



Theoretical Archaeology Group (TAG) North America Meeting
May 3-5, 2019
Syracuse University
Syracuse, NY

Conference Program

TAG SYRACUSE 2019 ORGANIZING COMMITTEE

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Anthropology Graduate
Student Organization

Maxwell

Syracuse
University

Syracuse University

Maxwell School of Citizenship and Public Affairs
Department of Anthropology



ACKNOWLEDGEMENTS AND SPONSORS

The TAG Syracuse organizing committee acknowledges with respect the Onondaga Nation, firekeepers of the Haudenosaunee, the indigenous people on whose ancestral lands Syracuse University now stands.

Organizing Institution

Department of Anthropology, Maxwell School of Citizenship and Public Affairs, Syracuse University

Co-Sponsors

Dean's Office, Maxwell School of Citizenship and Public Affairs, Syracuse University

Anthropology Graduate Student Organization

Graduate Student Organization

Administrative Magic

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Recognition of Student Volunteers

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Food and Drink

Willow Rock Brewing Company (Syracuse, NY)

Owera Vineyards (Cazenovia, NY)

Syracuse University Campus Catering

Conference Hotel

Marriott Syracuse Downtown

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SLOW ARCHAEOLOGY

Archaeology, along with other disciplines in the humanities and sciences, has kept pace with the accelerated and accelerating tempos and rhythms of the modern world. This acceleration has produced what some have called “fast science,” characterized as “managerial, competitive, data-centric, technocratic, and alienated from the societies it serves and studies” (Cunningham and MacEachern 2016:4). Critiques of these accelerations have emerged as offshoots of the broader “slow movement” in the sciences that call for the multivalent benefits—in theory, method, practice, publication, and teaching—of “decelerating” archaeology. Advocates for slow science—and slow archaeology in particular—highlight the importance of social relationships, long-term engagements (both social and material), and careful contemplation and collaboration.

These main tenants of slow archaeology are enmeshed in other concerns in archaeology, and in anthropology more broadly. For example, slow science parallels the new materialist move towards careful attention to the multiple valences of diverse elements of historical assemblages. A slow approach allows for the “details” (DeLanda 2006) or “doings” (Barad 2007) of such assemblages to be followed through their historical unfoldings. Others note that such “empirical ontologies” (Law and Lien 2012) offer emancipatory potential, aligning with the goals of postcolonial, indigenous, non-white, and feminist archaeological critiques, as the focus on “doings” leads to a more accurate reconstruction of both actors and actions, misrepresented or absent in dominant narratives. As such the “ontological turn” is more than thought experiment. Rather it is simultaneously an “onto-ethico-epistemology” given the real life consequences, and effects of its articulation and deployment. The focus on collaborative action in slow archaeology also echoes calls for approaches situated in an ethics of care, co-becoming, and “making-with.” These ethics are central to multi-species and post-human histories that require situated voices and decolonized, more inclusive storytelling practices that dismantle dominant narratives, human exceptionalism, and isolated agents and causality (Haraway 2016; Tsing et al.2017; Tsing 2015).

At the same time, we should consider whether archaeology can become “too slow,” losing immediacy and relevance, or becoming accessible only to certain privileged practitioners over others, thereby exacerbating the very relations of power and historical hierarchies it aims to dismantle. As slow contemplation invites, this theme is intended to be open-ended and broad; we do not seek a narrow statement on the meaning of slow archaeology, the state of the discipline, or the path forward. Rather, we intend this as a catalyst to wide-ranging conversations (and potentially focused action) around the affordances of current theoretical approaches; the suitability of our methods to our theory; the politics and ethics of archaeological practices; the broader political-economic conditions structuring our discipline; and our relationships to other/allied ways of investigating and knowing the past/present.

References Cited

Barad, Karen

2007 Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning. Durham: Duke University Press.

Cunningham, Jerimy J. and Scott MacEachern

2016 Ethnoarchaeology as Slow Science. *World Archaeology* 48(5):628-641.

DeLanda, Manuel

2006 A New Philosophy of Society: Assemblage Theory and Social Complexity. London: Bloomsbury.

Haraway, Donna J.

2016 *Staying with the Trouble: Making Kin in the Chthulucene*. Durham: Duke University Press.

Law, John and Marianne Elisabeth Lien

2012 Slippery: Field Notes in Empirical Ontology. *Social Studies of Science* 43(3):363-378.

Tsing, Anna Lowenhaupt

2015 *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*. Princeton: Princeton University Press.

Tsing, Anna, Heather Swanson, Elaine Gan, and Nils Bubandt, eds.

2017 *Arts of Living on a Damaged Planet*. Minneapolis: University of Minnesota Press.

CONFERENCE INFORMATION

Conference Location

TAG will be held in Eggers and Maxwell Halls at Syracuse University. These two buildings are connected, so please be aware of which one you are in when you are trying to find sessions.

Map of Syracuse University Campus and Maxwell and Eggers Halls (see next page, p.8)

[Link to online campus map](#)

Registration and Information Desk

The registration and information desk will be located in the **Maxwell Foyer** (see page floor plan insert for detailed map). Registration will start **Friday, May 3rd at 8am**

Suggested Statement of Land Acknowledgment

Syracuse University provides this statement to be read in recognition of our institution's location in the heart of Haudenosaunee country. We provide this statement so that organizers or presenters who wish to acknowledge our presence on ancestral lands may do so.

I/We acknowledge with respect the Onondaga Nation, firekeepers of the Haudenosaunee, the indigenous people on whose ancestral lands Syracuse University now stands.

Accessing WiFi

Campus guests can access wifi using the AirOrangeGuest network. To do so, first select this network. The online guest registration should automatically appear; if it does not, open a browser window, and you should automatically be directed to the registration page. Follow instructions on this page to connect. Please be aware that this network is not a