVISIBLE LANDSCAPES

In an attempt to break down the dichotomy between Western “reality” of the visible world and visions of the ‘invisible world’, we suggest an alternate ontological perspective where the visible and invisible are merged as valid realities. Specifically, we explore multi-dimensional realities of interactions with other-than-human persons through visions and the dream world. We focus on how these interactions help narrate, create, and animate the physical and imagined landscape. This paper serves to introduce the theories, thoughts, and trends of the papers in this session, while investigating the archaeological implications of the seen and the unseen, interrogating the power relations of visibility/invisibility, and exploring the relationships and engagements between human and non-human agents of intertwined visible and ‘invisible’ worlds. Using the animated Cahokian landscape of the American Midcontinent as an example, we focus on the interrelatedness of experience, time and place.

Bauer, Andrew M.

FRI ❖ PM ❖ 208

ANTICIPATORY PRACTICES AND NONHUMANS IN THE CONSTITUTION OF THE POLITICAL: NEGOTIATING THE ‘NATURAL’ IN IRON AGE SOUTHERN INDIA

Recent research has demonstrated that landscape production was an important modality of political practice during the South Indian Iron Age (1200-300 BCE). Inhabitants of central Karnataka appropriated space for agro-pastoral land use and established unequal social relations to significant places of symbolic and material resources. The creation of this social and meaningful field of difference—constituted through cultural practices, political activities, and symbolic forms—relied heavily on the anticipated actions of nonhuman environmental constituents to produce particular places. Places of differential agro-pastoral production, for example, were created by modifying rock pools and constructing small reservoirs where fine sediment and seasonal rainfall could accumulate, and by facilitating the growth of herbs and grasses in sedimented areas where eroded soil was trapped behind retention walls. By facilitating and anticipating the actions of other environmental constituents (e.g., water, vegetation, soil) inhabitants produced a politicized field of resources that did not exist a-priori, converting locales of imaginable possibilities into particular places of specific activities. Although simultaneously part of a symbolic field of difference, these places were created through material interventions that both enabled and limited specific kinds of social uses, with the consequence of (literally) sedimenting environmental conditions that could only be ‘challenged’ through other material interventions, initiated by either humans or nonhumans. In this sense, Iron Age inhabitants ‘naturalized’ the political landscape of agro-pastoral production, constraining the spatial field where culturally desirable convergences of nonhuman environmental constituents could be anticipated, and in the process enabling these other environmental constituents as potential political “actants” (*sensu* Latour). In this sense, the case study implies a decoupling of agency from individual human actions and calls attention instead to the sets of relationships between people, things, plants, and animals that collectively produced sites of political contestation during the period.

Beckwith, Sue

FRI ❖ PM ❖ 208

VISUAL CONNECTIONS AND SOCIAL INTERACTION: PLACE-MAKING AT POT CREEK PUEBLO, NEW MEXICO

Place-making is the on-going activity and social interaction of human practice that takes place ceaselessly in the context of the creation and utilization of a physical setting. Social interaction can occur on a number of different levels, from casual face to face encounters to highly predetermined, encoded, and staged ceremonial performances. The built environment, including the layout of a settlement, can encourage or inhibit social interaction. The distance from one activity to another can affect levels of visibility and invisibility within a space and can influence the types of social encounters that can occur. Visibility has been used at the Pueblo of Pot Creek, New Mexico to identify areas of behavioural affordances, privacy, and social interaction. The goal of this research is attempt to understand the connections between the spatial environment and social interaction that occurred at Pot Creek through the process of place-making. A model of the community was used to compare the taskscapes surrounding the everyday activity of

grinding corn at various locations. Patterns of visibility adjacent to corn grinding locations were assessed in order to understand transforming social relationships for both the corn-grinders and other members of the community through time. The enclosed grinding rooms allowed little to no interaction outside of the rooms, yet within the rooms strong social bonds could develop. In contrast, the outdoor plaza locations allowed for greater interaction with the surrounding environment and provided opportunities for social interaction across a larger spectrum of the population. Power relations, as expressed through gender interaction, economic control of labour and material, and the experiential use of space, were found to be affected by modifications to the built environment at Pot Creek.

Belcher, Ellen

SAT ❖ AM ❖ 604

RE-CONSIDERING INTENTION IN THE OBJECT BIOGRAPHY OF BROKEN HALAF FIGURINES

Archaeological artifacts are commonly found in a fragmented state in the general tumble of settlement detritus. The breaking of most of these objects is generally assumed to be unintentional or accidental, and marks the end of an object's biography. For other objects— particularly those considered to be embedded with symbolic meaning— breaking is often interpreted as deliberate, to negate their power, especially for miniature representations of humans and animals such as figurines.

This paper contemplates the agency of the breaker in the object biographies of Halaf anthropomorphic figurines from sixth millennium northern Mesopotamia, none of which were found in pristine original state. Many have suggested that figurines are ritually 'killed' by breaking off heads or limbs or premeditated smashing. Given their fragile construction and material it is not surprising that they were chipped, worn and broken both through use and post depositional processes. Reflecting on the evidence for intentionality in the breaking of figurines this paper asks, where in the object biography of a figurine did the breaking begin and the use-life end?

Benjamin, Jeffrey

FRI ❖ AM ❖ 206

INDUSTRIAL SONIFACT: SOUNDS OF THE ANTHROPOCENE

Human beings live their entire lives within fields of repeated forms. This propensity for the creation and perpetuation of repetitive, rhythmic patterns has an aural counterpart: the sonifactual component of industrial processes as they are produced and maintained in the soundscape. The material remains of historic (and pre-historic) sound is enduring, and affective responses to industrial sound are evident. A finished product unto itself, the repeated tone (as well as other sound-forms) of industrialisation has demonstrably altered and defined the contours of the visible and tangible features of the Anthropocene epoch - through a power that is simultaneously siren and repulsive. These sonic patterns persist, but as the industrial project changes scale and scope we are now afforded a rare opportunity to listen. Informed by the work of archaeoacousticians, acoustic ecologists, and environmental historians, this paper will posit a sonic excavation of the industrial component of the Anthropocene, with an argument for the inclusion of sound as artifact (sonifact).

Benson, Erin M., & Amanda J. Butler

FRI ❖ PM ❖ 600B

THE 'REALITY' OF OTHER-THAN-HUMAN PERSONS IN PLACE MAKING AND COMMUNITY

Places are not just physical locales to be utilized, moved through and inhabited, but are a living, complex community of both seen and unseen persons and forces actively participating in the creation of new identities, relationships, and communities. Places are spatial and temporal, comprised of both human and other-than-human beings, transcending the natural-supernatural dichotomy. These other-than-human beings are important members of the community, and it is through their complex network of identities and relationships that places are made and experienced. As both human and other-than-human persons move throughout the landscape they carry the significance of their place of origin, actively creating new and redefining existing places and communities. Mississippians shared this understanding of place as a living, multifaceted community, and through the movement of meaning-laden materials such as basalt from the St. Francois Mountains, they participated in the transference of the power of place to their own communities as they defined and redefined them. Using a relational ontological perspective, we examine how the complexities of Mississippian place impact the creation of new relationships and identities through movement and entanglement with visible and invisible, human and other-than-human communities.

Berquist, Stephen

FRI ❖ PM ❖ 602

LANDSCAPE ARCHAEOLOGY, OR AN ARCHAEOLOGY OF LANDSCAPE: THE TRACES OF GREEN AND GROWING THINGS

One aspect of archaeological research that appeals to the public, to undergraduates, and (dare I say?) to professional archaeologists alike is the romance of a past that has been lost. Our encounters with broken remnants and faded traces have the potential to disclose realities about humanity and its place in the world in a manner akin to artistic revelation. The performativity of this disclosure has become an important aspect of archaeology as a discipline, and may in many ways be one of its strengths. However, it has also played a role in the omission of certain lines of evidence, notably those lines of evidence comprising that which is still green and growing. Interdisciplinary conversations with field naturalists and ecologists have led the author to realize the extent to which aspects of living ecosystems can be read as traces of past anthropogenic activity. Moreover, a strong case can be made from this close reading of a landscape that the current preoccupation with the proliferation of "things" in modernity is misplaced.

Engaging with anthropological discourses of temporality and ruin, this paper will demonstrate how archaeology constructs its object in manner reminiscent of the romantic era in which it emerged. Drawing from Heidegger's understanding of the revelatory powers of art, this paper will discuss the value of this perspective, and its relevance to contemporary discourse. From here, however, it will move to show some of its weakness, by shifting focus to an archaeology of the landscape- an examination of the traces that may be understood from a reading of the living landscape, and the methods of seeing that may thus be applied to enhance our archaeological practice through the affordances of vegetation.

Betancourt, Roland

SAT ❖ AM ❖ 600A/B

BYZANTINE STANDARD TIME: A TIME-ORIENTED ONTOLOGY

Over the past thirty years, the drive for socially engaged scholarship in archaeology has demonstrated the need for forms of cross-temporal methods in the historiographic project. Such investigations open new fields of scholarly production bordering on the space of fiction and providing a new tense of writing that combines history with historiography through an analysis of our subject's own temporalities. Here, I wish to focus on my own work as a historian of Byzantine art to demonstrate how a study of Byzantine temporality informs my own historiographic tense when writing about such matters. Utilizing artworks, ekphrases, and liturgical commentaries from the Middle Byzantine period, this paper begins with a consideration of how the Apocalypse grounded the temporality and the conception of history for and between the Latin and Byzantine worlds in the Middle Ages. Here I argue that the Latin Church's future-driven Last Judgment operated on an event-based history that is to come, analogous to our own notions of historical time and change, whereas the Byzantine Church conceived of history as a process of fulfillment that was always in a perpetual, present-oriented state of manifestation. This latter temporality is what I term the proleptic – a state of the now that retrieves a future into the present. This paper considers how these almost imperceptible differences in temporality could be said to constitute the/a trajectory of Western historiography – and to consider what a Byzantine alternative could be? This paper operates via a simultaneous historical and historiographic project to produce a time-oriented ontology of the Byzantine world and explore its possibility as a methodological, discursive mode. Using the lessons from a critical archaeology of Byzantine temporality, this paper enacts a tense of historical writing that reflects the Byzantine's own temporal understanding.

Bikoulis, Peter

FRI ❖ AM ❖ 600A

BEYOND POINTS AND LINES: THE SOCIAL CONTEXT OF SOCIAL NETWORKS

Social Network Analysis is fast becoming a popular analytical tool in the study of prehistoric interregional interaction. Primacy is given to the relationships between actors, which are formally represented using the visualization conventions of Graph Theory. Sites are frequently used as the primary actors within many archaeological examples, with the ties connecting them formed through the distribution of shared material culture. However, much of this research has been conducted without explicit theorizing of the mechanisms or institutions that demanded and supported these long distant connections and exchanges. In effect, archaeological examples have relied rather deceptively on the simple visualization of networks, rather than a robust and informed suite of theories about what those connections actually mean; this has resulted in the elision of the social realities of how people in the past may have behaved. Using the site of Ikiztepe as an example, I seek to flesh out a coherent view of the social and economic networks along the late prehistoric Black Sea. The ultimate aim of this paper is to go beyond the simple visualization of archaeological social networks, and to start imagining the social realities behind the points and lines used by archaeologists by embedding those connections within an anthropologically informed framework.

Bodenstein, Felicity

SAT ❖ AM ❖ 620

THE TINIEST FRAGMENTS OF THE PAST ON THE OCEAN OF TIME: THE 'CABINET DES MÉDAILLES ET ANTIQUES' AND THE 'ANCIEN RÉGIME' OR THE HISTORICITY OF A ROYAL COLLECTION IN NINETEENTH CENTURY FRANCE

In the historiography of museums, few moments are more paradigmatic than the "birth" of the revolutionary museum, the Louvre – Museum *des arts*, forged in the ideological crucible of 1792 that sought by every means possible to break with the royal past. It was here also that in the decades that followed, Dominique-Vivant Denon famously displayed the spoils of Napoleon's conquests, including some of the most famous Greco-roman marbles in history; monumental pieces whose contemplation was destined to nurture the neo-classical transformation of French art in an age of freedom, founding the beaux-arts model for Europe's national museums.

Antiquity, however had another home in revolutionary Paris, the secret refuge of the antiquarian that was the *Cabinet des médailles et antiques* in the *Bibliothèque nationale, rue de Richelieu*. In a Louis XV salon, it housed the most precious of royal collections, consisting mainly of coins, medals and antiquities, including those donated by Count Caylus in 1760. Thus it was here that Louis XVI chose to send for safe-keeping in 1791 one of the largest carved Roman cameo stones, known as the *Grand Camée de France*, part of the ecclesiastical treasure of the Sainte-Chapelle and still the collection's most well-known piece today. It was here too, that the traditions of eighteenth century antiquarian cabinet collection were maintained and fostered well into the nineteenth century.

This paper will trace the Cabinet's particular "historical regime", to quote François Hartog, focusing upon the remarkable continuity of antiquarian practice that survived the eighteenth century. It will consider this historical regime in relation to the general development of archaeology and its display from the eighteenth into the nineteenth century.

Boehm, Ryan

FRI ❖ AM ❖ 604

CULTIC "DOUBLET": THE POLITICS AND MEANING OF CULTIC REPLICATION

Abrupt changes in political organization and settlement often had profound religious consequences for communities that experienced them. In the Greek world, synoikism, the merger of discrete communities into a single political center with a new urban core, threatened the ancient configuration of cultic activity that was intimately tied to place and landscape. In this context, the effort to integrate the cults of the synoikized communities into the cultic identity of the new city spawned a number of cultic "doublets," an arrangement whereby the sanctity of the original sanctuary or site of cult was respected and a subsidiary branch of the cult was set up in the new urban center.

These cults were not actually transferred; rather this process set up a new branch of the cult, ritually translated into the city but maintaining a conscious sense of connection and subordination to the original site. This phenomenon produced a double that was deliberately distinguished from its original, and a similar phenomenon can be traced in cases of sacred architecture, where there is evidence for a conscious archaism and/or diminution, which sought at once to connect to the original but not rival it.

The work of M. Jost on the foundation of Megalopolis has shed considerable light on this dynamic (Jost 1985 and 1994). Comparatively little attention, however, has been paid to the numerous synoikisms of the Hellenistic kings that brought widespread dislocation and social reconfiguration. This paper assembles the archaeological evidence for the duplication of sanctuaries and cults in the context of royally directed synoikisms. It then seeks to place this phenomenon more firmly within a theoretical framework that accounts for the ability of ritual to effect division as well as unity. This approach reveals the complex negotiation of authority and agency between various civic constituencies and kings in the formation of these new communities.

Bonni, Joe

SAT ❖ PM ❖ 604

THIS OLD HOUSE CHURCH: RENOVATIONS AND REVELATIONS BY EARLY CHRISTIANS AT DURA EUROPOS

Christians in Roman Dura Europos spent considerable time, energy and wealth converting a typical Durene home into an early Christian Church in the first half of the third century. My desire with this paper – as in my larger dissertation research - is to describe the pre-Constantinian, early Christian community at Dura Europos from a local perspective. That is, while the Christian population at Europos has been examined in comparison to the fragmented history of early Christianity across the Mediterranean in the third century, Durene Christians have not been well-examined in light of their place within the local religious (and therefore political) landscape. The evidence available to archaeologists curious about the Christian population at Europos - primarily the art and architecture of the Christian building - shows ties to the local more than it does offer evidence of which of the period's competing Christianities Durene Christians may have belonged to. Rather than attempting to fit the evidence at hand into pre-existing typologies of early Christianity, this paper will largely rely on an examination of the architectural and artistic additions and elisions made by Durene Christians while renovating the former home into a church and then compare and contrast this evidence with the art and architecture of other ritual and domestic spaces in this 3rd century Roman city located on the Euphrates along the oft-changing border between Rome and Persia. Almost two dozen ritual spaces have been uncovered in Europos including a Jewish Synagogue, a Mithraeum, several temples to Zeus, a temple to Bel, and even a temple to a local deity, Azzanathkona, attested to only in the region. So, rather than asking if the Christians of Europos were adherents to Sabellianism, Monophysitism, Gnosticism or any of the other myriad -isms in Christian history, I am interested in determining in what ways they were similar to and different from their non-Christian neighbors, and how such a new local description of Christian practice in Europos can add to (or complicate) current scholarship on early Christian practice.

Boyd, Brian, Hamed Salem, Nora Akawi, Linda Quiquix, & Sophia Stamatopoulou-Robbins

FRI ❖ PM ❖ 602

VISUALIZING DISAPPEARED PALESTINIAN LANDSCAPES

While carrying out routine archaeological survey in the Jordan Valley, ostensibly attempting to locate prehistoric sites, one is overwhelmed by the remains of the Palestinian villages depopulated in the wake of the 1948 Naqba. Similarly, in his walking guide through the Palestinian landscape, Raja Shehadeh describes the fragments of village architecture, agricultural systems, and paths which remain extant today. Much more has disappeared completely. This paper describes a project which brings together archaeologists, socio-cultural anthropologists and architects, using landscape survey, digital mapping, and archival maps, to address the issue of "cartographic silence" in the landscapes of modern day Israel and Palestine.

Bray, Tamara L.

SAT ❖ AM ❖ 600A/B

ABOUT TIME: THE POLITICS OF "CULTURE CHANGE" AND THE PROMISE OF "TEMPORAL TOLERANCE"

Time lies at the heart of archaeology and the way we understand time affects the way we do archaeology. As modern physics shows, time is embedded and dependent rather than separate and objective. This paper focuses on how re-thinking the concept of time opens up new possibilities for interpreting the past while simultaneously admitting the legitimacy of other (and others') temporalities. To illustrate, I consider the disparate trajectories of ceramic traditions from the coast and highlands of Ecuador, viz. the contextual and material nature of time, the dynamic opposition between change & continuity, and the potential for enrichment of our interpretations and our appreciation of alternative temporalities.

Bresson, Alain

SAT ❖ AM ❖ 602

VIEWING, READING AND THE DISCOURSE OF ANCIENT GREEK AND ROMAN DEDICATIONS

The ancient Greek and Roman inscriptions were an essential part of a votive monument. The dedication, most often a statue, did not make sense by itself. The 'discourse' of a statue was not limited to its sheer presence. Far from it, it could be said that a dedication without its inscription was meaningless. It was a dead object, which could come to life only through the inscription that accompanied it. Indeed, the inscription was a requirement to launch an interactive dialogue between the object and the spectator. So much so that the whole first part of the Lindian Temple Chronicle (99 BCE) aimed at recording the statues and other dedications that had been deprived of their inscriptions. This dialogue between the spectator and the statue (or other dedicated object) found its most characteristic form in the Archaic style of dedication where the statue directly addresses the spectator. A famous case is that of the statue of Phrasikleia (Attica, end of the sixth century BCE): 'I am the sign of Phrasikleia. Maiden shall I be called forever. In place of marriage I have received this name from the gods.' The monument makes sense only through the discourse started by the inscription. The spectator then understood why this was the beautiful statue of a maiden: Phrasikleia had passed before marriage. The statue itself was not self-sufficient to convey this message. This means also that vision was only part of a cognitive process that included reading. To conclude, it should be clear that vision was only part of an interactive interaction that took place between spectator and statue. In this interaction reading had a no less crucial role.

Brooks, Christina

SAT ❖ PM ❖ 604

THE MATERIALITY OF DEATHSPACE IN AN ENSLAVED AFRICAN CEMETERY IN SOUTH CAROLINA

Materiality starts with the material itself and considers the social engagement between humans and landscape. Materiality, as a theoretical framework, is still developing as are landscape frameworks. Yet they both provide an excellent means for understanding social behaviors of under-documented groups, such as enslaved African laborers without assigning arbitrary meanings to objects. Influenced by Fahlander's microarchaeology of materiality and Ashmore's idea of socializing spatial archaeology, this paper will explain the role and significance of a materiality approach to enslaved African burial landscapes. Using data from a single enslaved African cemetery in Spartanburg County, SC, this paper attempts to contribute to a dialogue emphasizing more in-depth, bottoms-up approaches, through small scale analysis, to explore the materiality of deathspace in an enslaved African cemetery. This research seeks to explore and document how materials found in this cemetery influenced and were influenced by mortuary behaviors of enslaved Africans, beginning with the individual burials and expanding to a more comparative cemetery wide view. While preliminary, it is hoped that this paper offers a logical alternative to traditional means of understanding mortuary practices in archaeology by considering the materiality of burials from a microarchaeological approach and moving to higher scales of analysis.

Burlot, Delphine

SAT ❖ AM ❖ 620

HOW CAYLUS BECAME AN ANTIQUARIAN: THE INFLUENCE OF SEVENTEENTH AND EIGHTEENTH CENTURY ANTIQUARIAN STUDIES IN CAYLUS'S RECUEIL D'ANTIQUITÉS

The Count de Caylus is a major figure in the antiquarian circles of eighteenth century France, and his work largely known. But, despite a voyage to Italy in his youth, Caylus became interested in antiquities only in his old age. How did he develop his interest in antiquities? Who were the personalities that helped him in collecting these objects, in analyzing and classifying them, in distinguishing the genuine from the 'fake'? From whom did Caylus take inspiration for the writing of the famous *Recueil*?

Thanks to his position in the *Académie des Inscriptions*, Caylus had an access to the Royal Library, where he could read and copy the manuscripts of his predecessors, including Peiresc and Abbé de Fourmont. He also had easy access to the Royal Cabinet of Antiquities. This paper will focus on the making of the *Recueil d'Antiquités*, and on the antiquarian circles with whom Caylus shared the tasks of collecting, classifying, and understanding the past, and which whom he collaborated from the beginning stages of the *Recueil*'s publication until his death. I hope to show the extraordinary variety of sources that Caylus used in order to collect as many antiquities as he could, and how he constructed a vision of Antiquity based upon these objects. In particular, the study of Caylus' correspondence with other antiquarians allows us to understand the evolution of his thinking on some of the objects. Finally, I contextualize the *Recueil* in order to determine both its innovative aspects as well as how it was embedded in a tradition of thought developed by French antiquaries in the seventeenth and eighteenth centuries.

Casella, Guida

FRI ❖ AM ❖ 600A

RE-MEDIATING ADAM: ARCHAEOLOGICAL STORYTELLING IN THE AGE OF DIGITAL COMMUNICATION

Heritage interpretation uses different kinds of media to communicate archaeological sites. Adding up to the traditional formats of museum panels, brochures, dioramas, and audio guides, digital media artifacts like mobile apps, interactive documentaries and video games are becoming increasingly common. Ubiquitous computing and a new pallet of digital tools available to content producers are allowing the emergence of dynamic storytelling as opposed to the static and linear narratives of print. The number of courses offered in digital media for cultural heritage, academic papers, journals, conferences and commercial launches themselves, reflect innovations in the field. There are great expectations that digital media channels to communicate archaeological knowledge will become the norm. The question one may ask at this moment, is 'how has visual representation of past societies changed by adopting interactive screens instead of paper?' and 'are we just re-mediating old visual canons (Bolter & Grusin, 2000), inherited from biblical illustration (Rudwick, 1992), or history painting (Moser, 1998), or even traditional pen and ink heritage interpretation illustration (Ambrus & Aston, 2009)? Or can we see something new emerging?' Cyborg, post human like figures (Haraway, 1991) of game avatars could be a hypothesis. We should also question the performativity of "reading" content. As the viewer interacts with the communicating artifact, what new modes of representation are needed? This paper will reflect on the opportunities and limitations of interactive platforms to the archaeological interpretation content producers. By doing an online observation, this paper will present a snapshot of the current state of the art, looking at how the past is being visualized in interactive media as in contrast to print media

Clarke, Bruce

FRI ❖ PM ❖ 206

SYMBIOSIS AFTER MARGULIS

My talk reviews some of the newer evidence for the importance of microbial symbioses for animal habitation of the biosphere. In the second edition (1993) of her major scientific text, *Symbiosis in Cell Evolution*, Lynn Margulis provides terms that have gained a new currency: "The integrated symbionts (holobionts) become new organisms with a greater level of complexity." Recently, the literature of symbiosis has paid particular attention to the formation and function of holobionts in the relations between microbes and animals. Animals first evolved in the pre-Cambrian seas, prior to fungi or plants, from a largely microbial world, and so emerged from and within a biospheric matrix of microbes, a microcosm within which they have always been ecologically integrated and from which they have can never viably depart. As Gilbert, Sapp, and Tauber remark in the December 2012 issue of *The Quarterly Review of Biology*, "If the immune system serves as the critical gendarmerie keeping the animal and microbial cells together, then to obey the immune system is to become a citizen of the holobiont." Perhaps archaeology can rethink microbial-animal-human communities ecologically as holobiotic polities.

Compton, Anne

FRI ❖ PM ❖ 604

PUBLIC SCHOLARSHIP AND HISTORY: ARCHAEOLOGY IN A WEST AFRICAN COMMUNITY

Bono Manso, argued to be the first centralized Akan state of West Africa, developed during the period of transcontinental sub-Saharan trade era through the Atlantic trade era. My research asks how this era's global, continental, and regional processes converged upon a West African village. Lying between the large site of Bono Manso and its rural hinterland, Kranka Dada sits on a primary trade route that has deep historical connections with Malian areas and later with European coastal trade. My aim is to understand how households engaged with the global and regional processes, especially long-distance trade networks, centers of state formation, and inter-community political economic integration.

Because my research deals with the sensitive history of the Atlantic Trade era, I engage descendant communities using public scholarship methodologies to bring different systems of knowledge together, and create a space where multiple voices and perspectives in a community can delve into learning more about their past. Public scholarship and history are emerging fields of research, through which I have adopted a three-tiered public outreach system for sharing my research and collaborating with the community. This process has created a dialogue about community based heritage management, ownership of the past and inter-community power dynamics. I examine structures in traditional knowledge to help empower women's groups that are often overlooked within traditional historical narratives. Traditional knowledge and oral history tends to focus on the heroic deeds of kings and epic battles of war; whereas, the traditions of women and children, family structures, and everyday life are not remembered and passed down through generations in the same manner. Public scholarship methodology has helped generate new visions of the past by extending the domain of history and culture to the community.

Cooper, Catriona

FRI ❖ AM ❖ 600A

REINTERPRETING BODIAM CASTLE: KNOWLEDGE CREATION THROUGH VISUALISATION

As one of the most famous buildings in medieval studies, Bodiam Castle has been extensively discussed and debated. Despite its position at the centre of the defence vs. status debate, the interior at Bodiam has largely been ignored, with much more focus taken on its setting and external appearance. Following a 6 week/ 3 season field school we have undertaken a complete building survey of the Castle, which until now has been lacking. This paper will discuss our technique for recording the building using a total station linked using TheoLT to a laptop running AutoCAD allowing the work to be visualised instantaneously on screen as work progresses. The method for recording has allowed us to comment on the site in reference to building irregularities and the building process. It will also discuss how the results of the survey can then be applied to explore the lived experience of the building through digital media. These techniques have led to an interaction with the site and understanding of the construction of the site that has until now been lacking.

Cossin, Zev, & Mark Hauser

FRI ❖ PM ❖ 208

GLOBAL ENTANGLEMENTS AND UNINTENDED TRANSFORMATIONS: THE PRODUCTION AND RE-IMAGINATION OF SPACE AT SUGAR LOAF ESTATE IN COLONIAL DOMINICA

Landscape studies in historical archaeology have typically sought to examine the ways that authoritative colonial ideologies are embedded and naturalized through the intentional manipulation of landscapes. It has become increasingly clear, however, that colonial landscapes are historically contingent spaces of cultural (re)production, negotiation, contestation and imagination. Landscape thus becomes a medium of social practice where the varied aims and experiences of diverse social actors produce unintended consequences in the fabric of social relations and colonial identities. This paper analyzes the production of social space at Sugarloaf Estate in colonial Dominica as part of a broader transatlantic circulation of colonial ideals and spatial representations. By examining the physical plantation landscape together with colonial-period artistic depictions of Caribbean plantation landscapes at both local and global scales of analysis, we argue that physical space and its representations became part of a dialectical process of spatial and social transformation. Despite attempts to concretize authoritative ideologies and political strategies in landscape, these spaces became sites of unintended and transformative diasporic identities that challenge colonial power.

Couture, Nicole C.

SAT ❖ PM ❖ 600A/B

LOST LOCI AND ABANDONED ASH PITS: A STUDY OF ARCHAEOLOGICAL PRACTICE AND INTERPRETATION AND THE MAKING OF SILENCES AT TIWANAKU

Over the past 25 years field research at the site of Tiwanaku has been significantly influenced by the application of two distinct excavation methodologies, one imported from North America and the other from the UK. These were adopted by particular projects with the assumption that they would lead to a better understanding of the site's history of occupation through the use of more exact excavation strategies and the introduction of more objective and rational recording methods. In this paper I examine the different ways in which these two approaches have both enabled and constrained interpretations of the archaeological record at Tiwanaku, particularly in terms of the organization of social/architectural space and stratigraphic sequences. For example, the quest to achieve a more complete and/or accurate reconstruction of the past can also produce distinct kinds of "silences", such as the inconvenient intrusive features that are left unexcavated, or the ambiguous loci left abandoned and uninterpreted in the Harris Matrix. A re-examination of such problematic contexts can, however, provide unexpected insight into the past, as well as shed light on the practice of archaeology in the present.

Creese, John L.

SAT ❖ PM ❖ 600A/B

TIMESCALES AND TRANSCENDENCE IN THE EASTERN WOODLANDS

Pre-Columbian cyclical ontologies of time have been contrasted with modernity's linear progressivism. However, cyclical and progressive temporalities can coexist, and are variably activated across scales of experience and dimensions of action. For the Woodland societies of Northeastern North America, progressive and cyclical aspects of time-space were interwoven in different

ways through distinct material mediations. Trends in Middle Woodland settlement patterns, monumentality, and deathways show that high-periodicity cyclical time was central to everyday experience (intra-generational). Progressive time was socially problematic because it was largely beyond direct experience (inter-generational), but knowable through material traces of accretion and accumulation. In this context, landscape was monumentalized, and generations of the dead were presenced at burial mounds and cemeteries that fixed the pivot-point of seasonal mobility and cyclical rhythms. This made progressive time visible through the sedimentation of a socially inalienable landscape. By the Late Woodland, scalar and spatial relations between cyclical and progressive temporalities had inverted. Progressive time became intra-generational, central to everyday experience through projects of village construction and monumentalizing the domestic. Cyclical time became a property of the long term, and its inter-generational nature linked to a cycle of village removal and reconstruction. The resulting sedimentation of connections between the living, the dead, and the landscape was nested in a wider cycle of destruction and renaissance. With amplification of cyclical time over the *longue durée*, a new vision of transcendence emerged. Collective burial rites transformed from a means of presencing the dead across generations, to one of severing the connections between bodies and souls, villages past and future.

Croucher, Karina

FRI ♦ PM ♦ 208

WHO OWNS DEATH? PLANNING FOR THE INEVITABLE AND UNPREDICTABLE

Despite being one of the few certainties in life, planning for death remains an uncomfortable prospect for many. The current near-taboo status of death has been recognised in many fields of research and has been highlighted by palliative care specialists as a considerable obstacle in end of life care. This paper considers how experiences evidenced through archaeological research may facilitate an acceptance of death. Does mortuary archaeology provide evidence for long-term strategies of accepting death in past societies? Was the use of parts of dead bodies a component of long-term planning, negotiating grief and loss, and social relations between the living and with the dead. What are the implications for funerary planning, preparing for death, and for re-uses of the body today (for instance, through donor-ship or curation and dispersal of ashes). Finally, how does this play out in everyday social relations, with planning mediated between different realms of influence, negotiating personal, familial, institutional, and legislative spheres of control.

Cruz, M. Dores

FRI ♦ PM ♦ 600A

WHEN "MOTHER" IS RESPECT AND POWER: ENGENDERING NARRATIVES IN AFRICAN ARCHAEOLOGY

Often in sub-Saharan African societies, the term "mother" does not necessarily mean that a woman has given birth to children; rather it is a sign of respect for older women or those who may be in positions of power. As such, it is not uncommon to listen to older, adult men refer to the first lady of Mozambique as "*Mamã* Luisa Guebuza," despite Southern Mozambique having been historically characterized by patriarchal, patrilineal societies and these men themselves holding local political power. In this paper I address engendering narratives from an archaeological perspective, by comparing two case studies (one a West African, matrilineal case study, and another an East African patrilineal case) while considering also the role and gender of the researcher. Although relations of power, including gender relations, tend to be perceived hierarchically as one group dominating the other, I argue for the significance of negotiating gender relations as interactions among individuals in which the meanings and terms of power are created and negotiated rather than imposed.

Damick, Alison

FRI ♦ PM ♦ 602

STRINGING IT ALL TOGETHER: VISUALIZING THE EARLY BRONZE AGE WORLD THROUGH BEADS

The development of advanced techniques for analyzing the mineralogical and chemical composition of archaeological materials has transformed the way archaeologists are able to think and talk about what is visible in an object. The artifact is no longer its finished form, but the expression of all of the various invisible processes, materials, and places involved in bringing that form into being. Through EDX and XRD analysis of seven Early Bronze Age micro-beads from Tell Fadous-Kfarabida, we are able to speak about the appropriation of entire landscapes, social and technological relationships, and human bodies through the minute elements "hidden" within the beads, and visualized graphically through their compositional analysis. These beads, made of synthetic enstatite, also speak to the transformative nature of pyrotechnology, which is specifically designed to change the physical nature of the raw materials into something that looked and felt completely different. This paper explores the different ways in which the micro and macro elements of the beads are alternatively masked and visualized through their manufacture in the past, and their analysis as archaeological objects in the present.

Dietler, Michael

SAT ♦ PM ♦ 602

ALCOHOL AS EMBODIED MATERIAL CULTURE: GOOD TO DRINK, GOOD TO THINK

Alcohol is the most widely used psychoactive agent in the world and, as archaeologists have recently demonstrated, it has a very long history dating back at least 9,000 years. Alcohol sales constitute a significant part of the modern world economy, and taxation of alcohol production and consumption has long been a major revenue source for governments and a focus of resistance by those contesting sovereignty. Drinking has been a central part of social life around the world for a very long time, but it has also been a subject of controversy, religious proscription, and legislative restriction. This presentation offers a theoretical exploration of the material qualities of alcohol that have made it such a potent cultural artifact, beginning with its essential characteristic of being a special form of embodied material culture: that is, like other foods, a substance destined for consumption by ingestion into the human body, but one with transformative psychotropic properties that create a heightened valuation in ritual contexts. Consequently, alcohol has an unusually close relationship to both the inculcation and the symbolization of concepts of identity and difference in the construction of the self. Moreover, alcohol is a form of material culture subject to almost unlimited possibilities for variation in terms of ingredients, techniques of preparation, patterns of association and exclusion, modes of serving and consumption, aesthetic and moral evaluations, expected behavior when drinking, styles of inebriation, and so forth. It constitutes a versatile and highly charged symbolic medium and social tool that is operative in the playing out of ritual and politics, in the

construction of social and economic relations, and in linking the domestic and broader political economies. The discussion also examines both why understanding these properties is crucial for archaeologists extending the analysis of drinking in the past and why archaeologists have a crucial contribution to make in historically contextualizing the understanding of drinking.

Dobie, Judith

FRI ♦ AM ♦ 600A

BRINGING BACK THE BODIES

The earth at Mucking, an Anglo-Saxon cemetery site in Essex overlooking the estuary of the river Thames is acidic, organic material rarely survives. Bodies are reduced to a shadow in the soil. Sometimes, when this is the case archaeological reports can be austere, lacking colour and human interest, concentrating naturally on the pottery, glass and metal objects which survive. This talk explains how by illustration, the artist and authors, working together, tried to address this imbalance to reconstruct the clothes and appearance and possessions of the vanished people of Mucking.

Domanska, Ewa

FRI ♦ PM ♦ 206

THE ECOLOGICAL HUMANITIES

My paper will define and identify features of the ecological humanities, understood as a symptom of the emergence of a new scientific paradigm. I am interested particularly in the ecoposthumanities – a tendency developing since the late nineties in the frame of posthumanist criticisms of anthropocentrism, Eurocentrism, and Western science. I will indicate the role of traditional ecological knowledges and native knowledges as well as the development of the biohumanities (an inclusive type of knowledge that connects human, social, and life sciences) as important aspects of the ecoposthumanities. The ecological humanities offers a utopian vision of meta-communities of humans and non-humans based on symbiotic relations of co-evolution and co-dependency, and anticipates future knowledge productions in terms of extended mind and distributed cognition.

Douyard, Chris

FRI ♦ AM ♦ 600B

PROPERTY, FINANCE, AND THE VISUALIZATION OF MARGINAL COMMUNITIES

In the mid-to-late twentieth, and early twenty-first centuries, finance capitalism has become more visible as a locus of racialization. Through examinations of post-World War II red-lining (Brodin Sacks 1996; Freund 2010), and of Wall Street and the wide-spread adoption of volatile financial instruments (Ho 2009), anthropologists and other social scientists are beginning to understand the connections between finance capital and differential access to property and resources. While the roles finance capitalism plays in shaping landscapes are increasingly visible in the present, its operation remains fairly opaque as we look into the past. Were such pressures operating in the past, and if so, are the effects visible at the sites and on the landscapes we study?

These questions stem from ongoing research at the W.E.B. Du Bois Homesite in Great Barrington, Massachusetts. For the past 30 years, archaeologists from the University of Massachusetts Amherst have struggled with several perplexing transactions in the site's deed chain. Particularly, there are several overlapping mortgages, two of which appear to signal the outright sale of the property. Either way, it was clear that Du Bois' ancestors were utilizing their property to marshal finance capital. What remained unclear was whether or not the transactions at the Homesite were anomalous, or if these practices carried more broadly into the African American and/or White communities. Continuing research is beginning to show that similar transactions occur in both formal and informal financial networks that operated at local, regional, and state-wide scales, which simultaneously bridged and reified the color line in Great Barrington. In this paper, I attempt to develop a framework for examining the extent to which property and finance were differentially deployed, and in turn worked to create racialized spaces.

Edgeworth, Matt

FRI ♦ AM ♦ 206

THE DEEP TEXTURE OF ANTHROPOCENE MATERIALS

Traces of human handiwork have recently permeated down through increasingly smaller scales, beyond microscopic levels, to sheets of graphene no more than a few atoms in thickness. On such nano-materials the world's smallest artefacts and artificial structures can be created, viewed and manipulated through electron beam and atomic force microscopes. At the other extreme, traces of human activity have permeated all the way up to networks and systems that span the globe. Many of the signals for the Anthropocene as a proposed new geological epoch are sought at the larger scale of global patterns and events, such as global warming.

This paper will argue that evidence for the Anthropocene in the form of material culture patterning can be observed not just at global levels of analysis, but at multiple scales going all the way down to the scale of nanometers. Complex mixtures of nature and culture at smaller scales give rise to related patterns at successively larger scales, and vice-versa. The fractal nature of modern synthetic materials and environments - with recurring structures observable through almost every level or scale of analysis - is arguably itself a characteristic feature of the proposed new Anthropocene epoch.

In answer to the question - how can archaeologists contribute to an understanding of the proposed new epoch? – it is pointed out that, at least at medium-range scales, archaeologists already have an array of field and analytical methods which enable them to conduct detailed investigations of material culture, landscapes and stratigraphy from all periods in which humans have shaped the surface of the Earth, including the Anthropocene.

Edwards, Megan E.

SAT ♦ PM ♦ 602

HUNTING "THE CRATUR": ON THE (IN)VISIBILITY OF WHISKEY IN THE IRISH PAST

The funny thing about whiskey is how visible it is in the imaginary of (and pertaining to) the Irish, and yet how elusive an object it proves in the archaeological record of Ireland. Some would assert that this disjuncture proves that the association of the native Irish with whiskey was just another aspect of English colonial propaganda against all things Gaelic. But does our inability, as archaeologists, to identify traces of the production and consumption of the Irish distillate prove that the pervasiveness of Irish whiskey was all in the minds of the English? Or is there something more to this predicament? What I would like to do with this

paper is explore the contrary lines of evidence for the presence/ absence of distilled spirits in general, and an identifiable Irish distillate in particular, in the documentary and archaeological records for Ireland from c.1540-1800. A brief run-through of 9 months of archival work will hopefully bring home the point that whiskey (or usque beatha) was actually present in Ireland throughout this period. The archaeology of post-medieval Ireland tells another story, however. Prior to the industrialization of distilling in the late 18th century, there is little identified evidence for any of the facilities essential to whiskey production. And the consumption of whiskey seems to have all but vanished from the material record, as well. But why? Are these absences an artifact of past behaviors, or the result of archaeological practice and interpretive assumptions in the present? The second half of my paper will be a closer study of this apparent disjuncture, presenting observations and explanations. The overall aim of this paper is to propose possible avenues for better capturing whiskey archaeologically, drawing out more explicitly the potentials and limitations of an archaeology of this ephemeral substance.

Fagan, Elizabeth G. A.

SAT ❖ AM ❖ 602

DISCIPLINARY DIVISIONS OF A DEDICATION: PERSPECTIVES FROM EPIGRAPHY AND ARCHAEOLOGY

In the 1980s, workers constructing a new highway in southern Armenia unearthed a short, white, roughly hourglass-shaped block of stone with lettering on one side. Uncertain of what they had found but suspecting its importance, they called in local authorities, who contacted scholars. An archaeologist recorded the dimensions, the material, the context of its findspot, and connections with a local comparandum. A philologist studied the Greek inscription, reconstructing the text and translating the damaged dedication to a goddess. An epigrapher later amended the reconstructed inscription. The history of this small dedicatory pedestal illustrates the perspectival nature of the gazes of the philologist, the archaeologist, and the epigrapher. Each gaze's attendant methodological tools led the specialist to analyze the object in particular ways that impact our perception and epistemological understanding of it. The question thus becomes one of how to piece together the results of these studies in order to achieve a fuller understanding of the object's history, and its place in history. This paper will discuss how the divisions between disciplines shaped the analysis of this Roman-period dedication, and then it will synthesize the valuable information produced by the various studies. In addition to the epistemological consequences of disciplinary divisions, this paper will consider the impact of disciplinary boundaries on the modern study of the ancient world, questioning the current status of the "Great Divide" between anthropological and classical archaeology, and the many smaller rifts between specialties like epigraphy and the broader disciplines of history and archaeology.

Faulkner, Ivy

FRI ❖ PM ❖ 602

FEASTING AND DIPLOMACY IN ANCIENT GREEK COLONIAL BEHAVIOR

Scholars examining Greek colonization have often noted that pottery is one of the first classes of artifact to be imitated and adopted by the non-Greek locals of the Black Sea region of modern Ukraine. However, the implications of this have not been fully explored. Perhaps these vessels reflect that feasting was part of the initial activities involving Greek and local interaction. This sort of behavior is common in numerous time periods and locations: breaking bread is a typical way to begin communication between two parties. Furthermore, a number of the prestige goods of Greek manufacture found in local burials are luxury vessels linked to feasting, particularly wine-drinking. This also falls in line with Greek diplomatic behavior and the importance of wine in Greek culture. Feasting in Greece is often then accompanied with an exchange of gifts in order to establish a guest-friend relationship. For example, in Homer, Telemachus is feasted and then given a gift by both Nestor and Menelaus when he visits his father's (and therefore his) guest-friends seeking news of his father. The works of Homer have been thought to serve as codes of conduct for civilized Greeks and thus it is not unusual to see similarities in the behavior of the colonial Greeks in similar circumstances, entering into a relationship with a new people whose cooperation was necessary in order to found a successful colony. However, this relationship was not one-sided. The locals would have had to accept and reciprocate. Why would they do so? Another advantage of feasting is that it serves as a display of wealth. This wealth provided an opportunity for the locals in the form of new exchange partners. The Greeks not only brought new material culture, they also provided a market for the locals to export their items as well.

Franklin, Kate

SAT ❖ AM ❖ 602

THE EXEMPLARY, THE IDEAL, AND THE INTELLIGIBLE: WAYS OF VIEWING A MEDIEVAL SGRAFFIATO BOWL

This paper will consider a general category of material culture—late medieval sgraffiato ceramics—in terms of a few of the analytical lenses which have been used to define it, to study it, and to represent it. The paper will attempt to discern how these differential gazes—that of the museum collection, of the archaeological ceramic typology, and of the linguistic koine analogy—define the category of medieval sgraffiato in different terms and endow that material culture with different capabilities. The paper will start with museum and private collection and the constitution of the sgraffiato bowl as a collectible art object, with the emphasis on such objects being exemplary. The double implication of such exemplars will be explored; such objects were intended to make meaning both through embodying their producer cultures most totally, and also in the sense of efficaciously transmitting the values of that culture (or artist) to the museum public. The paper will then move to the analytical context of the archaeological investigations that worked both to provide materials for exemplary museum exhibitions but also to furnish the raw material for systematic archaeological chronological classifications. Within such systematic typologies, the discourse around the glazed clay bowl focuses on imaginary, ideal forms—types. The kind of meaning contained within a type is diagnostic, capacious—it contains other instances, and absorbs excesses. Such ideal views of the vessel are significantly different from the view of medieval ceramic culture contained within the analytic of koine, which draws on linguistic paradigms and logics. This paper will ponder the implications of the presumption of fluency: the base premise of the koine is of a mutually and commonly intelligible 'lingua franca' which encompasses practitioners of multiple local dialects and vernaculars. This paper will explore the implications of treating material culture like language in terms of practice, and of power.

Frie, Adrienne C.

SAT ❖ PM ❖ 604

MATERIALITY OF A BURIAL MOUND: THE MATERIALIZATION OF IDENTITY, COMMUNITY, AND PLACE IN THE TUMULUS AT HRIB

Burial mounds have been analyzed as performance spaces, areas for the construction and affirmation of community ties, and monumental sites that serve in the creation of social memory and draw attention through time due to their modification of the landscape. A fundamental aspect of this varied interest in burial mounds is their very materiality – the physical constitution of social meaning on the landscape. Focusing on the materiality of mortuary sites draws together these varied lines of inquiry and highlights how these sites may perform all these functions. In the following paper, I use the perspectives of temporality and materiality to orient the discussion of a single burial mound, an Iron Age tumulus from Slovenia, and demonstrate how the mound itself may be evocative and serve as a locus for meaningmaking at multiple social and temporal scales. First, in funerary ritual the material negotiation of death and commemorative performance serve as opportunities for the constitution and expression of identity, as well as for the creation of a powerful memory for the participants. Second, at an intra-generational scale, the continuous elaboration of the mound over time as burials are added entangles the mound in a web of ties between the living and the dead. This draws the tumulus into community relations as a nonhuman, but nonetheless powerful, participant. Finally, over several generations, the tumulus as a whole stands as a monument to the community, anchoring the ancestors and materializing the temporal depth and physical emplacement of the community. This discussion illuminates how a single monument may be both expressive and evocative in multiple ways, depending on the relational and temporal positioning of the individual interacting with it. Consequently choosing any single line of interpretation reduces a three-dimensional monument to a static object that is acted on rather than interacted with.

Gorman, Alice

FRI ❖ AM ❖ 206

THE ANTHROPOCENE IN THE SOLAR SYSTEM

A characteristic of what many are now calling the Anthropocene era is the redistribution of elements and minerals in patterns recognisable as the result of human interventions. Since 1957, the year Sputnik 1 was launched, approximately 6000 tons of human materials have been injected into Earth orbit, and more is thinly spread in various locations throughout the solar system. Mineral signatures rarely seen beyond the terrestrial sphere are now colonising interplanetary space. Their contribution to the estimated 40 000 tons of material from space that falls to Earth every year, including meteoroids and dust, is increasing. With the predicted acceleration of asteroid and lunar mining, the human impacts on space are likely to grow. However, the idea of the Anthropocene as constituted in an Earth/Space system has barely been explored. In this paper I draw on Nigel Clark's concept of "ex-orbitant globality" to situate the Anthropocene in a multi-gravity environment, moving away from the geocentrism that has dominated both archaeological and environmental approaches to understanding what space means.

Gorsline, Meg

FRI ❖ AM ❖ 600B

AN ARCHAEOLOGY OF ACCOUNTABILITY: THEORY FOR A CRITICAL INTERROGATION OF WHITENESS

Critical theoretical attention to whiteness in historical archaeology has been slow to catch on due to whiteness' paradoxical invisibility/visibility and its intersection with many social markers, such as glass and gender. Lack of attention is also due, however, to its obscuration by visions of Whiteness past and a persistent denial of white power operating today. In spite of this confluence of forces, critical whiteness studies in historical archaeology are generating growing interest. Still, defining the visibility of whiteness archaeologically has been difficult. In this paper, I ask how historical archaeologists might identify traces of whiteness at historical white home sites in the U.S.; specifically, how can the power and privilege of whiteness to dominate, terrorize, and control – in the context of domestic life and within spaces occupied by plural communities – be understood through material culture? I propose an Archaeology of Accountability to make visible the means and consequences of white power and privilege by examining the material traces of historical white homes and linking the 'invisibility' of whiteness to persistent racialized inequality.

Graff, Rebecca S.

SAT ❖ PM ❖ 602

REMEMBRANCES OF BEERS PAST: CHICAGO AND THE RELICS OF PROHIBITION

Faint "ghost" signs on brick buildings. Abandoned breweries converted into pricey lofts and offices. Erstwhile "tied houses" that now house Starbucks. Nostalgic advertising from obsolete beer brands decorating the walls of contemporary brewpubs. And a vanished structure made from brick, wood, ceramic, and even toys and sewing machines salvaged from the 1871 Chicago Fire— The Relic House— that was once a popular café and beer garden until police raids for the "relics" of National Prohibition led to its closure and eventual demolition. Inspired by the landscape of Chicago and by the results from recent archaeological excavations at Jackson Park (the site of the 1893 World's Columbian Exposition) and the Charnley-Persky House (an 1892 Louis Sullivan and Frank Lloyd Wright-designed home on Chicago's Gold Coast), this paper engages with the materially visible and invisible history of Chicago's beer industry from its beginnings in the 1830s to the devastation of National Prohibition and beyond. A focus on the present-day remnants of the material culture of beer, at a time when Chicago's craft brewery production is again producing the city as a beer destination, presents the following questions: how much of Chicago's beer producing and consuming landscape became invisible through legislative means and law enforcement, and what remained part of the visible terrain? Why are some historic Chicago beers visible only through the archaeological or historical records, while others continue to be eminently visible as kitsch or nostalgia? How can we understand the recent adoption of local temperance crusaders as brand names for locally produced alcohol in refiguring the material and political history of alcohol in the U.S.? Finally, how is the built environment of Chicago, formerly inscribed with visible symbols of industrial beer manufacture and advertising, imbued with the remembering and forgetting of Chicago's brewery trade?

Graves-Brown, Paul

FRI ❖ AM ❖ 206

WHEN WAS THE ANTHROPOCENE? (AND WHY?)

The concept of the Anthropocene was developed by Will Steffen and Paul J. Crutzen. Initially they identified it as beginning at the end of the 18th century, "following the invention of the steam engine in 1784". Subsequently Ruddiman (2003) suggested the Neolithic as its origin, whilst others have proposed the Roman era. Ultimately, Steffen and Crutzen (with J R McNeil) have conceded that "there may have been several distinct steps in the 'Anthropocene'. To the archaeologist, these discussions are reminiscent of earlier debates about the three age system, which are ultimately sterile since the real questions concern longue durée process and change.

For those who study the contemporary past, the assertion that there is a stage 2 to the Anthropocene, beginning in 1945 or 1950, a "great acceleration" (Steffen, Crutzen and McNeil 2007) is the most intriguing and challenging. Whilst these authors attribute it to geopolitical changes and technological innovations, "The United States in particular championed more open trade and capital flows...At the same time, the pace of technological change surged" (Steffen, Crutzen and McNeil 2007: 618). But these are always matters of process; the steam engine was not invented in 1784, but developed over more than a century and a half beginning at the end of the 17th century. And its "invention" was a social as well as a technological process. In this context the "great acceleration" must also be considered as a complex socio-technical process. This paper will argue that it represents, among other things, a radical shift in attitudes to production and consumption, which was a subversion of the earlier trajectory of the Industrial Revolution. This shift may be characterised as a transition from fulfilling need to creating desire; the perfect recipe for an exponential growth in production and waste. The "why?" of this transition extends both back and forwards from the end of the Second World War.

Green, Andrew

FRI ❖ PM ❖ 604

THE MATERIALITY OF INSCRIPTIONS

The act of writing an inscription is a material act in the physical world. For a monumental inscription the text to be carved must be prepared to fit the site where it will be carved. The mason cuts the text by striking chisel into stone. The inscription is sited in the landscape and the viewed and read within the context provided by the surrounding space. The graffito, spontaneous or not, does not lack physicality whether it be the painted on the walls of Pompeii by Romans or scored into the surface of the doorframe of a church near the Somme in 1916. Reading an inscription is a perceptual experience, often in a public space. The style of the text, the character of the medium on which it is inscribed are essential elements in the act of reading. This paper explores the materiality of inscriptions through a number of case studies. The paper considers the visual and perceptive experience of the inscription and aims to re-integrate the text with the stone upon which it is carved.

Green, Jack, & Hamza Walker

FRI ❖ AM ❖ 208

CURATORIAL RESPONSES TO DANH VO'S 'WE THE PEOPLE' AT THE ORIENTAL INSTITUTE MUSEUM

We present our curatorial thoughts and experiences in collaborating on the recent exhibition of Danh Vo's *We The People* at the University of Chicago. *We The People* consists of life-size fragments of a replica of the Statue of Liberty made from sheet copper that are dispersed around the world. Vo does not assign specific meaning beyond the reproduction and spread of the pieces, although it is considered to draw upon Vo's own life story as a refugee from Vietnam and notions of fragmentation of freedom and democracy. As part of the Renaissance Society's exhibit of Danh Vo's work, pieces were dispersed within interior and exterior spaces around the University of Chicago campus, including the Mesopotamian galleries at the Oriental Institute Museum, which specializes in the archaeology, history, and art of the ancient Middle East. The theme of fragmentation and dispersal was key within a space containing reconstructed fragments of ancient sculpture from the imperial city of Khorsabad (modern Iraq), which are now distributed in museums across the world. Although Vo leaves the political implications of his Statue of Liberty fragments to visitors' own interpretations, the exhibit's archaeological setting at the Oriental Institute led to new ways of considering Vo's work and generated unexpected historical, archaeological, and curatorial responses.

Greene, Alan F., & Hannah Chazin

FRI ❖ AM ❖ 602

A MEAGER DISH: SUBSISTENCE FAILS TO SATISFY IN THE LATE BRONZE AGE SOUTH CAUCASUS

Evidence from the earliest intense occupation of Armenia's Tsaghkahovit Plain in the late fourth millennium B.C. suggests that subsistence practices focused on the cultivation of barley, highly limited wheat varieties, a number of other non-cereal plants, and herds of sheep, cattle, and goats. The view of contemporary subsistence at Tsaghkahovit is remarkably similar, depending on the cultivation of barley and the local herding of sheep, cattle, and goats. These broad material similarities of course belie drastic differences in the parameters of the plain's socioeconomy in each of these eras, yet even the possibility of comparing their subsistence activities highlights the underlying, and static, categories that make the "subsistence concept" so potentially fraught to "think with." This paper explores the theoretical consequences of relying on subsistence as an essential economic category. Through its universalizing power, asserting that bodily, biological consumption drives both material production and social organization more generally, does "subsistence" efface the very economic dynamics that it hopes to illuminate?

Our case study, examining the Tsaghkahovit Plain's Late Bronze Age (LBA) occupation (ca. 1550-1250 B.C.), presents two aspects of local socioeconomy from the perspective of subsistence and biographical analysis (or "social lives of objects" approach). We argue that for the LBA South Caucasus, a subsistence approach forecloses productive investigatory terrain and a priori introduces ruptures in economic analysis that are at odds with the evidence at hand. Drawn from analysis of faunal and pottery collections from a decade of American-Armenian field research, we examine the production, circulation, and consumption of animals, animal products, and containers, highlighting the particular chains of transactions that appear to have been most important to the political-economic lives of LBA inhabitants. Both faunal and ceramic datasets have played pivotal roles in the archaeology of the Caucasian Bronze Age, influencing interpretation of diet, economy, and social development.

Gregory, Michael M., & Laurel M. Appleton

SAT ❖ PM ❖ 604

MATERIALITY AND MEMORY AT A MASS REBEL GRAVE IN YANKEE LAND

The largest number of Confederate dead interned in a single plot located north of the Mason-Dixon Line lie buried in Chicago's Oakwood Cemetery. A mounded mass grave marks the final resting place of an estimated 4200 soldiers brought to Chicago's Camp Douglas as prisoners-of-war where they died of wounds and disease during 1862 through mid-1865. While the materiality memorializing the burial site recognizes and respects the men's sacrifice, it also masks the shoddy treatment the deceased and their remains received before they came to rest at Oakwood. Today the burial mound is capped by a statue and enclosed in 16 bronze plaques with cannon and shot markers surrounding the area, all of which were added incrementally as late 19th-century attitudes toward the living and the dead of the South softened. These items lend dignity to the burial area as well as a military air; however, as a reminder of events, twelve Union soldiers who died at Camp Douglas, continue to watch over the Rebels. The burial is also watched over in commemoration by Southern organizations whose members have ties to Civil War veterans and honor the memory of the Rebel soldiers in action and substance. The Confederate burial memorial at Oakwood Cemetery has a rich history tied to multiple living and dead constituencies through its materiality, which, whether intentional or not, conveys and masks historical attitudes and behaviors taken toward Southern soldiers who died far from home.

Gurstelle, Andrew W.

SAT ❖ AM ❖ 600A/B

MINKONDI AND THE EDGE OF TIME

Minkondi, a particular manifestation of *nkisi* power objects used in Kongo religious practices throughout the 19th and 20th centuries, are a canonical part of museum exhibitions of African material culture, yet they are typically devoid of basic provenience due to the nature of their acquisition. Without temporal context, *minkondi* are easily appropriated by the dominant visual narratives of museums that seek to present a timeless African past upset only by the coming of European colonization. Ironically, these objects were used in Kongo communities to reckon time and visualize the changing constellation of realized and potential relationships between temporal and spatial realms. The Kongo *dikenga* cosmogram provides an alternative to Western concepts of temporal linearity and has great potential for envisioning the dynamic object biographies of *minkondi* denied by their colonial legacy. I present a new material analysis of *minkondi* based on the principle of cyclicism found in the *dikenga* together with detailed artifact chronologies constructed by archaeologists. The events archived in *minkondi* provide views from a local perspective of how Kongo communities responded to European economic and political incursions leading up to and during colonization.

Handsman, Russell G.

FRI ❖ AM ❖ 600B

SURVIVANCE STORIES AND HOUSEHOLD DIFFERENCES IN PEQUOT INDIAN COUNTRY

At the Mashantucket Pequot Museum, a reconstructed wood-frame house from the late 18th century is furnished with a rich and diverse, seemingly non-Native assemblage based on data recovered from nearby historic archaeological sites. Museum visitors and tribal members alike interpret this exhibit through stories of loss and assimilation, or of debt and dependency. Both narratives seriously misrepresent the complex realities of Pequot survivance: those constant, ongoing indigenous histories of living and working in and against the ever-changing poses-policies of capitalism and modernity.

Arguably those complexities can be envisioned and recovered through critical studies of account books, overseers' records, landscape histories, and archaeological patterns. That work, here focused on several late 18th century reservation sites and informed by theories of difference, suggests that some Pequot participated fully and shrewdly in a market economy mediated by long-standing social relations. That strategy helped ensure household survival while undercutting a pervasive ideology that relegated Indians to a pre-modern, long gone, no longer viable world. The ability of some Mashantucket families to survive and keep a place as Indians in a new society after the Revolution lead to the next chapter of Pequot survivance— one in which “race” was used in an unsuccessful effort to hasten the community's extinction.

Harris, Edward Cecil

FRI ❖ AM ❖ 206

CHANGING THE PARADIGM OF STRATIGRAPHY IN ARCHAEOLOGY

In 1979 *Principles of Archaeological Stratigraphy* appeared, the culmination of years of research into the concepts of stratigraphy in archaeology, following the invention of the ‘Harris Matrix’ in 1973. It suggested that stratigraphy in archaeology had to be separated from geological stratigraphy, which had largely ruled the archaeological sphere from the mid-Victorian period, much to the detriment of archaeological resources of human-generated stratification and sites.

To the concern of some, the precept that archaeology should have its own principles when it came to the examination of buried and standing remains resulted in the call for a discipline of archaeological stratigraphy, a paradigm change that more than anything else makes the case of a new geological era, posited for some years as the Anthropocene. Principles of archaeological stratigraphy also changed the stratigraphic paradigm in archaeology from the one-dimensional nature of sections, or profiles, to the four-dimensional one of the ‘stratigraphic sequence’, or Harris Matrix, for archaeological sites.

This paper outlines the development of the new paradigm of archaeological stratigraphy and suggests that the first presence of stratification made by people marks the beginning of the Anthropocene, as the evidence of all other geological eras or epochs were defined by the evidence of stratification. Stratification made by human society is markedly different from that created by the actions of Nature, especially once the urban revolution took place.

The concepts in *Principles of Archaeological Stratigraphy* presaged the demand for a new geological era of the Anthropocene and created the means by which the stratification peculiar to that new era could be recorded and interpreted in a professional manner, as had not generally obtained before the invention of the Harris Matrix. Thus it will be suggested that archaeology defined the new era, which was subsequently named by geologists.

Haskell, Dave, & Christopher J. Stawski

SAT ❖ PM ❖ 600A/B

RE-ENVISIONING TARASCAN TEMPORALITIES AND LANDSCAPES: HISTORICAL BEING, ARCHAEOLOGICAL REPRESENTATION, AND INVESTIGATING SOCIAL PROCESSES IN THE LAKE PÁTZCUARO BASIN, MEXICO

The Pátzcuaro Basin of West-Central Mexico was a core zone of state formation in Mesoamerica that produced the Late Postclassic Tarascan State. Theorizations of state formation and the longer record of human occupation and human ecodynamics have produced a foundational record of human occupation, environmental change, and to some extent the relation between the two. Such efforts are, however, limited because they envision temporality and landscape in a restricted way that does not address the temporality, the integration of past-present-future in recollection and action, of social life. Our position is that to inhabit the Pátzcuaro Basin was to perceive its fluctuations, the ways in which the landscape changed, and therefore to be keenly aware of temporality and the passage of time. Integrating GIS analysis, such as remotely sensed imagery analysis and cost surface modeling, with phenomenological philosophy, we quantify and discuss how changes in the landscape would have affected daily life and made inhabitants of the basin keenly aware of such fluctuations. Moreover, archaeological records of settlement demonstrate that past inhabitants of the basin attuned their lives to lake levels, and furthermore such inhabitation demonstrably left evidence of settlement in zones that were variably visible or hidden due to lake fluctuations. We develop a novel way of representing this process of human inhabitation as “being in time” that incorporates the past, present and future. Finally, we offer a case study in which data from the Middle Postclassic (ca. 1100-1350 CE), interpreted through this phenomenologically oriented and GIS enabled process of envisioning time and space, show peoples of the Pátzcuaro Basin forming a close relationship with the landscape such that this process drew on intimate knowledge of their environment in producing ongoing social processes of settlement, landscape modification, and ultimately sociopolitical transformations.

Hayes, Kat

FRI ❖ AM ❖ 600B

WHOSE VISION? RE-IMAGINING SLAVERY BEFORE RACE

Whose standards of visibility do we use when we declare historical marginalized communities “invisible”? Our own: the condition of invisibility often suggests more about our own expectations of what we should see than of actual presence. This is particularly so when investigating enslaved people who are racialized, and thus are assumed to be distinct to the modern eye so attuned to racial differences. In this paper I explore two alternative (but entangled) kinds of historical vision that may afford us different sight-lines. First, instead of imagining we see marginalized communities (occupying the colonizers’ gaze) could we instead imagine what they see? What is the environment they move through or are constrained by; with whom do they interact; and what spaces might afford them situational respite? A second kind of vision involves the way in which historically marginalized agents envisioned their own futures. As archaeologists working in retrospection, do we consider their situated prospects despite the knowledge of how that future unfolded?

Speculative though they may be, these two re-imaginings of vision may bring fresh perspectives to our approach. I use the case of the plantation at Sylvester Manor (Shelter Island NY), a plural assemblage in the 17th century of European settlers, enslaved Africans, and indigenous laborers to think through these kinds of vision in a setting of slavery prior to the codification of race-based statutes. I suggest how these re-imaginings may inform other archaeological cases of supposed invisibility.

Heacock, Christine

FRI ❖ PM ❖ 600A

PUBLIC POLITICS IN THE PRIVATE SPHERE

This paper explores the ways in which women used their homes to convey status and contribute to their overall strategic goals when engaging in elite entertaining. Examining these activities as feasts shows the process through which elite women transformed the traditionally private sphere of the home to a place of public display. Through food, drink, and hospitality, women are able to employ a kind of diplomacy to that is not available to men. Hospitality serves as a tool that women can manipulate to gain allies, soothe conflicts, and maintain social superiority over others. One figure famous of her use of hospitality to meet her goals was Dolley Madison. This paper will utilize archaeological data from James Madison’s Montpelier as a case study to show shifting scales of entertainment at the plantation and highlight the important role of a skilled hostess. It will also use documentary evidence to examine her role in Washington as First Lady and the very public way in which she used entertaining to affect politics. Additionally, this paper asserts that aside from the highly visible case of Dolley, elite women have generally been overlooked and underestimated in terms of their strategic prowess. This approach shifts the focus of women’s contributions to the household away from the framework of domestic accomplishments and helps to show evidence of broader political strategies.

Heitman, Carrie C.

FRI ❖ PM ❖ 600A

INTERSECTING ARCHIVES: EXAMINING WOMEN'S LEADERSHIP IN CHACO CANYON, NEW MEXICO

Chaco Canyon, New Mexico (800-1200 A.D.) has long been an archaeological test case for modeling how societies change and the emergence of structural inequalities. Throughout its 150 year excavation history, this place has also played an important role in training women archaeologists (beginning in the 1920s). In this paper I explore the visibility and invisibility of women’s leadership from two perspectives. In the first part of the paper, I examine how we might draw upon historically-produced data to both augment the under-theorized and under-represented leadership positions of women prehistorically. Embedded within these historic data sources, however, are additional intervening layers of social context that also require us to examine the academic and social hierarchies within which women archaeologists (field school students, research assistants, and excavation directors in the 1930s, ‘40s and ‘50s) operated. Tacking back and forth between the resuscitated prehistoric “data” and the historical contexts of knowledge production, I examine how material culture in conjunction with archives can help us identify “leadership” relative to interpretations of the “social prominence” of women in Chacoan society.

Hendon, Julia A.

SAT ❖ PM ❖ 600A/B

EXPERIENCING TIME IN MESOAMERICA: LANDSCAPE AND MEMORY IN PREHISPANIC HONDURAS

Archaeologists like to measure time. For Mesoamerican archaeologists, it would seem that this obsession was shared by our subjects who created formal time-keeping methods of great intricacy. Although usually referred to as calendars by researchers, these methods are notable as much for their variety as for their apparent common purpose. Indeed, their ability to serve as calendars may not have been their primary role when looked at in the context of the societies that used them. Archaeologists also like to classify models of temporality. Linear versus cyclical time measurement and, by implication, ways of understanding the passage of time, is one frequently evoked dichotomy. Linear time, which is also historical because it moves ever forward, is the modern norm according to this view. Premodern peoples viewed time as cyclical, ever repeating and the same. These models of temporality underpin many archaeological approaches to historical consciousness. I turn away from this dichotomy and towards a consideration of time as social memory and lived experience, something that is experienced through actions that take place in specific locations or types of spaces. This phenomenological approach allows me to discuss models of temporality as part of or as intimately connected to models of landscape. Landscapes should not only be defined in spatial terms, as places, routes, or features that can direct one's movement through space. Movement through space and movement through time gain new meaning because of the recursive nature of their interaction. Places in a landscape become points of reference for local histories that are shared but are also contested. I use research results from Mesoamerica, especially the Maya kingdom of Copan and the diverse societies of north-central Honduras, to explore these issues, paying particular attention to the social histories that develop from the mundane and ritualized actions of daily life.

Herlich, Jessica M., & Shanti Morell-Hart

FRI ❖ PM ❖ 604

VISUALIZATION AND COLLABORATIVE PRACTICE IN PALEOETHNOBOTANY

Paleoethnobotany lends unique insight into past lived experiences, landscape reconstruction, and environmental-human connectivity. A wide array of paleoethnobotanical methodologies equips us to negotiate complementary understandings of the human past. From entire wood sea vessels to individual plant cells, all sizes of botanical remains can be accessed through the tools available to an archaeobotanist. As various threads of information are woven into archaeobotany, a richer vision of the relationships between landscape and people develops.

Collaboration is a necessary component for archaeobotanical analysis and interpretation. Through collaboration we make the invisible visible, the unintelligible intelligible, the unknowable knowable. We increase visibility through intra-and inter-disciplinary engagements, descendant community collaborations, complementary approaches, and technological innovations. We improve intelligibility through targeted visualizations for scholars, students, and the broader public, using charts, graphs, models, images, and artistic reconstructions. We approach the unknowable through historical documentation, ethnographic analogy, and iconographic representation, to understand how plants and their remains were viewed and negotiated in the past. Moreover, we preserve the past for the future, by archiving botanical multiplicity, preserving material heritage, making materials digitally accessible, and critically engaging with issues of botanical diversity, ecological sustainability, and food security.

Our paper draws examples from both the lab and the field that demonstrate how collaboration has made it possible to access disparate landscapes and their ethnobotanical stories. We consider: how is our vision of plants and plant practices formulated and reformulated through cooperative efforts? What shared practices and modes of visualization improve cross-pollination, both between sister disciplines and within our own? What are our paleoethnobotanical contributions to a vision of the future?

Hubert, Erell

FRI ❖ PM ❖ 602

MOCHE COLONIAL IDENTITY IN THE SANTA VALLEY, NORTH COAST OF PERU

Among debates about Moche socio-political organisation along the north coast of Peru, results from excavations by the Université de Montréal argue in favour of a progressive colonisation of the Santa valley involving, during its last phase, a massive arrival of population from the Moche valley and the displacement of the local population towards the middle and upper valley (Chapdelaine 2009). Within this context, I aim to understand how social identities of Moche colonists are influenced by the nature and intensity of relations between the central Moche site of Huacas de Moche in the Moche valley and Moche colonies in the Santa valley.

As highly symbolic artefacts shared relatively evenly among the whole population, miniature anthropomorphic figures, mainly figurines but also musical instruments and pendants, seem to have played a particularly important role in the redefinition of identities in the Santa valley. I selected a sample of these figurative artefacts from Huacas de Moche and compared it to the miniature figures found at three Moche sites in the Santa valley: El Castillo, Guadalupito and Hacienda San José. This comparison confirmed persistent contact between both valleys over centuries but also revealed the development of regional preferences. In the Santa valley, a preference for well-made large figurines and for certain stylistic elements point towards the involvement of miniature figures in creating and maintaining a cohesive group identity among colonists separate from that of local groups.

Hudson, Mark J.

FRI ❖ AM ❖ 206

ARTIFACTS AND HYPEROBJECTS IN THE ANTHROPOCENE

Both as an idea and as a physical reality, the Anthropocene proposes a radical yet confusing and uncanny re-evaluation of humanity's role in the world, past, present and future. Archaeology has always concerned itself with how human actions have transformed our life worlds and those of connected species such as domesticated plants and animals. How, then, does the concept of the Anthropocene differ from previous approaches to human ecology (broadly defined) within archaeology? This paper looks at this question from the perspective of artifacts. One of the great attractions of archaeology has been its ability to dig up "real" life and livelihoods, to give voice to people silenced or marginalized in the past and in texts. The impacts of human activity and technologies in the Anthropocene have greatly extended the nature and types of artifacts that are present in the world, breaking

down many previous barriers between the human and human-made objects. The ecocritic Timothy Morton has made the most explicit argument that the Anthropocene has produced a new type of artifact, which he calls the "hyperobject". This paper will discuss Morton's concept of the hyperobject from an archaeological perspective, examining how it differs from the concept of the artifact usually used in archaeological research.

Jasarevic, Larisa

FRI ♦ PM ♦ 600B

EVIDENTLY METAPHYSICAL: TECHNOLOGIES OF VISION AND INSIGHT AT AN OPEN SCIENCE PROJECT IN BOSNIA

This essay is concerned with competing topographic and metaphysical imaginaries at a controversial archaeological site in central Bosnia. Since the announced discovery of the Bosnian Valley of the Pyramids in 2005, a non-governmental organization "Bosnian Sun Foundation" has, in spite of criticism from officials and academics, globally and locally, been recruiting scores of transnational volunteers and experts for an open science project. The ongoing, enthusiastic group efforts range from excavations of the material structures, discovery of artifacts, and exploration of underground tunnels to an interdisciplinary, and epistemologically plural research on the reputedly phenomenal properties of the sites. The visible landscape is the shared point of departure and of disagreement: what is self-evident (pyramidal hills, underground tunnels, and concrete blocks) invites the use of various technologies, from techno-scientific to bodily, to represent and authorize the claims to the existence of significant something—pyramids and mysterious energies—or the existence of nothing other than the hype. The Sun Foundation, its allies, and its detractors, are mobilizing instruments of "super vision"—hyper-spectral, geospatial, geo-radar, and satellite imaging, aerial reconnaissance and aura photography—and of insight—meditation and spirit mediation, dreaming, dousing, and energy reading—blurring the lines and reinvigorating distinction between "science" and "nonscience." With eyes set on four research missions—the National Geographic, the European Archaeological Association, the Sun Foundation—and the assemblage of energy seeking volunteers, the essay meditates on the shared investigative gesture that moves back and forth from the human eye and realist genres of representations to the more mediated forms of perception, deflecting the evidential potential of the visible from topographical surfaces to the terrain of the metaphysical.

Jiménez, Alicia

FRI ♦ AM ♦ 604

INTRODUCTION: DOUBLE VISION: IMAGINES, SIMULACRA, REPLICAS

Archaeology leans heavily on typologies and similarities. Narratives about cultural change, the spreading of ideas and diasporas are often linked to things that look alike but belong to different chronological or geographical frames. Material connections between "centers" and "peripheries" are commonly traced by looking at provincial copies of models irradiated from the metropolis. And yet, despite the longstanding tradition of typological studies and analysis of the meaning of style variation (Wiessner, Sackett, Conkey & Hastorf), the role of imagines, simulacra and replicas in the transmission of culture is still relatively ill-defined from a theoretical point of view in archaeological research.

The papers in this session explore theoretical approaches to an archaeology of the double and ask questions that help us to go beyond the original model/fake copy dilemma. By interrogating the materiality of the replica we hope to be able to analyze the vision/double as essence and not only as a vacuous instance of representation.

Johnson, Matthew

SAT ♦ AM ♦ 602

LOOKING AND SEEING IN THE ENGLISH LANDSCAPE

I am interested in the vernacular statements and practices of scholars -- that is, the habits of thought deployed in everyday discourse and practice, habits of thought that often do not make it up to the level of the overt articulation of 'theory'. One of these is a distinction between looking and seeing.

I first encountered the distinction between looking and seeing as a student, in my engagement with landscapes and with historic buildings. I was taught that ordinary people look at things but they do not see them. This teaching could be found both in landscape archaeology and in Pevsnerian architectural history. For example, a countryside rambler will look at fields, hedges, trackways, trees and farmhouses, but not see the landscape. Or a tourist will look at turrets, tombs, pinnacles, arches, but not see the church.

There are several theoretical strands involved in looking and seeing. One is from Romanticism, as I've discussed in my book *Ideas of Landscape*. Another comes from positivist human geography, as expressed at Geddes' Outlook Tower. A third comes from artistic practice -- you don't 'see' something until you have drawn it. In this paper I am less concerned with intellectual origins as I am with how looking and seeing are deployed through the craft of fieldwork, and used to create and maintain certain forms of disciplinary grouping. My comments take the form of ethnographic commentary on my own and colleagues' practices in the field.

Johnson, Matthew

FRI ♦ PM ♦ 208

BUILDING UP AND PULLING DOWN EARLY MODERN HOUSEHOLDS

Elites in early modern England loved giving their inferiors advice. From 1550 onwards, elite writers, mostly men of the gentry classes, produced a plethora of printed books aimed at giving advice and instruction to the middle sort of people. These books pronounced on the management of the household, on gender roles, on techniques of husbandry and of housewifery. The Puritan moralists were but an extreme wing of this general trend.

The genre of advice books has been eagerly plundered by early modern social and cultural historians and by literary scholars, attentive both to the normative picture of society painted by these sources and also to the tensions and anxieties that lie embedded in the texts. A sensitivity to material and spatial patterning suggests a new insight: the advice was eagerly consumed by middling households, who proceeded to ignore it. Texts such as Markham, Dod and Cleaver, and Tusser ran into multiple editions, but the ideal types they affirmed and advocated were being abandoned. The traditional house, the normative picture of gender relations,

the image of a self-sufficient yeoman household, are all contradicted by what we see in the archaeological record in terms of house form and everyday activities.

Why the disjuncture? In this paper I argue for a patchy and varied picture of localism, contradiction, and expedience rather than one of domination and resistance. Historical archaeology has for too long been dominated either by models of competitive emulation inspired by 18th century sources or of class domination and resistance inspired by 19th century sources. The 17th century was different, and different in complex and interesting ways.

Jones, Lewis C.

FRI ❖ AM ❖ 600B

WHITENESS STUDIES: AN ARCHAEOLOGY OF WHITE PLURALITY AND AFRICAN AMERICAN MATERIAL CULTURE

Whiteness studies aspire to interpret the creation of White identity as an alternative to focusing on ethnic identities. Historical archaeological scholarship on African-American materiality typically focuses on interpreting distinctions in African-American material and spatial consumption patterns. Yet even when it seeks to undermine essentialist notions of ethnicity this rich scholarship rarely examines the normative definitions of White materiality. This paper examines how Whiteness scholarship illuminates African American understandings of White subjectivity and consumer citizenship as reflected in material consumption.

Joosten, Katrina Burch

SAT ❖ PM ❖ 600A/B

ARTIFACTS OF RUIN: THE MICROPOLITICS OF DECAY IN THE HETEROTOPIC LANDSCAPES OF NORTHERN PERU

Emerging theoretical trends in archaeology are increasingly concerned with alternative conceptions of time that require a more focused interest in ethnography. These emerging frameworks mobilize research into the built environment that cannot be reduced to singular temporal and spatial categories. Archaeology's act of cutting into the present involves a leaking of the virtual past so-to-speak. Indeed, ruins and artifacts are dialectical images that stretch through time; often, their uncanny presence disrupting normative temporal rhythms. Archaeological contexts resonate in modern-day religious or political systems, in many cases stimulating occult conceptions of time. In the Jequetepeque valley, on the north coast of Peru, temporal classifications of ancient ruins are deterritorialized and then reterritorialized in the process of excavation. For the past four years, my research in Peru has continually precipitated an epistemological openness to alternative classifications of archaeological sites, particularly as they resonate with local religious narratives of ancient places and relate to the shamanic practices of Peruvian curanderos. As I will show, acquiring a greater sensitivity to local values and knowledge can even aid archaeological approaches to excavation. I propose a synthesis of archaeology and ethnography—a rhizomatic thought, wherein the micropolitics of decay in heterotopic landscapes can be contextualized as asymptotic. By this I mean, an 'analysis' with the full recognition that we can never get at the point of the dialectical object of our study, for it exists as a multiplicity of phenomenological phases—phases which are always accumulating and subtracting in new orientations. In short, interpretations of archaeological contexts will perpetually indicate relational orientations in the process of becoming.

Jordan, Alexis

FRI ❖ PM ❖ 600A

THE SHINING SWORD AND THE REFLECTING MIRROR: VISUALIZING GENDER AND STATUS IN NON-NORMATIVE BURIAL PRACTICES OF THE BRITISH IRON AGE

Within the European Iron Age swords are linked to concepts of elite/warrior status, manhood, and power, while mirrors have more generally been associated with female cosmetic functions, elite status, and womanhood, although discussion is increasingly emphasizing their use and potential links to prognostication. The appearance of these items as uncommon grave goods that crosscut tribal divisions in Britain indicates their potential use as material markers of individuals who held significant leadership positions in their communities. At Hillside Farm on the Isles of Scilly off the coast of Cornwall, an Iron Age stone-lined cist grave was found containing a wealth of metal ornaments, local and imported pottery, an iron sword, a bronze scabbard, and a bronze mirror. It has long been the unconfirmed assumption that sword and mirror burials were the male and female counterparts of higher status individuals in Iron Age Britain, as all cases where skeletal sexing was possible identified graves containing swords as male and those containing mirrors as female. Though the human remains were not able to be sexed, this mixed burial indicates a potentially multivocal use of these items as markers of social status, wealth, occupation, and/or possibly variation in gender roles. Case studies from Hillside Farm and other Iron Age burial sites with non-normative gendered grave goods will be used to examine the mortuary contexts surrounding these items and their potentially contextually dependent use outside of binary gender categories.

Jordan, Kurt A.

FRI ❖ AM ❖ 600B

TRACES OF INCORPORATION: ARCHAEOLOGICAL EVIDENCE FOR OUTSIDERS AT POSTCOLUMBIAN IROQUOIS (HAUDENOSAUNEE) SITES

Many relatively autonomous Postcolumbian indigenous communities included people from a wide variety of ethnic backgrounds, in direct contrast to the widely-held opinion that sees such locations as strongholds of monolithic traditionalism. Documentary and archaeological evidence suggests that Postcolumbian Iroquois (Haudenosaunee) groups living in what is today New York State incorporated significant numbers of outsiders by processes of both individual and group adoption. This paper reviews archaeological evidence for and methodological approaches to such incorporation. Several examples of what might be termed "ethnic markers," including atypical burial practices, skeletal evidence, architectural techniques, and ceramic styles have proven useful in identifying indigenous, European, and African outsiders at Iroquois sites. While this approach has justly been criticized on theoretical grounds, it still "works" archaeologically and the theoretical critique is blunted if one takes into account the social context in which such "markers" were produced and reproduced and why it may have made sense to continue or discontinue foreign-based practices. A focus on pluralism channels research into examining genealogies of practice across ethnic boundaries, expanding the typical temporal and spatial boundaries of indigenous archaeological research and prioritizing the use of certain methods (particularly materials sourcing). Examination of such genealogies also reveals dramatic changes over time at the community level; in certain contexts riots of disparate practices abruptly were homogenized. This can be interpreted along the

lines of what Voss (2005, 2008) and Birch (2010, 2012) term "community-based" negotiations of identity. Lastly, treating indigenous groups as pluralistic expands the scope of recognized cultural influences beyond the colonizer-colonized-enslaved dynamic.

Kautz, Sarah

SAT ❖ AM ❖ 602

BUYER, SELLER, SALVER, SCIENTIST: THE VALUE OF SALVAGED EXPORT PORCELAIN

This paper explores perspectives on the value of salvaged Asian export porcelain. I focus on how porcelain is viewed as both a valuable commodity and as valuable data about historic commodities. These views need not be mutually exclusive but they are especially polarized in the case of salvaged objects wherein ethics compellingly serves to divide the academic from the commercial eye. Yet the salvage and sale of porcelain is itself a historic practice and critical analyses of these activities can provide insight into attitudes about salvage and how the value of export porcelain has been constructed and maintained in commercial and popular spheres. I frame my discussion around two auctions of export porcelain: the 1604 auction of the salvaged cargo of the Portuguese carrack Santa Catarina captured by the Dutch near Singapore in 1603; and the 1986 auction at Christie's Amsterdam of the "Nanking Cargo" salvaged from the Dutch East India Company ship Geldermalsen that wrecked in 1752 in the South China Sea.

Keller, Rebecca

FRI ❖ AM ❖ 208

EXCAVATING HISTORY, ARTISTS IN HISTORIC SITES

Historic sites are palimpsests: places where stories are layered over other stories. My installations, writing and exhibitions, done under the umbrella title "Excavating History" involve unearthing new connections and complicating the existing narratives of historic sites, collections and archives.

Beginning with intensive research which unfolds into a sort of 'rigorous imagining,' my work unpacks and expands the meanings embedded in historic sites and archives. These acts of excavation bring to light the multi-layered (and perhaps subconscious) interpretive and narrative frameworks that have shaped our assumptions, world views and politics.

These projects are done in dialogue with the site; more than site-specific, I think of them as "site-complicit." This approach is related to the increasing interest in art-as-research, as well as to the capacity of art to produce social relations. Excavating History projects are driven by the conviction that the meanings embedded in our public historic sites can be connected to contemporary social issues and help us envision alternate futures. A book, *Excavating History: Artists Take on Historic Sites* was released in 2012 by Stepsister Press.

Ketchum, Sheena

FRI ❖ AM ❖ 602

THE SEARCH FOR THE UNSEEN CUISINE: QUESTIONING SUBSISTENCE AT ÇATALHÖYÜK

Ancient diets are often categorized into overly simplistic subsistence strategies, based on the presence or absence of particular foodstuffs and methods of food procurement. In the same manner that cultural histories have equated ceramic typologies to certain cultural groups, thus pots are peoples; subsistence strategies and foodways have been conflated into one and the same. Analyses of subsistence strategies often center on the faunal and botanical remains, which are at best, a poor proxy for food production and consumption. These approaches leave the individual decision makers, the eaters, all but forgotten and the manner of consumption a neglected mystery.

This paper will go beyond the simple how and what of subsistence to explore why foods are used and delve into the cultural meaning of foodways, through an analysis of subsistence and food at the Neolithic site, Çatalhöyük. By examining foodways at Çatalhöyük, drawing on a suite of data ranging from excavation data, coprolites, micromorphology, paleobotany, phytolith, clay ball, ceramic, faunal remains, charcoal, and incorporating these data with the ephemeral foodstuffs that disappear archaeologically, the fresh fruits and vegetables, hand-to-mouth snacking, and raw food consumption, we can move closer to actually understanding the cooked parts of people's meals and perhaps even the uncooked portions; thus beginning to reveal the cuisine of a culture. In an attempt to move beyond the physiological need of food and food production as a means to satisfy hunger as part of one's diet, through an exploration of food as cuisine to satisfy one's cultural cravings and taste preferences, I will consider the question, why do we eat what we eat, now and in the past?

Khazraee, Emad, & Susan Gasson

SAT ❖ AM ❖ 620

KNOWLEDGE PRODUCTION IN ARCHAEOLOGICAL NETWORKS OF PRACTICE

In this paper, we have used two concepts of Communities of Practice (Lave & Wenger, 1991; Wenger, 1998) and Network of Practice (Brown & Duguid, 2000; Duguid, 2005) to achieve a better understanding of the processes and dynamics of knowledge production in archaeology. Archaeology is a collective practice and cannot be done in isolation. The outcomes of archaeological work are the result of collaboration among multiple scholars from different disciplines. Typically, archaeological research is organized across multiple teams of researchers. An interdisciplinary project group may be based at one institution while collaborating with members from other institutions and with members of other projects that work in similar periods or region. Domain specialists (e.g. archaeobotanist) frequently move between projects or sites and interact with members of similar projects at conferences. We suggest that archaeological network of practice forms around a three dimensional matrix. Organizational Communities of Practice: The first dimension is provided by the organizational Community of Practice (CoP) that forms around a specific research project – e.g. analysis of remains from a specific archaeological site. Disciplinary Communities of Practice: The second dimension spans multiple institutional CoPs, as disciplinary specialists who focus on findings from the same region or historical period collaborate together to achieve a broader picture of the region or historical period – e.g. the analysis of botanical findings from the Near East or from the Neolithic period. In this level practitioners share some level of contextual knowledge. Disciplinary Network of Practice: The third dimension spans Networks of Practice, as people who share little in the way of context collaborate to define generic theories and methods across regions and historical periods. Knowledge is propagated across multi-

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dimensional networks of practice in each field through conference and publications, resulting in accepted theories that have been tested across multiple projects, domains, and disciplines.

Kincade, Kaitlin

SAT ❖ PM ❖ 604

SHAPING THE LANDSCAPE WITH DEATH: BOG BODIES IN THE EUROPEAN IRON AGE

Bog bodies have conventionally been interpreted as victims of human sacrifice who were placed in bogs where the anaerobic conditions facilitate excellent preservation of organic material, such as skin, hair, and fingernails. Various studies have focused on bog bodies as victims of ritual killing, providing insight into Iron Age ideologies. However, until recently, there has been little scholarship on the bodies as material culture. Through an examination of several bog bodies in Ireland, Ned Kelly (2006) argues that Iron Age people placed the selected dead along tribal boundaries in the landscape to reinforce territorial claims. This paper will apply a synthesis of Kelly's interpretation and Joanna Sofaer's work on the body as material culture to explore the potential of this analytical framework in the study of bog bodies in Iron Age Europe. The possibility that these human remains were used to mark the landscape in a way that reinforced the communal body by creating boundaries of inclusion and exclusion will be explored.

Knisley, Matthew C.

FRI ❖ AM ❖ 602

EVOLVING BEYOND SUBSISTENCE: ETHNOBOTANY, RACE, AND PREHISTORY

Despite critiques from a number of disciplines and perspectives over many decades, reconstructions of African prehistory often remain bound up with stage- and race-based narratives of change. These periodizations and bio-linguistic entities tend to map directly onto idealized subsistence categories marked by progressive replacement and loss. There is a growing awareness that few, if any, generalizations can be made across groups otherwise defined as "hunter-gatherers," whether recorded archaeologically or ethnographically. Methodological interventions have been proposed to move beyond rigid subsistence categories to capture a fuller range of social phenomena across all groups – "foragers" or otherwise – but must be refined and tested. This paper discusses an ethnobotanical project conducted among the Sandawe and recent archaeological work conducted near the Hadza homeland – two "Khoisan" groups of Tanzania – in order to rethink how archaeologists structure our questions and to reconsider where and how we look for evidence relevant to these questions

Kobi, Valérie

SAT ❖ AM ❖ 620

PIERRE-JEAN MARIETTE AND THE CONSTRUCTION OF ART HISTORY

This paper focuses upon the collector Pierre-Jean Mariette. Through a close reading of his most famous texts (*Recueil Crozat*, *Recueil Bartoli*, *Traité des pierres gravées*), I hope to explore the construction of art history as a discipline directly engaged in mapping the evolution of painting. All of Mariette's writings were the result of collaborations and exchanges, and, in this sense, they translate the preoccupations of a larger group of savants (like Caylus, Bottari, Zanetti). In this paper, I focus upon the way this group was elaborating art history, the practices bound to it and their vision of this field.

Collecting played a central part in this process. This fact has already been underlined in the case of Caylus, but it has been completely underestimated in the case of Mariette. Scholars usually reduce his collection to a source of esthetical pleasure or to an instrument of social advancement. However, I suggest that it was more than that. Mariette's correspondence helps us to understand this fact, as well as his writing methodology. In short, I seek to deconstruct his published and unpublished writings in order to understand their construction--a sort of "*archéologie des savoirs*".

Kuijt, Ian, & Bill Donaruma

FRI ❖ PM ❖ 604

SEEING THINGS: VISIONS OF 19TH & 20TH CENTURIES IMMIGRATION FROM INISHARK, CO. GALWAY

In this presentation we consider how our vision of the past is enhanced by combining videoethnography, archaeology, and historical research to collaboratively document and understand descent communities across multiple generations. Our story begins with two brothers who move in the 1890s from a three-room stone house on the remote island of Inishark, Co. Galway. One travels 1.5 miles over open ocean to begin life in the village of Westquarter on the neighboring island of Inishbofin. The other brother immigrates to Clinton, Massachusetts, where he joins a thriving milltown community where many of his former neighbors and relatives have already established their lives. Archaeological, archival and oral historical accounts provide an understanding of the house these brothers lived in, their life on Inishark, and the different pathways they traveled when they left Inishark. Today their house on Inishark, like most of the other 40 abandoned houses, has no roof, windows, and stands empty and cold. Videoethnography provides a means to personalize this abandoned house, to envision the people who lived there, and what it would have been like leaving their home, regardless of whether they traveled one mile or one thousand miles. The voices and visions of these descendants living in Westquarter and Clinton highlight the historical interconnections between these trans-Atlantic communities, the powerful potential of using these collaborative tools to enrich descent communities' connections with archaeological and architectural remains, and introduces rich emotion and humanity into our historical narrative of a single stone house. This work helps us develop a much richer understanding of the archaeology of the historical and living past, one that is informed by the words, experiences and memories of the islanders.

Laracuate, Nicolas R.

SAT ❖ PM ❖ 602

DISTILLING LANDSCAPES

Bourbon distilleries are part of the Bluegrass Cultural Landscape of Kentucky which was listed on the World Management Fund's 100 endangered sites list in 2006. Despite the current success of the bourbon industry and the related tourism activities, much of the industry's history is being excluded in favor of material associated with successful businesses and the renowned figures associated with them. Viewed through the framework of a 'landscape becoming', that is, landscape as a palimpsest constantly created by the people living within it (sensu Schein 1997), these histories are being, in effect, erased and overwritten by popular histories. Community archaeology projects can mitigate this problem. However, the distilling industry is at the intersection

of multiple, rapidly changing factors on a variety of scales resulting in archaeological deposits that are the product of discourse materialized during a particular instance in the process of separate landscapes becoming. Depending on these situations distillery sites can manifest complex stratigraphy or be nearly invisible. Even the site locations vary from obvious to covert. Modifying and applying María Nieves Zedeño's three dimensional approach to behavioral landscapes allow discrete landscapes to be dissected and facilitates the comparison of distillery sites across Kentucky.

Laue, Cheyenne

FRI ♦ AM ♦ 604

IMITATIONS OF LIFE: RETHINKING THE ARTIFACT IN THE AGE OF INTELLIGENT MACHINES

The current proliferation of advanced technologies has critical implications for the future of archaeological theory and method. In particular, humanoid robots, designed as replicas of human beings, are the previously mimetic, yet now potentially intelligent, descendants of stone tools and Venus figurines. These progeny of human technological innovation trace long lineages down the material and mythical heritages of numerous cultures, appearing earliest in the form of automatic dolls or puppets, and the surrounding narratives of artificial life. This paper interrogates the representational aspects of these mechanical creations, the place of contemporary robots as potential artifacts in future archaeological observations, and the ways in which robotic materialities and scientific ontologies project these unique fabrications as actors onto contemporary socio-cultural landscapes. In this way, robots are dissected as peculiar forms of memorialization and cultural transmission in as much as they represent duplicates or reconstructions of what we consider quintessentially human. However, they are also revealed as potential agents in emergent futures where evolution and material culture combine to create radical new engagements between human technologies and the physical world. Drawing on literature from archaeology, anthropology, and critical theory, and integrating exciting new research from the field of robotics as well, this paper proposes that humanoid machines will ultimately exceed established theoretical frameworks for explaining artifactual agency in the archaeological record. Thus, an archaeology of the future is herein engendered; one in which materialism merges permanently with metaphor and we are called on not only to redefine what is meant by 'artifact' but to find novel ways of explaining imitation, replication, and the nature of 'the copy' in human material cultural as well.

Launay, Robert

SAT ♦ AM ♦ 620

THE RUINS OF TIME: THE ICONOGRAPHY OF RUINS IN EARLY-MODERN FRANCE

Ruins were very much in fashion in late eighteenth century France, from the *folie* of the Parc Monceau in Paris to the paintings of Hubert Robert, nicknamed "Robert *des ruines*" for his canvases of landscapes dominated by giant and often imaginary ruins. This vogue was the culmination of pictorial and literary representations of ruins, especially Roman ruins, since the sixteenth century. This fascination with ruins corresponded with a fundamental restructuring of conceptions of time in terms of a distinction between "ancient" and "modern" as well as between "past" and "present". From the sixteenth to the eighteenth century, ruins were endowed with multiple and shifting meanings: models for architectural and artistic projects; pictorial mementos of the Grand Tour; metonymical representations of the classical past; allegorical figures of death and decay. This paper examines the implications of some of these shifts and the ways in which late eighteenth century representations simultaneously echoed older themes and simultaneously signaled a significant change of attitudes. The continuity was embodied in the consistent theme of the inevitability of decline and decay. However, by combining this theme with the sentiment of nostalgia, it heralded new modalities of understanding the relationship of past and present which prefigured a new notion of "modernity".

Lennen, Joel P.

FRI ♦ PM ♦ 600B

MOVEMENT OF ANCESTRAL SPIRITS THROUGH RIVERINE LANDSCAPES: RITUAL PRACTICE AT EARLY MISSISSIPPIAN SITES IN WEST-CENTRAL ALABAMA

There are a multitude of reasons why a group of people would establish a settlement in a specific environmental locale, such as the presence of fertile soil suitable for agriculture and access to resources. However, what can be detected by the senses is not the only component of a location that attracts people to create a community there. The experience of interacting with ancestral spirits moving through the landscape is shared by many Native American groups living in the southeastern United States today, and can be realized by the enactments of ancestor veneration rituals in local communities and at sacred sites. These rituals can be identified in the archaeological record at Early Mississippian sites often established near rivers and creeks in the Tombigbee and Black Warrior river valleys, in areas periodically inhabited by their ancestors since the Late Archaic. Looking at the physical setting of the two river valleys, an analysis of the history and material record of Early Mississippian villages and single mound centers, and how these sites are positioned and oriented within the landscape provide insight into how the residents of these places were immersed into the surrounding landscape and interacted with their ancestors.

Lester, Ayala

SAT ♦ AM ♦ 602

FATIMID JEWELRY FROM ISRAEL

This lecture deals with jewelry hoards of the Fatimid period (between the 10th to the 12th centuries), found in Israel in the latter half of the 20th century. The most recent jewelry hoard, found in 2005, near the city of Ramla, contains a group of nine bracelets and armlets made of silver and gold: a pair of armlets and a pair of bracelets made of silver, and a pair of bracelets made of gold. The other items include a gold bracelet, a silver armlet, consisting of an amulet case suspended from a hoop, and a bracelet made of silver wire.

This hoard can be associated with several other still unpublished jewelry hoards found in Israel that have been dated to the Fatimid period from Tiberias, Caesarea, Jerusalem and Ashkelon. The hoards include a variety of jewelry types, which are worthy of study due to their different shapes and the techniques unique to the Fatimid period.

Another goal of my work will be to relate some of the jewelry types with the Geniza documents published by S.D. Goitein in his monumental work "A Mediterranean Society, The Jewish Communities of the World as Portrayed in the Documents of the Cairo

Geniza". Jewelry pieces are mentioned in two instances, in the section dealing with clothing and jewelry and in Appendix D of Volume IV which relates to Trousseau lists.

Ultimately, my goal is to connect between historic documents and the object "in situ", and thus bridge between the unparalleled quantities of excavated material and the Geniza documents thus enriching our understanding of daily life in the Levant during the Middle Ages.

Lillios, Katina

SAT ❖ PM ❖ 604

COLLECTIVE BURIALS, COLLECTIVE IDENTITIES? A REASSESSMENT

Collective burials are commonly understood to be expressions of collective identity and material signs of communalism, corporate group solidarity, and an egalitarian ethos. Collective (or communal or multiple) burials are contrasted with individual burials and viewed as evidence for social differentiation at the individual level. In European prehistoric archaeology, collective burials are associated with the Neolithic and generally thought to represent communalism in the social world (whether due to the ethos of collectivism in pioneering agricultural communities, the need for collective labor in agricultural activities, ancestor worship, etc.). This is contrasted with the world of the Bell Beakers and the Early Bronze Age, with its individual burials and the emergence of elites. Using case studies drawn from the late prehistoric record of the Iberian Peninsula, my paper will explore two ideas: 1) the association of collective burials and collective identities, and 2) the premise that the materiality of collective tombs themselves contributed to the creation of new forms of social identity in prehistoric Europe, including the emergence of elites.

Lowry, Bryce

SAT ❖ AM ❖ 600A/B

KEEPING TIME: MULTIPLE TEMPORALITIES IN SHATAR CHULUU, MONGOLIA

In his 1986 work "The Mental and the Material," Maurice Godelier stated that "human beings have a history because they transform nature" (1). To transform nature is to create space, and subsequently, meaningful and material place. A nature-culture dialectic propels history forward—but it does so at a rhythm particular to a wide range of ecological, social, ideological and economic factors. But how and in what ways do landscapes "keep time," or index, the particular conceptions of temporality and socioeconomic milieus in which they were built? To what degree are archaeologists equipped to interpret emic constructions of time in the deep past? Data gathered during a 2012 pedestrian survey will be used to analyze the site of Shatar Chuluu (Chess Rocks), located in Bayan-Khongor aimag, Mongolia. Set within imposing natural topography, the site is comprised of monumental construction and ritual activity spanning the Middle Bronze to the Turkic period (ca. 2500 BC- 700 AD). The paper will draw upon Marxist and phenomenological frameworks of temporality such as rhythm analysis (Lefebvre 1992), time-space compression (Harvey 1998), taskscapes (Ingold 1993) and echoes (Husserl 1966). Analysis of the spatial and metric data acquired at Shatar Chuluu will explore the relationship between the imagined temporalities of social processes and cosmologies with their material manifestations in space. Shatar Chuluu will be argued to consist of a multiple temporalities operating at different spatial scales, distinct "rhythms" that may reflect shifting ecological and sociopolitical conditions over time.

Lozano, David Serrano

FRI ❖ PM ❖ 604

FROM WARRIORS TO THE MOON: LATIN EPIGRAPHIC DECORATION IN NORTH-WESTERN HISPANIA

Epigraphy in north-western Roman Hispania has aroused special interest in researchers for decades. Besides its problematic nature in terms of conservation and complicated reading, there is a main reason for this interest: the special nature of decorative motifs of epigraphic collections in the last Hispanic territory built-in the Roman control.

This particular aesthetic nature and its multiple interpreting possibilities have naturally developed the visual analysis on this epigraphic record as a specific field of research: Hispanic northwest implies a really interesting historic context for studying the visual nature of epigraphic phenomenon in the Roman world.

More specifically, this contribution proposes an analysis of the way epigraphy is spread, even in the furthest Roman territory: the same religious, social, political or self-prestigious aims, present in the most spectacular imperial inscriptions, can be detected in the further more modest remote-provincial imagery. Moreover, we can track the relationship established between image and text, and how the former one evidently contained its own implicit message, sadly lost today, but clearly independent (or self-independent) from the written content.

Thus, we offer an interpretation of different levels in which the visual element is present and dominates the message transmission within the mentioned context throughout the first three centuries A.D.: the case of anepigraphic pieces with complex decoration; those in which text is minimal and visual elements predominate; pieces in which text and decorative motifs are equally present and interact somehow; those epigraphs in which visual elements are merely symbolic or standardized.

Even more, this visual study could be proposed as a tool for detecting inter-regional relationships in the Roman-provincial landscape, as well as a kind of 'fossil guide' of possible epigraphic production or evolution rhythms, contributing to sharpen the chronology of Roman-cultural process of influence or imposition, the until very recently so called 'Romanization'.

MacDonald, Danielle

FRI ❖ PM ❖ 602

ASSESSING MOVEMENT THROUGH MICROWEAR: GESTURE AND FUNCTION IN THE CHAÎNE OPÉRATOIRE

In the context of lithic analysis, the *chaîne opératoire* includes all processes that a lithic undergoes, including raw material collection, manufacture, use, and discard. The strength of the *chaîne opératoire* is that it illuminates past processes through objects, making it an ideal method for evaluating past human-material interactions. Furthermore, it highlights gestures and techniques, integrating the human element into our understanding of material culture. However, much of the current archaeological literature has focused on sequences of manufacture in the *chaîne opératoire*, thus deprioritizing tool function in favour of understanding the manufacturing process. In this paper, I will advocate for the reintegration of function into our understanding of the *chaîne opératoire* through lithic microwear analysis. This method of analysis reconstructs past actions through the identification of microscopic traces left of the surfaces of stone tools. New techniques of use-wear quantification through 3D microscopy are

further moving this practice into the non-visible realm through the characterization of traces at the scale of nanometers. This paper will present how both traditional microwear techniques and new methods of quantification can give us access to past gestures. By integrating microscopic scales into chaîne opératoire, we can evaluate material properties in new ways, illuminating traces of past processes and behaviours otherwise invisible in the archaeological record.

Marraccini, Alexandra

SAT ❖ AM ❖ 602

AFTERLIVES: ABY WARBURG, LA TÈNE METALWORK, AND THE BOOK OF DURROW

Warburgian *nachleben*-- translated loosely as afterlife-- has long haunted art historians and archaeologists of material culture alike. Here, with the exemplum of the Book of Durrow, I intend to trace several Warburgian afterlives through the lens of trans-disciplinary historiography. First, I will probe the *nachleben* of La Tène metalwork and material consciousness on the Man of Matthew page. I will follow this with a journey into the necropolis of cairn graves in the area where the manuscript was produced, tracing the literal and figurative afterlives of Celtic grave-good culture, stone carving patterns in tombs, and tomb architecture, in the Book of Durrow's carpet pages. Finally, in examining the animal figures and assorted text pages of Durrow, I will unfold the afterlife of skin, uniting the once-living vellum, and the not-quite-dead letter of the Gospels. It with the idea of *nachleben*, in the afterlife and persistence of images and memories, in the vast and secret laws of art historical nature, that we can hope to read the Book of Durrow not as an elegy for a world poorer with the loss of Britain's pagan past, but a living document of its firsthand images and motifs.

Martin, Alexandra G.

FRI ❖ PM ❖ 604

"KUKKAKITTOUS, I HEARE YOU": LISTENING TO THE CEREMONIAL LANDSCAPE OF THE NARRAGANSETT

My dissertation research focuses on a collaborative project with the Narragansett Indian Tribal Historic Preservation Office (NITHPO) to identify and preserve ceremonial stone groupings in southern New England. As a member of the intertribal organization, United South and Eastern Tribes, Incorporated (USET), the Narragansett support the USET resolution to acknowledge the ceremonial landscape as an irreplaceable Indian resource. The resolution recognizes that "for thousands of years before the immigration of the Europeans, the pau waus or medicine people of today's New England region used this sacred landscape to sustain the peoples' reliance of Mother Earth and the spirit energies of balance and harmony" (Resolution No. USET 2003:022). It is within this framework that the NITHPO mapping team works to map the Tribal landscape, locating ceremonial stones that are important loci of Narragansett history and collective memory.

In this presentation, I will focus on the utility of modern mapping tools like GPS and GIS to record and visualize the ancient landscape. As Narragansett Hereditary Chief Medicine Man Lloyd "Running Wolf" Wilcox has said, "In putting [ceremonial places] in front of the public and government for judgment, do not rely on Tribal oral history and lore alone, that, they always find a way to ridicule and devalue. Instead, allow the landscape to speak for itself and allow the oral history and lore to stand as its witness." Our efforts to map the ceremonial stone group locations, their landscape boundaries and their alignments, terrestrial and celestial, is the first stage of understanding how to "allow the landscape to speak for itself."

Martinez, Kelsie

SAT ❖ AM ❖ 620

FIELDWORK AND FEMINIST COMMUNITIES OF PRACTICE

The goal of this paper is to explore how a distinctly feminist community of practice is formed within archaeology. Feminist archaeologists have long noted the significance of fieldwork in the construction of knowledge. This includes critiques on the centrality and authority of the field and its gendered associations. However, what role does the field play in the construction of a feminist community of practice? Here, I will emphasize the role of fieldwork and the field as an arena that directly engages with the community of practice framework. Novice archaeologists, particularly as graduate students, become enculturated in the field where they are continually shaped and influenced by the experiences and communities in which they reside. For feminists and other communities, this includes a mixture of pedagogies, mentorships, and personal experience. In an era for which there is no one singular "Archaeology", understanding how the constellations of archaeological communities form and persist has consequences for how future generations of archaeologists are trained and the continual development of archaeology.

Martino, Shannon, & Matthew Martino

SAT ❖ PM ❖ 620

SEEING IS DOING

One of the primary ways that archaeologists learn and communicate is through tactile or at least visual contact with an object. No ceramicist would argue that one could truly understand the pottery of an area without literally coming to grips with it. The feel and confirmation of the visual properties of an object, with our own eyes, can tell us more about an artifact assemblage than simply looking through thousands of drawings or even photos. Yet, as with all vision, one's impression of an artifact is inherently subjective. Even the best draftsman may not be competent when it comes to drawing an artifact and photographs often leave one with a flattened representation. So what is the key to being a good archaeological illustrator? Moreover, does the difference in one's scholarly background, regionally, chronologically, or even by sub-field affect one's drawing of an object? Lastly, how essential are the ceramic drawings and photographs in a publication? We all inherently see the value, but what can words not get across that a drawing or photograph can?

In this session we will take an experimental step towards answering these questions. Before the session itself we would like to invite archaeologists of all backgrounds to sketch and textually describe a sherd at some point during the two days of the conference, May 10th & 11th. Each participant will also be asked to fill out a brief survey describing their scholarly background. A computer program will then search for keywords in the text of the sherd description and compare this to the background information in order to see how the artist's background may have affected their drawing style and what they viewed as the most important aspects of their drawing and description. The session itself will include an introduction to the project, a description of the computer program, and a synopsis of the results. In addition, all sketches will be displayed at that time.

Matthews, Christopher N., & Bradley D. Phillippi

FRI ❖ AM ❖ 600B

WHITE UNTIL PROVEN BLACK

Plural spaces and sites seem to confound archaeologists. How can we attribute our findings to multiple people? What exactly are multiple people? Even if we consider multivalency—the idea that a cultural artifact may be interpreted in many if not radically different ways by different people—we still face the problem of plurality, since we have to segregate people so that we can connect an artifact to each person (or type of person), one at a time. What do we do when such segregations are impossible or inappropriate? Can we not conceptualize an analysis that can account for both the multiple standpoints that a given site may have supported but also the dynamics of identity that all people negotiated in as persons living in diverse places. Specifically in plural spaces were not the people themselves also plural, and thus not the individuated subjects we tend to assume populate all of humanity?

To explore this problem, we draw from a series of projects we have been involved in in the study of slavery on Long Island, New York. Like other “northern” locations, one of the problems in this research can be summarized in a question we hear all of the time: “How are you going to learn about the slaves without being able to excavate a slave quarter”? This question points to the common practice in the north of housing enslaved Africans and other laborers under the same roof as the master’s family. As we discuss, the problem is not in the ground but in the mind, since it assumes that slaves are “invisible” unless separate. This not only does a disservice to their humanity but also to the conception of the household as space of collective action engaged in negotiating the intimacies of slavery.

McBride, Alexis

FRI ❖ AM ❖ 600A

BEYOND PRETTY PICTURES: VISUALIZATION IN UNDERSTANDINGS OF THE PAST

The use of visualization in archaeology has been dominated by the development of tools and technology to produce ever more realistic and detailed images of the past for consumption by archaeologists and the general public. However, the use of ground breaking technology is not required to contribute to our understandings of the past, with simple methodologies producing very intuitive images to further research agendas. I demonstrate this through the use of a simple AutoCAD visualization methodology to answer questions concerning how a series of non-domestic structures were used and perceived in the Near Eastern Neolithic. This methodology uses two and three-dimensional digital reconstructions and representative polygons to explore the physical experience of occupying space in the past, incorporating not only sight but also movement, acoustics, capacity, smell, and construction investment to create a multi-sensual and embodied understanding of the structures. Using simple visualization methods it is possible to assess how perception functioned in the past, in an intuitive way that creates very engaging scenarios without getting bogged down in endless details that realistic reconstructions require. This research has shown that the non-domestic structures were very open and undifferentiated, and that participants would have had very similar experiences of events. These conclusions are based entirely on the reconstruction of the physical experience of occupying these spaces using simple visualization techniques.

McGovern, Allison Manfra, & Emily Button Kambic

FRI ❖ AM ❖ 600B

WORKING THROUGH INEQUALITY: INVESTIGATING LABOR AT “PLURAL” SITES IN EASTERN LONG ISLAND, NY

Reconstructing the geography of race in historical archaeology reveals labor as a defining feature of “plural” sites. While settlement patterns in the United States have long made marginalization and social difference materially visible, labor activities crossed racial boundaries and blurred the borders between public and private space. Engaging with documentary sources to locate marginalized people in East Hampton and Southampton, NY, we immediately encounter the gulf between structural racism and lived identity. Documentary sources demonstrate how contrasts between labor and settlement patterns along racial and ethnic lines reflect the long term entanglement of racial inequality with American capitalism. Yet tracing networks of labor helps to make strategies of community among Native Americans and African Americans visible, both between settlements and within them. Furthermore, the spaces where labor occurred- both public and private- provide opportunities for investigating the materiality of those negotiations. Through comparison of multi-ethnic maritime communities on eastern Long Island in the 18th and 19th centuries, this paper highlights the intersection of households and labor networks and their significance for the archaeological identification and interpretation of plural spaces. By considering labor as a source of plurality, we explore spatial analyses that consider gendered patterns of labor and highlight the multiple layers of meaning in defining plural spaces.

Molenda, John

FRI ❖ PM ❖ 602

RETHINKING FENG SHUI

This paper is about how to understand and visualize spatial practices of the Overseas Chinese. What makes Feng Shui (Wind and Water) intelligible, and what are the archaeological consequences? By providing specific examples from architecture, funerary orientation, landscape painting, formal gardens, and spatial depictions found on ceramics, I argue Feng Shui discloses the landscape as a living, pervasive, and dynamic field of encounter. The examples provided will illustrate Feng Shui, as aesthetic attunement, is an embedded and embodied spatial practice for managing relationships between various human and non-human ‘things’ in the landscape. This has specific consequences for archaeological enclosure and visualization.

Monroe, J. Cameron

FRI ❖ PM ❖ 208

ANTICIPATORY STRATEGIES AND THE CONSTRUCTION OF POLITICAL AUTHORITY: SPACE, TIME, AND POWER IN PRECOLONIAL DAHOMEY

Archaeologies of political authority have, in recent years, explored the role of space in underwriting political authority. Drawing from a range of practice centered and phenomenological perspectives, archaeologists have argued that the production of space plays a critical role in routinizing collective perceptions of the world, the goal of which is to creating docile subjects who internalize the agendas of their political masters. In applying these theories to the archaeological record, scholars have typically associated

spatial distance / complexity with increasingly social distance / complexity, yet the specific mechanism whereby architecture produces new forms of social and political order is poorly understood. In this paper, I draw attention to the temporality of space, arguing that chronologies of movement and stasis play an important role in driving this process. I argue that "anticipation", as a process of imaginative speculation about the future, is an emotional state that is strongly temporal. In shaping the "anticipation" of political experience, the production of space in elite contexts provides a powerful tool for materializing social distance and status distinction. Drawing on ethnohistorical, archaeological, and art historical evidence from the precolonial Kingdom of Dahomey (West Africa), I explore how elite anticipatory strategies were materialized in the construction of Dahomean royal palace sites, providing a means to generate political authority, status distinction, and a sense of social order in a period of intense political instability.

Morehart, Christopher

FRI ♦ PM ♦ 208

CONTINUITY BEYOND CONTENT: AMBIGUOUS MATERIALITY AND THE PHYSIOGNOMY OF A SIGNIFICANT PLACE

A tension between continuity and discontinuity characterizes how scholars traverse the particular and the general to understand ritual behavior in material and immaterial terms. The archaeology of ritual increasingly takes two forms: the search for underlying meaning and the analysis of practice. Paradoxically, connecting these two facets is challenging. This paper elucidates this issue by examining ritual continuity at a shrine located in a lake in the northern Basin of Mexico. Ritual practitioners conducted rites at this place at varying degrees of intensity and expression for over 1000 years until today, suggesting persistent continuity despite major shifts in the political and cultural landscape. How can we explain this perseverance in the face of the dramatic changes that this region experienced and is experiencing? An approach toward meaning would stress a widespread belief in the religious significance of water. An approach toward practice would consider the role of ritual relative to local relationships. Alone, neither of these address how past people physically and subjectively confronted the pre-existing materiality of this place. Hence, this paper centers on the mechanisms whereby people encountered, recognized, re-created, or forgot tangible continuities in potentially disparate cultural schemes shaping ritual practice. This approach considers not simply the durable materiality of this place. It considers how its artifactual imprint and formation processes animated its physicality and contributed to transformation and continuity in thought and practice.

Morgan, Colleen, & Dan Eddisford

FRI ♦ AM ♦ 600A

SIMULACRA AND CULTURAL HERITAGE IN QATAR

"Old" is a new topic in cultural heritage and preservation in Qatar. In the past four years we have worked on projects that have investigated archaeological remains from a variety of sites in the region, and virtually reconstructed these remains, drawing on the archaeological record and standing buildings in the region. Other reconstructions in the region include a town that was reconstructed for a movie and the heart of Doha, Souq Waqif. These reconstructions did not adhere to the "truth" of the archaeological record, but elaborated on aesthetic aspects that were important markers of cultural identity. In 2012-2013, we excavated within a "heritage house", a reconstruction performed in 2006, and documented the differences between an archaeological past and an aestheticized past. Our paper queries ideas about "truth" in archaeological reconstructions, both virtual and actual, and the conclusions we can draw from these truths.

Mullins, Paul R.

FRI ♦ AM ♦ 600B

CONSUMING MARGINALITY: AN ARCHAEOLOGY OF AUTHENTICITY AND HIPSTER MATERIALITY

A peculiar feature of contemporary life is that nearly all of us feel marginalized and seek some authentic experience: The Tea Party, doomsday preppers, cosplayers, the Occupy Movement, and straight-edgers are all among the masses who perceive themselves in the midst of an antagonistic world that denies their values and invalidates their experiences. "Hipsters" have been subject to especially virulent critique that lapses into caricature and contempt that ignores contemporary consumer alienation and the clumsy search for authenticity in consumer culture. This paper examines hipster materiality, ironic self-consciousness, and the search for racial and class authenticity as a commonplace response to alienation in consumer culture. Moral critique of hipsters reflects widespread anxieties about consumer values pinned on brands, style, and popular culture.

Nash, Aisling

FRI ♦ AM ♦ 600A

ILLUSTRATION AS EXPERIMENTAL ARCHAEOLOGY: INVESTIGATING THE CONTROL AND MANOEUVRABILITY OF IRON AGE CHARIOTS

Experimental archaeology has previously involved using physical reconstructions to establish new archaeological theory or to test existing theory. This paper will demonstrate that illustration can be used instead of physical reconstruction to test new ideas. The question of control and manoeuvrability of Iron Age chariots is a subject that has not received the research interest it deserves during recent years. Caesar writes in admiration of the control the native Britons could exert over their chariots but current reconstructions do not seem to support this premise. In order to question this, Iron Age bits were investigated together with the current method of yoking and technical illustrations were used to determine whether a new theory of harnessing would address the issue of manoeuvrability. Illustration was also used to establish whether a new method of harnessing would have a direct impact on the construction of the chariot.

Nelson, Sarah Milledge

FRI ♦ PM ♦ 600A

WOMEN LEADERS IN EARLY KOREA

Ruling queens are known from the annals of Korea, written in their present form at a time when Confucian principles of women in their proper place was taking hold in the Korean peninsula. The archaeology of the Silla kingdom of southeastern Korea hints that some ruling queens had been forgotten in those annals, but they are not acknowledged. Evidence of elite immigrants to the Japanese southern islands at that time suggests that these elite were influential in the way that leadership developed in Japan,

with male and female co-rulers. This paper considers the ways archaeological theory prevents seeing women as leaders in the formative period of mound burials especially in Korea.

Neumann, Kiersten

FRI ❖ PM ❖ 600B

SIGHT UNSEEN: THE MYTHOLOGICAL WALL RELIEFS IN THE SOUTHWEST PALACE AT NINEVEH

The monumental stone reliefs that once adorned the walls of Neo-Assyrian royal palaces, conspicuous buildings erected in northern Mesopotamia during the first millennium BCE, played a far more significant role in the experiential and visual sphere than merely that of the observed. These material objects interacted with their viewers, as objects seen and gazed upon, and as seeing subjects that projected their own gaze, immobilizing and robbing viewers of their subjectivity. Owing to their strategic material rendering and their substantiated protective role in the Assyrian world, the pairing of the mythological *ugallu* and 'House god' reliefs from the Southwest Palace of Sennacherib offer a unique group with which to explore such concepts of visibility and the gaze, and the interaction of human and non-human agents in ancient Mesopotamia. Through an analysis, informed by theories of visibility and associated art historical approaches, of the visual qualities of these reliefs, such as the figures' physical gaze and the interaction of the relief carving with light and the surrounding material space, we can begin to grasp the actual effect these reliefs, this manifested divine, would have had on people moving through this landscape. By giving physical form to an otherwise invisible mythological pairing, the reliefs offer an avenue from which to understand how these figures would have actually been able to "turn away the breast of the evil one and the enemy," as the Assyrian cuneiform texts and inscriptions state. Such a study also reveals a more nuanced understanding of the relationship between this motif in particular and its fixed location at 'bathroom' entranceways in the Southwest Palace; the materialization of their gaze, making this invisible, otherworldly pair visible, had as much of a role to play in giving power to the *ugallu* and 'House god' as did their mythological and ritual biographies.

Oland, Maxine

FRI ❖ PM ❖ 602

COLONIAL VISION AT THE EDGE OF THE SPANISH COLONY: MAYA AND SPANISH INTERACTIONS AT PROGRESO LAGOON, BELIZE

This paper explores the contrasting viewpoints of Spanish and Maya actors at the edge of the Spanish colony. Spanish documents provide us a glimpse into the colonizers' vision: personal concerns with profit and status, the unruly Indians that prevented full colonization of the frontier region, and the threats to the colonial enterprise from British and Dutch pirates. Ethnohistoric and archaeological evidence suggests that Maya communities approached colonial interactions with entirely different concerns. In spite of Spanish colonial interventions, Maya communities remained concerned with their position in Maya political and economic hierarchies, their relationships with other Maya polities, and intra-community power struggles. This paper examines the assemblage of Progreso Lagoon, a Maya community in northern Belize, in light of these contrasting motivations and viewpoints. Particular emphasis is placed on the role of Spanish artifacts at the site, which appear to be used in service of Maya political strategy.

Overholtzer, Lisa

FRI ❖ PM ❖ 208

NEGOTIATING WITH UNSEEN EMPIRES: HOUSEHOLD CRAFT PRODUCTION STRATEGIES AND INTENDED AND UNANTICIPATED CONSEQUENCES AT XALTOCAN, MEXICO

Scholars employing practice theory routinely acknowledge that agents have imperfect knowledge of their own social, political, and economic context, their possible choices within that context, and the outcomes of their actions. Archaeologists often assert that all actions have both intended and unintended or unanticipated consequences, yet most fail to archaeologically investigate these effects (but see, e.g., Joyce 2004; Pauketat 2000). This is particularly true for archaeological studies of empire and colonialism, which often assume that subjects could "see" the full extent of such state formations or could anticipate the direction their subordination would take. Extensive household excavations at the central Mexican site of Xaltocan, which was incorporated into the Aztec and then Spanish empires, provide an excellent opportunity to examine the strategies of conquered peoples and their consequences—both intended and unanticipated—over the long term. In this paper, I reconstruct the household craft production strategies of ordinary people living at Xaltocan between the 14th and 16th centuries. I carefully situate these strategies in terms of the chronological context and the social position of Xaltocan residents, and I consider how households negotiated their place within an ever-expanding imperial system and expanding social network of people and places linked through trade.

Patnaude, Ann E.

SAT ❖ AM ❖ 602

MIXED INSCRIPTIONS AND CATEGORICAL DIVISIONS: A STATUE BASE FROM OLYMPIA, CA. 480-475 BCE

A stone statue base from Olympia (ca.480–475 BCE), dedicated by Praxiteles of Syracuse, offers a significant insight into the ways in which artisans and patrons constructed identity at a Panhellenic shrine. Three inscriptions appear on one base naming the dedicant and four sculptors for a total of five people. Each inscription employs different alphabets to signal various civic and ethnic identities: Arcadian, Syracusan, Argive and Achaean. This mixture of letter forms may illustrate how people interacted abroad, while maintaining ties to their various hometowns.

These inscriptions are important for two fundamental reasons. The first is that they demonstrate the various ways in which artisans and patrons expressed identity on stone statue bases. What emerges is a multiplicity of identities on the same base, and even a multi-civic identity held by the same person. Praxiteles' dedicatory inscription, in particular, offers an exciting glimpse into what it meant to be Syracusan in the early fifth century BCE.

Second, these inscriptions vividly illustrate some of the problems with the way in which scholars categorize inscriptions in general, often resulting in rigid and rather monolithic impressions of the epigraphic paradigm. For instance, to read this particular inscription in most epigraphical studies, one would have to look under Argos for the artisans' signatures and Arcadia for the dedicatory inscription. Breaking up the statue base in this manner, although perhaps useful for cataloguing inscriptions, tends to obscure the evidence. Indeed, the whole gist of the inscription—its blatant and careful intermingling of various scripts and identities—is lost.

Paturel, Simone

FRI ❖ PM ❖ 604

DECONSTRUCTING THE SOURCE BOOK: VISUAL AND NON-VISUAL RESPONSES TO GREEK AND LATIN INSCRIPTIONS FROM THE BEKAA VALLEY

The standard reference volume for Greek and Latin inscriptions from the Baalbek and the Bekaa valley is *Inscriptions Grecques et Latines de la Syrie* (IGLS) volume 6, a compilation of inscriptions by Jean-Paul Rey-Coquais and published by the *Institute Français d'Archéologie de Beyrouth* as part of a series of volumes covering the Middle East. This book, like many such reference books, presents a number collection of inscriptions with *Lieden sigla*, translation into French and commentary. Black and white photographs of the inscriptions are presented on a series of plates at the back of the volume. Isolated from the experience of the inscription the text is given primacy as a historical source. The context, style, medium of the inscription is relegated to an afterthought.

This paper asks to what extent this form of presentation, separating text from material context and our visual response to it conditions our approach to epigraphy? The paper explores what is lost through the text-only approach and what can be gained from a more holistic approach.

Paulette, Tate, & Michael Fisher

SAT ❖ PM ❖ 602

WHAT HAPPENS IN SUMER STAYS IN SUMER: THE ARCHAEOLOGICAL INVISIBILITY OF BEER IN MESOPOTAMIA

In ancient Mesopotamia, beer flowed like wine, like “the onrush of the Tigris and Euphrates.” It was produced on a massive scale and was consumed on a daily basis by people across the social and economic spectrum. Beer was a gift from the gods, a marker of civilization, a dietary staple, a social lubricant, a ritual necessity, and a reason for celebration. Why, then, has this beer left such faint traces in the archaeological record? Almost everything that we know about beer and beer culture in Mesopotamia comes from written records and artistic representations. In this paper, we attack this problem of archaeological invisibility from two angles

First, we discuss the difficulty of identifying archaeological evidence for the production and consumption of beer, and we describe some of our own efforts to make progress in this direction. The point here is relatively straightforward: archaeology has the potential to transform our understanding of the spaces where beer was produced and consumed in Mesopotamian cities and towns, but we must first establish a better means of identifying the relevant material culture assemblages.

Second, we draw attention to a more challenging issue: the archaeological invisibility of intoxication; that is, the invisibility of alcohol and its effects. For the Mesopotamians – as much as for us – what made beer unique and what gave it its distinctive power and appeal was its psychoactive nature. Beer was intoxicating, and, because of this, it was associated with drunkenness, disorientation, sex, prostitution, music, carousing, arguments, ideas, attraction, clarity, intrigue, trickery, seduction, anger, jubilation, fellowship, and mysticism. How can we, as archaeologists, access and analyze the intoxicated atmosphere that must have pervaded and, indeed, defined many parts of the urban landscape? How can we recover this “angels’ share,” this spirit that has evaporated away into the ether, leaving us with a stripped down, sanitized vision of production and consumption – a vision that, ultimately, has very little to do with beer?

Pilavci, Turkan

FRI ❖ AM ❖ 600A

SEALS FLATTENED OUT: ROLE OF IMAGES IN STUDYING MATERIAL CULTURE

Illustrations of seals in publications and in museum showcases are provided to enhance the information available to the audience, yet such images also alter the way seals are perceived, changing the three dimensionality of the object itself to a two-dimensional imprint on a surface. Thus, the end result of the sealing practice overrides the physicality of the seal, detaching the image from its over all form and materiality. The case study selected to demonstrate this argument is the corpus of seals from the Hittite period, ca. 1650-1200 BC. This paper argues that the illustrations of seals used in the archaeological publications are not represented as works of arts but they are intended to render the reality of what is ontologically there, capturing the objective reality. The immediacy of such image creates the effect of reality, through which the distinction between the ontology and interpretation in archaeological images blurs. The aim of this study is to present how the representations of objects, in this case the Hittite seals, influence the way the viewer / reader perceives their physical presence. The flatness of the illustrations takes prominence over the texture, shape and medium of the seals. The images assume a new reality, divorcing the volume and material of the seal to reduce its meaning to the flat, carved surface which functions in producing a two-dimensional impression.

Previto, Matthew

SAT ❖ AM ❖ 604

BROKEN ICONS IN THE BYZANTINE ICONOCLASM

Broken icons have always had a unique power over human beings and one important example of this phenomenon is the episodes known as the Byzantine Iconoclasm. From the early eight to mid-ninth centuries, several monarchs and a large portion of the population of Byzantium turned on the images they had previously held as sacred and began a violent program to break and desecrate them. These broken icons were not removed, but left in situ, to become images themselves, and to convey a powerful message to those who viewed them. The subject matter of the icons was exclusively religious and included depictions of Jesus Christ, the Saints and the Virgin Mary. To see these holy figures slashed and whitewashed must have given the sense that the prototypes themselves had been defiled. Contemporary anthropological theory allows this historical phenomenon to be viewed through a language which can allow a deeper penetration into the minds and motives of the iconoclasts, as well as that of the people who viewed and were affected by the broken icons. By framing the icons in the web of cultural forces that they were created in, it can also show how that web was redefined when they were broken. An analysis of this redefinition will allow us to attempt to understand how the Byzantines reacted after being confronted with their handiwork, the broken remnants of the icons.

Raczek, Teresa

SAT ❖ AM ❖ 604

BROKEN AND INVISIBLE: RENDERING THE UNSEEN AS SEEN IN THE ARCHAEOLOGICAL RECORD

Ethnographic and ethnoarchaeological studies demonstrate that broken objects hold a prominent place in the material repertoires of many societies. However, archaeologists often overlook the remaining utility that resides in broken items and as a result, see breakage as preceding deposition and leading to the end of an object's biography. A study of archaeological reports on third millennium BC sites from South Asia confirms this tendency: broken objects are rendered invisible when the daily lives and activities of the people of the past are reconstructed. In this paper, I showcase items that have been overlooked in archaeological interpretation because they were broken before they were used. Redirecting our analytical vision towards the broken and worn opens up new avenues for interpretation that include the previously unseen.

Ethnographic and ethnoarchaeological research on materiality shows frequent reuse, repurposing, and otherwise recycling of material items in many contexts. Such events occur even after an item is broken beyond repair for its original intended use. When situated within broader economic discussions, recycling of broken items is sometimes explained as a practice that occurs as a strategy of "thrift," in response to economic need, or in some cases in response to scarcity and lack of access to suitable raw materials required for making new items. While recycling is sometimes prompted by such economic considerations, it is, like all consumption practices, also firmly situated within a broader social context. As such, recycling is a practice that reflects people's broader engagement with the material world and is therefore entwined in actions to retain memories, transform meanings, express creativity, display aspects of identity, and engage the sacred. Identifying episodes of recycling from the third millennium BC South Asia demonstrate that examining broken objects allows archaeologists to access a broader range of entanglements with the material world.

Rakowitz, Michael

FRI ❖ AM ❖ 208

ARTIST'S STATEMENT

Based between Chicago and New York City, Rakowitz is an Iraqi-American conceptual artist who operates within art spaces and beyond them. With his series paraSITE, Rakowitz built customized, inflatable shelters for the homeless using a mere budget of \$5.00 for plastic bags and waterproof tape for each project, and the exterior vents of buildings for heat. In Return, produced by Creative Time in 2004, Rakowitz reopened his grandfather's import and export business, Davison's & Co., which first operated in Baghdad and then relocated to New York when his family was exiled in 1946. Rakowitz's resurrected family business offered free shipping to Iraq three months after the U.S. declared stifling trade restrictions on the country. Spoils of 2011, another Rakowitz and Creative Time collaboration, took a more provocative and personal approach to American-Iraqi relations. Housed at Park Avenue Autumn restaurant, the "culinary/art experience" provided patrons with rich traditional Iraqi dishes served on rare pieces of fine China from Saddam Hussein's personal collection. More surprising than the sensory tensions experienced by each diner, notably the contrast between the "sweetness of the Iraqi date syrup, and the...bitter provenance of the dishware," was the dramatic conclusion of the project. A cease-and-desist letter from the State Department calling for the "surrender" of the plates abruptly ended Spoils, and resulted in their return to Iraqi territory. It was, according to Rakowitz, a "kind of perfect" ending to the project.

Rassmann, Philipp

SAT ❖ AM ❖ 604

GETTING PAST ESSENTIALIST RECONSTRUCTIONS AND BEHAVIORS

Archaeology's traditional focus on individual artifacts and select characteristics as the base unit of material cultural analysis has resulted in privileging whole artifacts to reconstruct and interpret past behavior. Even the inclusion of associated fragments to examine production and reshaping in order to identify variability favors the whole because the broken pieces are being considered only in relation to some complete item. This underscores the view of the final complete artifact as the ideal end product, set to serve its function, and hampers broader considerations of artifacts' life cycles as their end life is predetermined - the moment they no longer serve their purpose, even if it has changed.

In examining changing ground stone traditions in early Neolithic Southwest Asia, the inclusion of broken tools as individual artifacts and how they came to be has the potential to shed light on human activities that do not always have clear, predetermined material manifestations. The examination of broken tools invites the possibility of considering how tools could be selected or maintained for reshaping into any variety of unforeseen possibilities that users could select at a later time once their needs were known. This is particularly true for large tools that comprise a great deal of valuable material that continues to hold much potential, both practical and symbolic, even when broken. Examples of such repurposing can be seen from actual tools made on broken ones. In some cases, the use of broken tools even suggests a highly flexible strategy of tool management to maximize raw material use.

Richter, Ashley M., et al.

FRI ❖ AM ❖ 600A

EXPANDING LAYERED REALITIES: COGNITIVE ANNOTATED IMAGING SYSTEMS FOR ACCURATE ARCHAEOLOGICAL VISUALIZATIONS AND AUGMENTATIONS OF SPACE AND TIME IN 3D IMMERSIVE VIRTUAL AND PHYSICAL ENVIRONMENTS FOR COLLABORATIVE RESEARCH AND PUBLIC DISSEMINATION

With current technology and networking capacity, archaeological visualization needs to take center stage within the discipline, not only for the cross-reference-able, accessible archive it could create for preservation purposes, but for its ability to make the past more transparently accessible and relevant to contemporary and future societies as an omnipresent, interactive feature within their own temporal space. At the Center of Interdisciplinary Science for Art, Architecture, and Archaeology (CISA3) at the California Institute for Telecommunications and Information Technology (CalIT2) at the University of California, San Diego new systems are being developed to streamline the scientific and replicable data collection, processing, and auto-publishing of archaeological data for use in dynamic visualization environments and out in the real world. Our system utilizes a series of integrated diagnostic imaging systems (terrestrial LiDAR, drone aerial photography, multispectral imaging, panoscan, gigapan CAVecams, etc) to collect visual data which creates the framework for a tapestried, raw point data scaffold. The combined visualization data is displayed in

our immersive 3DCave environments for which we are building a cognitively minded annotation interface to display layers reflective of all levels of data collection and analysis for visual collaboration. The system created for the Caves is mirrored in a linked augmented reality application for cultural heritage data known as ARtifact- which can display the same explore-able layers of annotation and visualization available in our labs via Android tablets and phones on archaeological sites and at cultural heritage monuments. Archaeological visualization in our system is intended to be phenomenologically realized on several stratum, creating collaborative research space out in the real world which embraces public input, as well as enhancing the potentiality of shareable visual analytics in our research labs.

Robin, Cynthia

FRI ❖ PM ❖ 208

UNANTICIPATED CONSEQUENCES OF THE SEEN AND UNSEEN POLITICAL STRATEGIES OF THE CLASSIC MAYA

There are few social processes more typically considered intentional and visionary than political strategies. This paper explores both the seen and the unseen in the political strategies of the Classic Maya and examines the unanticipated and transformative capacities of unseen political strategies. My case study examines archaeological, epigraphic, and landscape evidence for political strategies at the farming community of Chan and the polity capital of Xunantunich both located in the Upper Belize Valley region of west central Belize. The farming community of Chan has a long 2000 year history of occupation in the area from 800 BC to AD 1200, whereas the political florescence of the polity capital of Xunantunich was short lived, dating to the end of the Late Classic period between AD 670-800/830. The farming community and polity capital were both part of a failed attempt at political centralization by Xunantunich's leaders at the end of the Late Classic period. Xunantunich's leaders attempted to impose a hierarchical political structure on the region from above, but their vision was short sighted and missed a host of social, economic, and political constraints that had long been established by residents of the region. Alternative political and economic strategies developed in farming communities like Chan, provided templates for less hierarchical political systems. Although not an intended consequence of farmers' development of more heterarchical political strategies, the existence of such strategies within the broader Classic period political system dominated by hierarchical political strategies, paved the way for the inclusion of a wider range of political strategies in Maya politics of the subsequent Postclassic period.

Rocks-Macqueen, Douglas

FRI ❖ PM ❖ 600A

A LANDSCAPE WITHOUT MEN - EXAMINING GENDER TASKSCAPES WITH AGENT BASED MODELLING AND GIS

This paper presents a case study, from Southeastern New Mexico, of whole landscapes, hundreds of square miles, that are devoid of the presence of male activities. This paper examines the taskscapes of the project area and uses archaeological evidence to show that there was little to no male presences in the project area leaving only female taskscapes. Using some ethnographic evidence this paper will present events in which women would assume complete control of their groups' leadership. More importantly, it will present archaeological evidence, drawn from hundreds of archaeological investigations, to support the ethnographic literature. In addition, this archaeological evidence provides indication that the leadership roles for these activities could also have translated to positions of authority in more traditional male dominate areas of leadership, such as warfare.

All of this is accomplished by using new and old methodologies and the tools of Agent Based Modelling in combination with GIS. While there still is a limit to what the archaeological evidence and these tools can tell us about gender and leadership, the paper hopes to open up new avenues of exploration in the topic with the methodologies presented.

Roelstraete, Dieter

FRI ❖ AM ❖ 208

FIELD NOTES: ON THE ARCHAEOLOGICAL IMAGINARY IN ART

'The Way of the Shovel: Art as Archaeology' traces the interest in history, archaeology, and archival research that defines some of the most highly regarded art of the last decade. Consisting almost entirely of work produced after the year 2000, The Way of the Shovel re-imagines the art world as an alternative "History Channel" that is as concerned with remembering histories as it is with challenging their truthfulness. The tools of the archaeological trade—the titular shovel, for example—are likewise examined in relation to the act (and art) of excavating. The exhibition is arranged according to several conceptual underpinnings. In the first strand, archaeology is considered metaphorically, with an emphasis on art that takes the form of historical, often archival, research. Most of this work is photographic in nature, much of it moving-image based, and explores art's documentary powers. Key figures in this category include Phil Collins, Moyra Davey, Tacita Dean, Stan Douglas, Joachim Koester, Deimantas Narkevicius, Anri Sala, Hito Steyerl, and Ana Torfs, among others. In the second strand, archaeology is considered more literally, in works that question the relationship between matter (stuff, things) and historical truth. This section features the sculptural work of artists such as Cyprien Gaillard, Daniel Knorr, Michael Rakowitz, and Simon Starling, as well as artworks that address the political dimension of archaeology by Mariana Castillo Deball and Jean-Luc Moulène. Two "exhibitions-within-the-exhibition" take a closer look at the towering figure of Robert Smithson, art's quintessential searcher, and at psychoanalysis as an archaeology of the mind. In these subsections, we encounter the work of Jason Lazarus, Tony Tasset, Shellburne Thurber, and others.

Rosengren, Mats

SAT ❖ AM ❖ 602

CAVE ART, PERCEPTION, KNOWLEDGE

In the late 19th century in northern Spain and southern France prehistoric mural paintings and engravings were discovered. In my paper I will present some of the main points of the research that led up to my recently published *Cave Art, Perception and Knowledge* (Palgrave Macmillan, 2012). Focusing respectively on the historical and scientific circumstances and controversies and on the epistemic and perceptual problems and questions the discovery of these Palaeolithic paintings and engravings gave rise to, my paper traces the outline of the doxa of cave art studies. It criticizes briefly the different ways of trying to make sense of the cave art, focusing especially on epistemic issues, suggesting that a doxological approach would be more pertinent than an epistemological one.

I have chosen to call my epistemic stance doxological in order to emphasise that all knowledge is doxic knowledge, thus turning the seminal Platonic distinction between doxa (beliefs, opinions) and episteme (objective, eternal knowledge) upside down. Protagoras dictum about man as the measure of all things is, perhaps, the most poignant expression of a doxological position, stating explicitly that no apprehension escapes the human-related conditions of knowledge alluded to in Protagoras's fragment. Departing from the pivotal question "What would a Protagorean position imply for epistemology today?", I will present a brief critique of the purely discursive notion of knowledge, still central in Anglo-Saxon epistemology.

Furthermore the paper suggests, with the help of both Cornelius Castoriadis's concept of technique and Ernst Cassirer's notion of symbolic form, and as far as I know yet untried way out of the hermeneutical impasse where the interpretation of the Paleolithic pictures finds itself today.

Rosenzweig, Melissa

FRI ❖ AM ❖ 602

IMPERIAL ENVIRONMENTS: A CASE STUDY FROM ZİYARET TEPE, TURKEY, 1ST MILLENNIUM BCE

In the first millennium, Assyria became an expansionary empire of unprecedented proportions. While the rulers of the Middle Assyrian state had contented themselves with new holdings in northern Mesopotamia and southern Anatolia, the ambitious kings of Late Assyria led major campaigns into Iran, Anatolia, Syria, the Levant, and Egypt. Archaeologically, Late Assyrian contexts present artifacts from one of the earliest attempts at empire-building in the historical record. However, the fruitfulness of this study lies not in Assyria's historic originality, but in the material and discursive indications that environmental resources partly motivated Assyrian imperialism and, more significantly, that Assyria manipulated environmental resources as a form of imperialism.

This paper presents an archaeobotanical analysis from the southeastern Anatolian site of Ziyaret Tepe, in the Diyarbakır province of Turkey, as a case study for examining agrarian lifeways as politically meaningful practices. From this political ecology perspective, agricultural workers, resources, and products are all embroiled as commodities of the empire. At the same time, the environment itself informs the kind of commodification that takes place. In this theoretical move, data sets previously perceived as natural, or perhaps, more accurately, as politically neutral, become quotidian artifacts of power relations. Consequently, food and labor are not simply economic necessities for expansion - they are also pervasive social elements that materially and symbolically establish and preserve political power. This distinction recognizes agrarian landscapes as resources of statecraft, not solely of subsistence, and opens up new possibilities for assessing the extent and effects of Assyrian hegemony.

Russell, Ian Alden

FRI ❖ AM ❖ 208

THE ART OF THE PAST: BEFORE AND AFTER ARCHAEOLOGY

With intellectual and disciplinary roots in art history, early modern science, and antiquarianism, the field of archaeology exists within the arts, humanities, and sciences. As with their antiquarian forebears whose work to compose images of the past slipped easily from art to science and back again, contemporary archaeologists compose pasts from traces, residues, absences, and presences appropriating, mixing, and inventing techniques and methods from across the academy. In the first decade of the twenty-first century, there has been a resurgence of interest in the composition of the past within contemporary arts practice. With some artists focusing directly on archaeology and the act of excavation and processing of finds in particular, some archaeologists, such as Colin Renfrew, Ruth Tringham, Michael Shanks, and Doug Bailey, have endeavored to meet this interest within the arts, sustaining critical, interdisciplinary work on the renewal of the past through both archaeological as well as artistic practices. In many cases, archaeologists themselves have transgressed disciplinary strictures engaging artists directly through residencies and commissions and in some cases taking to making art themselves. Collectively, there is evidence of a concerted effort within both archaeology and art to address the composition of the past—not as an end result of technological analysis but as the beginning of a possibility for renewal through process. Doing away with the rubric of a scientifically managed past, perhaps we may be witnessing a revival of an avant-gardist past, akin to the predisciplinary spirit of antiquarianism, that is not confined by disciplinary strictures or epistemic conventions, where the past is not a destination but a continual process of composition and renewal.

Sabol, John G., Jr.

FRI ❖ PM ❖ 600B

A VISION OF HELL: THE RUINED LANDSCAPE OF CENTRALIA

What is archaeology's role in documenting an historical landscape in socio-ecological transition that remains a place of human habitation? This is the object of this presentation and Centralia (Pennsylvania) is the subject of this archaeological inquiry. It is an exploration of how a particular modality focused on vision, as a source of historical and contemporary knowledge about a landscape, cannot adequately reconstruct the past "as this happened here", even with extensive survey and excavation. A "deep map" of the landscape is required. In a series of provocative images of Centralia, we can envision how observations of the contemporary environment can affect efforts to provide meaning to what lies on the surface (and what remains underneath). How can archaeology be used to initiate a more meaningful and balanced view of Centralia's past, and a purposeful future for its now precarious vision of "Hell" that has become part of a "paranormal imagination" of the place today? Is it archaeology's role to do so and, if so, is the visual the mediated form in which this role should be enacted? These are questions that open the "archaeological imagination", as I visually present what remains of a once thriving and family-oriented coal-mining town that has lost its sense of community.

Santiago, Emilio

ONLINE

SOVEREIGN MOUNTAINS: PANOPTIC MOIETY IN THE POST-CHACOAN NORTHERN RIO GRANDE

Recent investigations at the El Bosque Site in the Embudo Valley, New Mexico, raise new questions about the evolution of moiety organization in the northern Rio Grande Valley. The El Bosque Site is a previously unrecorded large 13th century village with hundreds of multi-story rooms organized into a dual division that is similar to, but more complex than, the dual organization at nearby Pot Creek Pueblo. In addition to a pattern of dual division on site, it is apparent that the village was settled either to gaze at, or to be gazed upon by prominent features in the surrounding landscape. A phenomenological approach to observations on site

reflects that certain landforms are always visible, and these viewsheds were privileged in the process of site settlement. Detailed recordings of viewsheds from different points on site and from the surrounding shrine network suggest that the *Towa é* spirits residing on *Tsikomo* (Chicoma Peak) and *Ku Sehn Pin* (Truchas Peak) were gazing at the people of the El Bosque Site. Or perhaps, it was the landform itself. Here, I report on Columbia University's recent research at El Bosque, considering the implications of the site for our understanding of the origins of Eastern Pueblo moieties, and thinking about a life of Spiritual Surveillance. [A copy of this poster may be found at <http://seeingthinkingdoing.wordpress.com>.]

Schmaus, Tekla

FRI ❖ AM ❖ 602

MUTTON POLITICS: FOOD CHOICE IN PREHISTORIC CENTRAL EURASIA

If we recognize that food choice is a statement about our identities, we should also reexamine some of our assumptions about the relationship between the environment and mobile pastoralists. In the archaeology of Iron Age Central Eurasia, herd structure is used to discuss mobility patterns, since there are different environmental requirements for raising different animals. While this work remains important, we should also consider using herd structure as a tool for understanding more about a society. After all, people did have some choice about where they lived, and thus had power to choose some of the environmental constraints with which they wanted to contend.

This paper will examine ethnographic accounts of food and eating in modern Central Eurasia. Although these accounts cannot be used as direct analogies to the past, they are useful tools to think about the roles of animals in the lives of people in the region. In a region where people practice roughly similar methods of pastoralism and the cuisine has broad similarities, how do people distinguish between local specialties? What aspects of a meal are most important in creating identities?

I will then turn to published faunal reports from the region and look for statistically significant variation in herd structure. If any such variation exists, and we can exclude taphonomic processes, the more important question is whether this variation is also socially significant. What kinds of food choices might have been made by a group that left behind a significantly lower percentage of caprine remains, or by one that relied more on hunting? Ultimately, the answers to these questions are influenced by the environment, but reflect not only subsistence. Rather, people could have chosen to live in a place conducive to certain animals as a statement about their identity and being part of a social group.

Schwartz, Scott W.

SAT ❖ AM ❖ 600A/B

THE INVISIBLE PRESENT: NARRATIVE ALLURE AMONG CAUSAL OBJECTS

The present is impossible. While the past and future are nothing but possibilities, the present is an (actual) experience, not a possibility. Allowing this, the hypothesis within is that narrated duration renders experience of the present redundant. Equally, following the notion of contingency as approached by speculative philosophers such as Meillassoux, this paper posits that all the possibilities popularly referred to as pasts or futures are unnecessary arrangements. Through symbolic deferment of experience to narrative possibilities the present becomes exhausted and invisible, leading anthropological discourse to view the present as an accidental moment buttressed by indelible causal chains. This conception is the reverberation of an if...then (narrated) causality. Given this distinction between the past as an array of unnecessary possibilities and the present as an impossible necessity, should archaeology then not try its hand at exploring impossible presents that have become exhausted? What would an archaeology of the exhausted present entail? This paper will attempt to answer this question by reimagining archaeological objects. Archaeological objects exist in various states of exhaustion and materialization. Following Heidegger through Latour, it will be emphasized that material objects excavated and interpreted are not passive instruments, but actants in contingent constellations (accomplices of the unnecessary). The conspiracy of exhausted objects with the materialized and unrealized is what is naively considered the past. This has immediate implications on the structure of causation among human populations, alluded to by Harman's notion of vicarious causation, which posits that objects (including humans and forces of nature) never directly interact. Instead, one object only ever meets the allure of the other. It is this 'vicarious' interaction between the allure of material and immaterial elements of cultures that sustains the invisibility of the present. It is hoped that operationalizing this object oriented ontology toward the interpretation of the archaeological record will engender greater appreciation for the exhausted present.

Shanks, Michael

FRI ❖ PM ❖ 206

AUTOMOTIVE ARCHAEOLOGY: AN INTERVENTION

Cars are part of our contemporary cultural ecology. This paper makes a design-based intervention into the issue of symbiosis and ecology, tackling the relationships between tangible and intangible, animate and inanimate in respect to automobility. The great challenge is to inform sustainable design through the history and archaeology of the automobile.

Shapiro, James A.

FRI ❖ PM ❖ 206

BUGS ARE US: WHAT YOUR MICROBIOME MEANS TO YOU

The human body contains and is enveloped by diverse populations of microorganisms. Collectively these are called the Human Microbiome. Its components have profound effects on our physiology, immunity to disease, and ultimately our behavior. The chemical communications behind some of these influences will be the subject of my lecture.

Shephard, Christopher

FRI ❖ PM ❖ 604

THE MATERIALITY OF EXCHANGE: TRACKING MEANING, MOVEMENT, AND MOLLUSKS IN THE SOUTHERN MIDDLE ATLANTIC

As a young English interpreter living among the Powhatan Indians in 1609, Henry Spelman witnessed a planting ceremony in the fields of Wahunsenacawh, the paramount chief of the Powhatan. When the time came to plant, workers gathered in the chief's village and labored for the day. Upon their completion, two men brought Wahunsenacawh a copper crown given to him by the King of England and put it on his head. He then faced the laborers and proceeded to walk across the field throwing shell beads toward the crowd, who gathered them with great excitement.

Despite a historical record that frequently references meaningful indigenous social practices that maintained and reproduced centralized political authority and institutionalized social inequality, the archaeological record of the southern Middle Atlantic has yielded few of the hallmarks typically associated with this type of chiefly political organization. Starting with this contradiction, this presentation explores the ways in which the materiality and value of certain objects were enmeshed in systems of meaning that actively influenced political action. Drawing on the archaeology of “sovereignty” as defined recently by Adam Smith (2011), I evaluate the proposition that between the Late Woodland and early Colonial periods (A.D. 900-1690) the political lives of coastal Algonquians became increasingly structured by culturally specific notions of authority and subjection—relationships that became embedded (and reproduced) in an array of objects, places, and practices.

Marine shell beads, one of the most widespread indigenous material symbols found archaeologically in the southern Middle Atlantic, have recently become the focal point of a multi-disciplinary study focused on tracking the circulation of these objects among coastal Algonquians and their neighbors. Using a mix of materials characterization and stable isotope analyses, this research seeks to explore the relationships (between both individuals and societies) mediated through exchange and its restriction.

Smith, Frederick H.

SAT ♦ PM ♦ 602

ESCAPING THE BRITISH ATLANTIC WORLD: THE HISTORICAL ARCHAEOLOGY OF DRINKING AND SOCIABILITY IN SEVENTEENTH CENTURY BARBADOS

In the seventeenth century, travelers to Barbados were often shocked at the high levels of alcohol consumption they witnessed by British colonists on the island. Archaeological investigations at seventeenth-century sites in Bridgetown, the island’s capital city and main port, confirm the Barbadian’s predilection for drinking. In particular, ceramic and glass alcohol-related artifacts from Back Church Street, a mid- to late seventeenth century domestic dwelling in Bridgetown, dominate the archaeological assemblage from the site. The especially high frequency of ceramic punchbowls suggests that colonists at the site placed a heavy emphasis on communal drinking. Ceramic and glass artifacts from mid- to late seventeenth-century domestic sites in Virginia and Maryland show that colonists in the Chesapeake shared a similar fondness for alcohol. However, glass bottles, rather than punchbowls, were more common in the artifact assemblages suggesting that Chesapeake colonists were more likely to engage in solitary drinking or, at least, invest less energy in the drinking event itself. Colonists in both regions drank to relieve the many anxieties they encountered on the British colonial frontier, but the artifacts reveal that colonists in Bridgetown, unlike their counterparts in the Chesapeake, placed a greater emphasis on the sociable art of drinking. The political economy of seventeenth-century sugar and tobacco production played a major role in shaping patterns of alcohol consumption in these two regions. More importantly, the different patterns of alcohol use highlight two distinct forms to alcoholic escape in the early years of the emerging British Atlantic world.

Sollee, Alexander

FRI ♦ PM ♦ 602

VISUALIZING IRON AGE FORTIFICATION-SYSTEMS IN NORTHERN MESOPOTAMIA

Mesopotamia is known for its large cities with strong defensive walls. These fortifications can be investigated in high detail at Iron Age sites in northern Mesopotamia, as long stretches of these walls were uncovered in a number of excavations. Additionally, Neo-Assyrian art and texts offer much information on sieges, illustrating the tactics and machines available to breach city walls.

Modern GIS-technology can help visualize a fairly unexplored aspect of Iron Age fortifications, which is the topographical context of these defensive systems. By using these features wisely, the effectiveness of city defenses can be raised greatly, thereby making the use of various siege-tactics considerably more difficult. Digital Elevation Models (DEMs) help recognize landscape-features within and outside the city walls, which are often not included in published plans of sites. In addition to that, satellite imagery enables us to detect elements of fortifications, which are no longer visible due to changes in the landscape.

Furthermore, this new technology can also show other strategically relevant aspects. Next to the clarification of a site’s geostrategic position, viewsheds can give an idea of which area can be observed from a fortified town. This can produce very interesting results, especially for fortified settlements in frontier-areas. Consequently, an understanding, of how the borders of political entities were secured, can be gained.

In conclusion, by combining the archaeological evidence with modern GIS-technology, my paper aims at demonstrating and visualizing aspects that played a major role in fortifying Iron Age sites in northern Mesopotamia, which cannot be derived from the archaeological context alone. This approach affects the way we must see Iron Age fortifications, which I will demonstrate by taking a closer look at the Neo-Assyrian capital cities.

Spencer-Wood, Suzanne M.

FRI ♦ PM ♦ 600A

INTRODUCTION TO GENDER AND LEADERSHIP: CURRENT THEORY AND PRACTICE

It has been assumed that men were leaders in the past, while evidence of leaders who were women has often been ignored or even denied in some cases, because women are not supposed to be leaders in dominant Western gender ideology. Men’s hierarchical conceptions of power as command and control traditionally dominated theorizing about leadership.

In the late 20th century feminists noticed and wrote about women’s different style of more democratic affiliative leadership, which was found to be more effective in business management than men’s hierarchical style. Some feminist theorizing has connected gendered differences in modern leadership style with deeply embedded gender schemas that praise authoritarian men as decisive leaders, while decrying similar leadership by women as “bossy,” or “unfeminine.” The clear implication of this common name-calling is that only men are supposed to be bosses or leaders. The desired effect is to put women in their proper subordinate place under the supervision of men.

Gender ideologies and women’s and men’s leadership styles varied among past cultures, including changes in the last few hundred years in Western cultures, showing that current gender ideology is not fixed, universal, or unitary. My model of western gender differences in the exercise of power and leadership brings to light modern androcentric bias toward defining power and leadership only as men’s traditional hierarchical “powers over” others. In contrast western women’s historically subordinate

cooperative “powers with” each other provides an alternative model of leadership that can be used to analyze power in the past as well as the present.

Spencer-Wood, Suzanne M.

FRI ❖ PM ❖ 600A

GENDERING LEADERSHIP IN AMERICA FROM THE 18TH CENTURY INTO THE 20TH CENTURY

In the 19th century women's leadership in charities, domestic reform movements, women's institutions, and the creation of many new women's public occupations, was legitimated by the dominant gender ideology of women's superior piety, morality, and domesticity. Reform women transformed their domestic tasks into public professions and institutions that socialized mothering tasks such as childcare, cooking meals, and nursing the sick. Women maintained Christian values of communitarian cooperation and fairness as men were drawn out of churches by the conflicting values of capitalism that stressed competition, exploitation and price gouging. My research has shown that in contrast to men's hierarchical “powers over” others, women's cooperative “powers with” each other resulted in women's organizations that transformed American culture by raising women's status from the 18th century into the 20th century.

Sterling, Kathleen

SAT ❖ AM ❖ 620

IDENTIFYING COMMUNITIES OF PRACTICE IN THE PAST: A LITHIC CASE STUDY

Approaching prehistoric technologies through the lens of communities of practice can potentially add deeper social dimensions to our analyses of material culture from the deep past. The difficulty is to determine how to identify these communities from a partial archaeological record. Stone tools have the criteria needed to investigate communities of practice in the deep past. Lithic technology has a high enough degree of difficulty that interaction between experts and learners is one of the most effective ways to transmit knowledge, providing the setting for establishing communities of practice. Chipped stone is also particularly good from the point of view of the archaeologist. Lithics are the most abundant archaeological remains, not merely because of preservation advantages, but because of their ubiquity in prehistoric life. They also have the advantage of retaining the traces of their manufacture, allowing us to retrace which of multiple possible paths were taken to the final product. In this paper I will discuss ways to approach past lithic communities of practice using evidence from two sites from the Magdalenian French Pyrenees. One site shows clear evidence of the presence of a lithic community of practice, while the other shows its absence.

Stine, Linda

FRI ❖ PM ❖ 604

VISUALIZING PAST LANDSCAPES THROUGH COLLABORATION

In a recent UNC-Greensboro project archaeologists and geographers combined forces and found the location of historic landscape features as well as the whereabouts of “missing” archaeological remains uncovered during Bicentennial investigations. Individuals interested in preserving the Guilford Courthouse National Military Park (rangers, public support group, general public, and scholars) were invited to visit during an open house and spontaneous park visitors were common. On-going information was shared through a National Park Facebook page, newspaper articles and television interviews. These data were interpreted in part through group discussions with interested researchers from history, anthropology and geography. All information is housed in three institutions: UNC-Greensboro, the Southeast Archaeological Center and the Guilford Courthouse National Military Park. The final report is available through the National Technical Information Services system. Ultimately newly generated information about these Revolutionary-era roads, paths, creeks and structures will enhance museum displays and interpretative walks.

Swenson, Edward R., & Giles Spence Morrow

SAT ❖ PM ❖ 600A/B

THE POLITICS AND TOPOLOGIES OF TIME IN THE ANCIENT ANDES

Archaeologists increasingly recognize the polychronic constitution of landscapes as composed of temporally distinct but variably enfolded (and thus simultaneous) peoples, places, and things. Diverse Andean peoples similarly conceptualized time as a physical and metaphoric topology, and ritual and political practice were commonly predicated on controlling, channeling, or fusing temporally varied life forces immanent in the landscape. In fact, alternative materializations of time shaped historically specific constructions of personhood, community, and place. In this paper, we identify and interpret remarkably pronounced differences in the creation and experience of time in the Jequetepeque Valley of Northern Peru through a comparison of the Late Formative site of Jatanca with the Moche ceremonial centre of Huaca Colorada. The divergent temporalities of these two settlements are reflected in varied techniques of architectural construction and in the contrasting use and perception of both public and residential space. Ultimately, we argue that the different political topologies of time at Jatanca and Huaca Colorada provide strong evidence that social relations and religious practices changed significantly in the Jequetepeque Valley between the Late Formative and Middle Horizon Periods.

Thomas, David J.

SAT ❖ PM ❖ 604

ROME AND ATHENS' ELEUSIS: IMPERIAL IDENTITY AND ELITE STATUS IN THE KERYKES

The gene that provided many of the cults of Athens had a long and complicated history at the center of the city's civic life. Always at the nexus of political and religious authority, their role in expressing civic identity only became more complex in the Roman period, as they now did so within an imperial framework. In particular, the activities of the genos of the Kerykes suggest that Roman status was critical in the domination of cultic offices and elite competitive display. Although attainment of Roman standing allowed some elites to out-compete their peers, it never surpassed the importance of native Athenian status. The Kerykes demonstrate that when Athenians incorporated Roman status, they did not do so passively. Rather, their active response made use of the imperial system to improve the standing of both the city and their families.

This study analyzes the epigraphic display of the Kerykes between the reigns of Hadrian and Commodus. During this period, the activity of the imperial family was strongest in Athens; several members of the imperial family were even members of the

Kerykes. In addition, the building projects of Hadrian and subsequent emperors drastically improved the status of Athens, as well as the physical sanctuary of Eleusis and its sister sanctuary, the City Eleusinion.

The family of the Claudii of Melite, who dominated the daduchy as well as a number of political offices, erected inscriptions which are particularly revealing of the informal, yet crucial, connection between religious and political status. In times of crisis, they resorted to advertising their past and current domination of religious offices, and they even personally appealed to the emperor to regain the daduchy in order to bolster their position at Athens. This strong, but elusive, connection between religious participation and political status is most striking in the extraordinary Great Catalogue of the City Eleusinion. Originally containing some nine hundred names of members of the Kerykes, the catalogue places an incredible stress on displaying status, both Athenian and Roman, that has no equivalent in any other Athenian document. I suggest that this emphasis was a result of the magnified concerns over status also evident in the activities of the Kerykes of the period generally.

The great number of inscriptions of the Kerykes and other gennetai speak to an active Athenian response to Roman imperial presence. Emperors did not simply support local elites, their presence created a political and religious discourse which Athenians reinterpreted for their own ends. Roman imperial identity became a critical and inextricable part of Athenian civic participation. However, political and social life was much like the Great Catalogue, where Athenian status literally topped the list.

Tworzyanski, Jennifer

FRI ❖ AM ❖ 604

THE MATERIAL FICTION: THE MUSEUM OF INNOCENCE

The musings of an archaeologist's visit to The Museum of Innocence. The private museum is the creation of author Orhan Pamuk, and was conceived of as a physical manifestation of his novel by the same name. Mr. Pamuk presents the objects and vignettes in the museum, as well as the structure itself, as a place where one can physically inhabit the novel. The narrative is primarily about a young man's shortlived affair and long-term infatuation with a younger woman, beginning in 1970s Istanbul, Turkey. The objects in the museum as presented to the visitor (reader) 'were collected' by the novel's protagonist, Kemal. The items on display, like theater props, tell a story in their own right as they are all from this tumultuous time in Turkey's history, and have a fictive element, or notion of otherness, layered on top of their 'usual' archaeological interpretation. Along with studying the artifacts, the museum's visitors themselves are studied to interpret and measure their reactions to the museum and the objects, as well as the fictitious nature of their very physical (real?) museum experience. Is this an art museum? Is this a cultural history museum? Is it a hybrid or something completely different? These questions, along with others, will be pondered in this presentation.

Vranich, Alexei

SAT ❖ PM ❖ 600A/B

MONUMENTAL VISION

Visually configuring architecture and space to the landscape is a fundamental design principle of the Andean builders, a quality observable in their most modest and ephemeral structures as well as in the most complex and colossal ones. Though nearly any site in the Andes can serve as a test case to demonstrate a relationship between the built environment and the landscape, the case study for this contribution – the megalithic pre-Columbian ruins of Tiwanaku, Bolivia – presents a long-lived and rare example of a primary state that rose, matured, and collapsed without influence from a peer. Though the environment has been unkind to preservation, and the looting during the Colonial period was particularly fierce, the site was not reoccupied to any significant extent after it was abandoned. Taking care to distinguish primary contexts from these post-occupation disturbances, the core of the site contains an unadulterated legacy of monumental construction, providing an opportunity to understand how the visual relationship between the site and the landscape was manufactured and altered as Tiwanaku developed from a local phenomenon to a prime center of an extensive polity. The intent of this research is to understand the development of ritual space manufactured a visual and visceral experience for the participants and ultimately and the political implications of the large-scale public performances carried out in these settings.

Walz, Jonathan R.

SAT ❖ AM ❖ 600A/B

HEALING SPACE-TIME: SERPENTS, MEDICAL PERFORMANCE, AND OBJECT ITINERARIES ON A TANZANIAN LANDSCAPE

In the 19th-century, foreign influenced networks of slave and ivory trafficking crisscrossed the countryside of coastwise East Africa. Prominent landscape features (e.g. pinnacles and rock outcrops) and human "traces" of caravan trade from this tumultuous period mark the landscape. For Tanzanians, mentioning mythological serpents (ancestral spirits) and performing medical rituals along historic routes begin a healing process. Healers collect archaeological and other items from natural features (places of serpents) and nodes, marketplaces, and other locales of foreign impact along caravan paths. They then assemble these objects – metonymic of scapes and circulation – into medicine gourds. The figurative collapsing of the surrounding landscape into containers enables healers to contemplate "all of time" and address social traumas (across time) that resonate in community memory and up to today. This paper draws on serpent myths and metaphors as well as landscapes, community practices, and items through which people in northeastern Tanzania come to terms with past experience and present disenchantment to forge new futures.

Weismantel, Mary

SAT ❖ PM ❖ 600A/B

KILLING TIME: PREDATION AND TEMPORALITY ON THE CARVED STONES OF CHAVÍN DE HUANTAR

The Pre-Columbian ceremonial site of Chavín de Huantar, Peru (1200-400 BCE) is known for the distinctive imagery on its monumental stones, which are covered with shallow bas-relief carvings of intertwined and hybrid animal/vegetative/human bodies. Conventional approaches to studying these stones involve iconographic analysis of line drawings – a practice that artificially flattens their imagery physically, spatially, and temporally, in conformity with modern scientific and visual conventions. In this paper I attempt to re-animate the Chavín carvings through a temporal analysis of the viewing process. The stones offer multiple perspectives on bodies that appear simultaneously distant/near, interior/exterior, living/dead. I argue that these juxtaposed, incommensurate glimpses create an experiential analogy between the acts of seeing/being seen and hunting/being hunted.

Shifting views of animal bodies evoke the variable temporalities of the hunt, with its unpredictable rhythms of tracking, watching, striking, and butchering. Together with the emphatic eyes, nostrils, and open mouths of the monuments, which create a perceptual reciprocity between viewer and object, these temporalities arouse a sense of instability and danger in which the seer seen may easily become the hunter hunted, the killer killed, and ultimately the devourer devoured.

This paper draws on recent theoretical work on hunting, totemism, animism and perspectivism -- theories developed in reference to small-scale, relatively egalitarian societies, which must be re-interpreted to suit the evolving inequalities of the ancient Andes, especially at a ritual site presumed to have primarily served elites. This was a social world in which relations of power were becoming increasingly fixed, but the open-ended phenomenological temporalities of the carved stones suggest a political life that, like the viewing process, may have been somewhat more flexible and heterarchical than archaeologists have sometimes assumed.

Wells, Joshua, Dru McGill, & Eric Kansa

SAT ❖ AM ❖ 620

OPEN UP AND SAY ... UH-OH? ETHICAL AND PRACTICAL IMPLICATIONS OF OPEN AND CLOSED DATA COMMUNITIES IN ARCHAEOLOGY

Archaeologists face increasing pressure to be more open and “transparent” in their research. This reflects new developments in “Open Government”, “Open Access” and “Open Data”. Yet, transparency is surprisingly elusive given wide ranging interests, needs, and worldviews of archaeology’s many communities of professionals and stakeholders. Digital technologies mediate working relationships within and between communities of archaeologists and stakeholders. Data structures and standards (metadata standards or ontologies) are never neutral, they stem from the priorities and interests of particular communities of practice. Systems architectures represent another arena of politics in which designs of interfaces and interoperabilities reflect particular agendas. How do communities actively shape the use of these systems, especially given the need to account for powerful commercial actors (search engines, social media systems) on the Web? However, more important is the way that archaeology as a discipline will either grow as a source of important information about the multifaceted human past as new researchers and publics “rediscover” the work of others, or whether archaeological communities become one-way conduits of conclusions under the goal of ostensible openness. What do current “best practices” (including informatics, data preservation, but also community archaeology) say about the vision of archaeology, today and in the future? Five realities of data openness are: (1) archaeological “data” is an expansive term that may not be agreed upon or understood even by professionals, let alone other stakeholders; (2) walled data silos can be alternately abusive and empowering; (3) data divorced from meta information are problematic and potentially dangerous; (4) openness achieves nothing if open materials are not utilized; (5) sharing is incomplete without the ability to recreate interpretive contexts from data. How do we define systems and practices that lead to more inclusive and meaningful visions of archaeological knowledge transparency?

White, Chantel E., & Thomas P. Leppard

FRI ❖ AM ❖ 602

EMBEDDED “SUBSISTENCE”: EXPLORING THE SOCIAL, MATERIAL, AND ECOLOGICAL RHYTHMS OF NEOLITHIC FOODWAYS

Perhaps more than any other period in Old World archaeology, the Neolithic has been subject to the de-contextualization of “subsistence”. A primary focus on identifying evidence of plant and animal domestication has led many archaeologists to ignore the economic fluidity of Neolithic foodways, including a continued reliance on wild resources and myriad ways in which wild and cultivated resources were ultimately transformed into meals. Neolithic subsistence data, frequently boiled down to neat presence/absence lists of crop types and identified fauna, has provided an invaluable starting point but has generally failed to push dietary interpretations toward a greater understanding of the qualitative social dimensions of aggregate economic behaviors. Through two diverse case studies centered on Pre-Pottery Neolithic cereal processing in the southern Levant (ca. 9,000-6,700 B.C.) and Late-Final Neolithic fishing in the Aegean (ca. 5,000-3,200 B.C.), we explore the relationships between “subsistence” and the multi-scalar rhythms of everyday living. Drawing upon a large body of archaeological theory, including scholars such as Tim Ingold, Brian Pfaffenberger, and Christine Hastorf, we argue for an approach of “embeddedness”. This concept captures the extent to which modes of food collection/cultivation and their associated activities – planting, reaping, butchering, eating, and discarding – were inextricably intertwined with the social, material-technical, and ecological dimensions of Neolithic life. The concept of “embeddedness” also provides a unique framework for considering the relationship between foodways and time, from the short-term rhythms of daily and seasonal activity cycles to the extended environmental cycles of the Braudelian *longue durée* and beyond.

Wilkinson, Darryl, & Terence D’Altroy

SAT ❖ PM ❖ 600A/B

THE SENTIENT PAST AND THE INKA LANDSCAPE

This paper presents a critical take on recent archaeological studies of landscape dealing with matters of social memory and the materialization of memory within non-modern landscapes. Such archaeological studies are based on particular Western conceptions of space and time, which distinguish places from persons on fundamentally ontological grounds. However, it is debatable if any Inka landscapes contained places in the normal Western sense. In particular, the Western understanding of landscape memorialization implies a sign-signified relationship between materially encoded memory and its absent referent. This view contrasts with pre-colonial Andean temporalities, in which the past is thought to accumulate over time, rather than continuously recede from the present along a linear projection.

Andean earth beings manifest in topographic forms, such as *apukuna* and *wak’as*, were sentients through whom Andean pasts were engaged with on a day-to-day basis. Yet this is not memory encoded in non-animate matter as the Western understanding implies, rather it is the past as continuously performed by a variety of conscious, albeit often non-human, actors. Such beings are not a past that is remembered and represented, but a ‘past’ that is fed, feted, captured, reshaped and sometimes even killed. These actors in the landscape therefore stand outside a diachronic sequence of temporal movement. For the Inkas then, there was probably no past-in-places or past-in-things, only past-in-persons. This theme will be addressed through an archaeological consideration of a set of non-human entities within the landscape of the Amaybamba Valley, near Cuzco. These were likely

associated with *Wiraqocha/wiraqochas* and were the subject of intense manipulations after the region was incorporated into the Inka Empire.

Williamson, Christina G.

FRI ❖ PM ❖ 600B

POWER, POLITICS, AND PANORAMAS: THE SACRED AND POLITICAL LANDSCAPE OF ZEUS STRATIOS NEAR AMASEIA

How does vision relate to a sense of belonging? More significantly, what bearing can it have on a political community? This paper examines these questions as it explores the sanctuary of Zeus Stratios, the sacred center of Amaseia, the ancient seat of the Mithridatic kings of Pontus. The sanctuary of Zeus Stratios is located on a conical peak, 10 km east of Amaseia, and was known for its grand altar, the pyre of which could be seen several miles out at sea according to Appian. But is this true? In the 1990s David French discovered a circle of 'markers', located neatly around the altar, each one bearing an inscription with a place name. As with most of the finds on the hilltop, these appear to date from the Roman period, i.e. after the passing of the kings and the incorporation of the area into the Roman province of Bithynia et Pontus, organized by Pompey after the Mithridatic Wars. The marker names correspond with communities that were included in the vast territory of Amaseia. As it would happen, the 'viewshed', i.e. visible area from the sanctuary, coincides with much of the extent of the political territory of Amaseia. Could it be mere coincidence that the sanctuary of Zeus Stratios overlooks these areas while the city is tucked away in a valley below? How much of the hilltop could be seen from the dispersed territory? Was this shrine a reinvented lieu de mémoire, connecting the authority of the place to the power of the ancient kings through its visibility? Did these 'markers' relate to some kind of sacred and political assembly, as French suggests? How do theories on vision help in interpreting this place? This paper examines these questions as it explores the importance of vision, territory and community building in Amaseia.

Wilson, Brian

FRI ❖ PM ❖ 208

RUINATION AND REVITALIZATION IN VELHA GOA: THE FAILED LATE 18TH-CENTURY PLAN TO REVITALIZE THE CAPITAL OF THE PORTUGUESE ASIAN EMPIRE AND THE UNINTENDED CONSEQUENCES OF ITS CONTINUED 'DECLINE'

The Portuguese were the first European colonial power to establish a foothold in South Asia during the modern period and the last to leave when Goa was invaded by the newly formed Indian nation-state in 1961. Portuguese presence in Goa for over 450 years left an indelible mark on the urban fabric of what became the capital of their Asian empire even though the capital city, Velha Goa, experienced a significant population loss and began to fall into ruin during the 18th and 19th centuries. This paper will focus on the crown's late 18th century plan to revitalize the symbolic and administrative heart of the empire and its eventual failure. The revitalization was only partially implemented and eventually, the capital was completely abandoned by colonial powers. Using archaeological and historical data obtained during recent field work, I will challenge the colonial administration's vision of Velha Goa as a largely abandoned and 'ruined' city. The data suggests that the inability of colonial administrators to see local, Goan settlement patterns and vernacular architecture as legitimate urban forms foreshadowed and contributed to the failure of later colonial policy leading up to independence. The unintended consequence of these later failures in colonial policy was to help consolidate in their colonial subjects a sense of Goan identity rather than a greater allegiance to Portugal.

Wilson, Kelvin

FRI ❖ AM ❖ 600A

IN THE EYE OF THE ELDERS: THE ART OF PERCEPTION IN ARCHAEOLOGICAL VISUALISATIONS

When in 79, violent earth tremors made clear something big was about to happen to Mount Vesuvius, and people were very excited, Pliny the Younger took to reading a book- and looked away. It is a rather mundane reminder that despite the overview we have of life past, it was lived by wholly different concerns, some lost to us, some for which we need to imaginatively place ourselves there. There lies a task here for the modern artist's perception of data, to determine and recreate what the ancient eye might have actually beheld. A landscape, for instance, may be read many ways from paper, yet a tree, a patch of trees, or simply the fact that we don't have eyes in the back of our heads, will lend heavily into the human experience of its scale. A building can be reconstructed in every aspect of its design, yet an erstwhile visitor could have only ever had one perspective - a building's interior determined by its walled rooms, its exterior too often by the weather, and a person never under the spell of both at the same time. An ancient craftsman in his ill-lit workplace needed only to concentrate on what lay before him, or where to sit to eat his sparse meals - with little interest in questioning the social organisation of his environment. And a Roman visiting his local bathhouse would need to know where to store his clothes, hope to find a seat in the crowded steam room, and be able to find a sponge - and not at all ponder the mechanics of the floors and drains as a present-day archaeologist might do first. This paper will showcase some discrepancies between archaeologists' research, 'read like a plan', and what they therefore choose to have told, and how visual artists show it to have been experienced, one moment at a time. Sometimes the art of imagination has a profound, yes, even sobering effect on the science underlying it.

Witmore, Christopher

FRI ❖ PM ❖ 206

BOVINE URBANISM: A COMPARATIVE DISCUSSION

Cow City, Texas, population 58,000, is a concentrated animal feeding operation spread over a square mile of West Texas high plain. Cow City has its own food factory, sewage and water infrastructure, regular street system, hospital and more. Early in the 5th century CE the Roman Fort at Binchester turned into, among other things, an abattoir. Portions of the bathhouse fulfilled the needs of a slaughterhouse. Areas of the fort were potentially transformed for animal-hide processing. This paper sets a cow city and a Roman Fort-turned-abattoir in comparative juxtaposition to tease out subtle differences in the way we now live with and understand our companion animals.

Yentsch, Anne E.

FRI ❖ PM ❖ 600A

THE YANKEE MISTRESS BECOMES THE MASTER COOK WITH NEW TOOLS

For centuries women had to “make-do” by adapting various household items—hammers, axes, and shovels--to do double-duty as kitchen utensils. At the same time, most women depended on male inspiration (e.g., French chefs) for new dishes and medical authorities (male doctors) for advice on what and what not to eat. The first New England cookbook writers were women who followed this path. But, something curious happened in Yankee homes: as women began to see themselves as masters of food cookery or authoritative cooks and kitchen virtuosos, they simultaneously enlarged their repertoires of cook’s tools. A host of new utensils appeared—a pattern mirrored in hospitals run by women. The shift in leadership from male to female was signaled not only through the power of words in individual cookbooks, but also by material manifestations in kitchen cabinets and on pantry shelves.

Zambelli, Alessandro

FRI ❖ AM ❖ 600A

THE UNDISCIPLINED DRAWING

Architecture is archaeology in reverse. If architecture looks to the future by making drawn propositions then archaeology designs also [e.g. Shanks 2010, Shanks & Tilley 1992, Olsen, Shanks et al. 2012] but in the form of reconstructions of the past. In fact, this paper argues that propositional design and reconstruction are simultaneously central to both disciplines; archaeologists have no direct access to the past and so their reconstructions are compelled to be propositional, and that equally, architectural propositions are reconstructive. If an archaeologist picks up a pen or a pencil and draws, say, the foundation stones of an incomplete building, or an archaeological illustrator sketches into the drawing of a hypothetical settlement a group of figures in period clothes (say animal skins), we might describe these drawings as reconstructions and claim that one of their purposes is to reconstruct once completed artefacts (buildings) or cultures (family groups and their built contexts and practices). If an architect picks up the same pen or pencil and draws the foundation stones of an incomplete building, or if that architect sketches into the drawing of a hypothetical settlement a group of figures in period clothes (say jeans and tee shirts), then we might describe these as ‘design’ drawings; their purpose to predict, promote or, more precisely, to prophesy [Suess 2010] a non-existent state of affairs. These two types of drawing, we are led to believe, have utterly different purposes. This paper proposes that the opposite is in fact true. This pair of linked professions are further understood first as disciplined practices nurtured and developed within the constraints of their parent professions, and then through the examination of particular ‘undisciplined’ drawing techniques – both either common to each discipline or abandoned by them – which enable a creative loosening of their respective disciplinary constraints.

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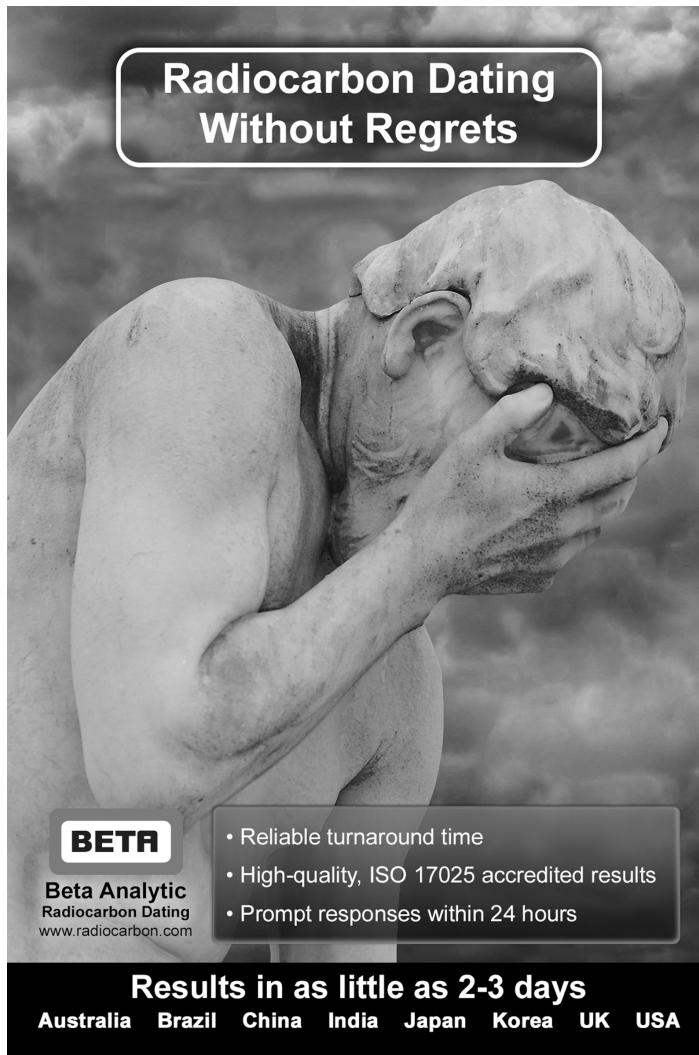
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If you have a moment, please give a word of thanks to our many amazing volunteers who have brought TAG Chicago 2013 to you!

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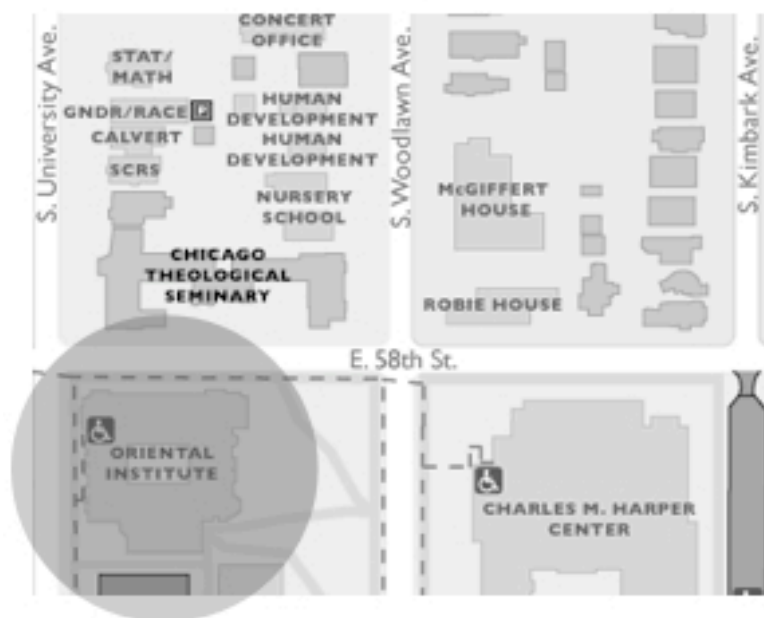
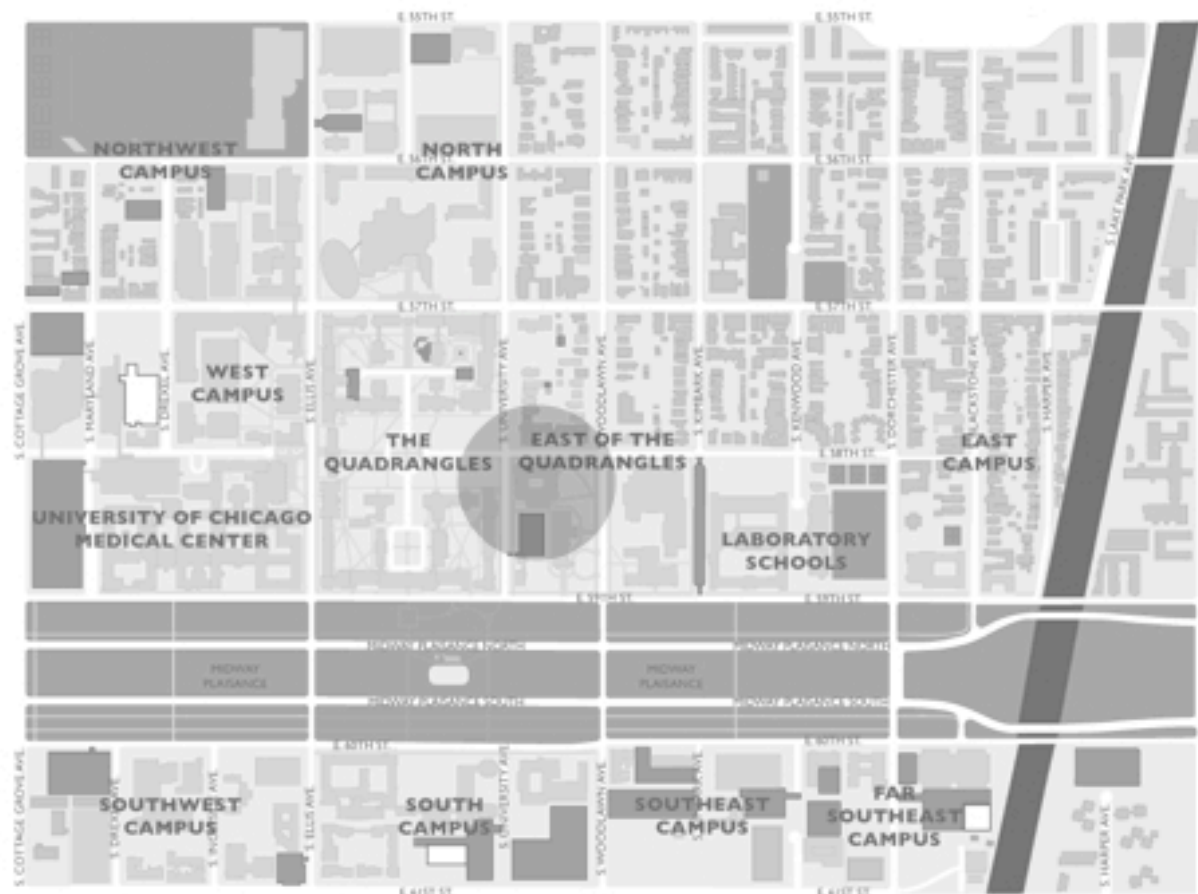
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CONFERENCE LOCATIONS & MAPS

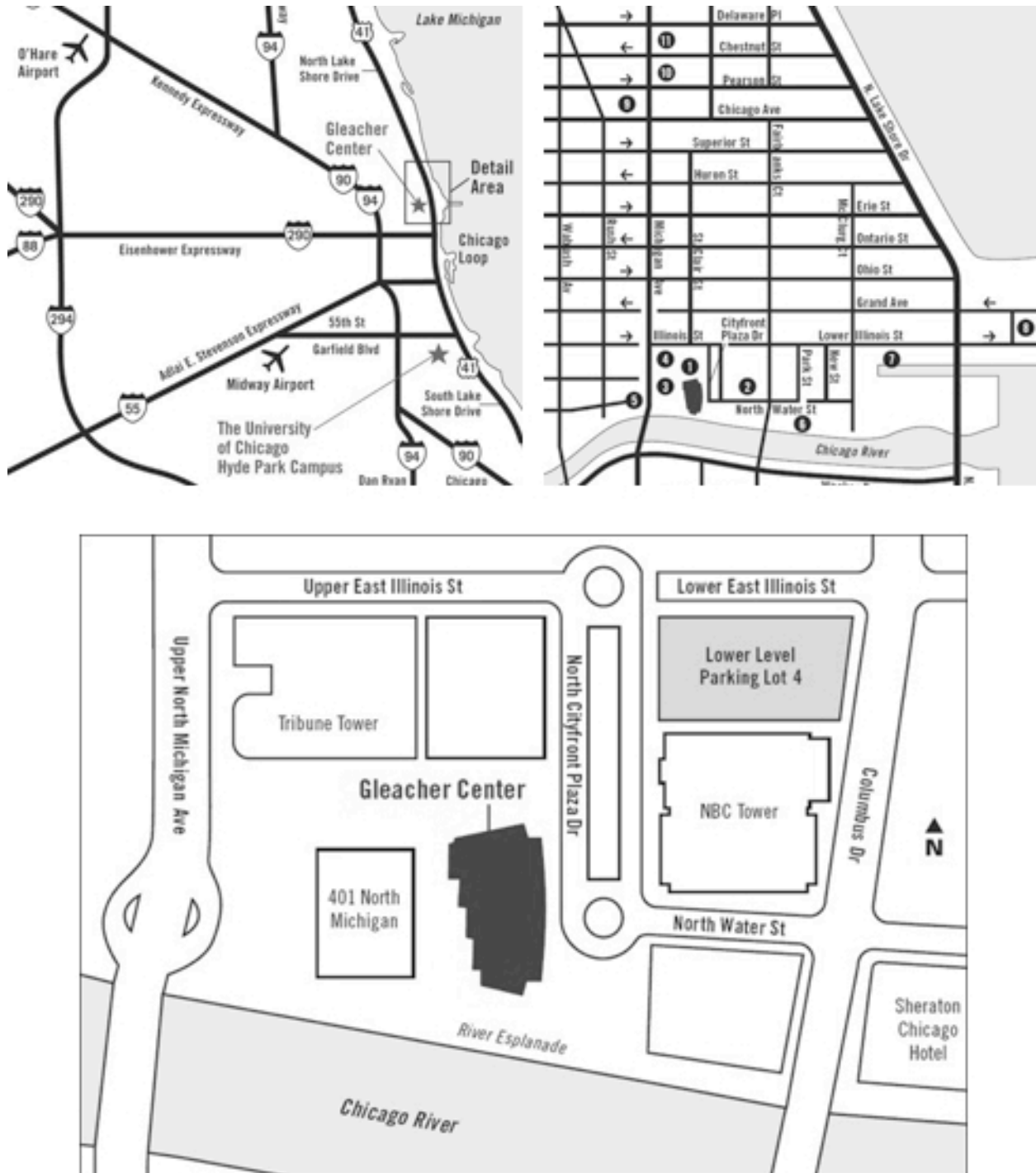
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Thursday evening events will take place on the main campus of The University of Chicago [Hyde Park]— the plenary in *The Oriental Institute's* Breasted Hall, with a reception to follow in the museum galleries. The entrance is off of E. 58th Street, between S. University Ave. & S. Woodlawn Ave— 1155 East 58th Street, Chicago, IL 60637.



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All Friday & Saturday paper sessions will be held in the University of Chicago's downtown *Gleacher Conference Center*– 450 North Cityfront Plaza Drive, Chicago, Illinois 60611.



**THORNE AUDITORIUM LOBBY, ARTHUR RUBLOFF BUILDING,
NORTHWESTERN UNIVERSITY SCHOOL OF LAW**

Saturday evening party will be in the Thorne Auditorium Lobby of the Arthur Rubloff Building at Northwestern's School of Law– 375 E. Chicago Ave., Chicago, IL 60611.



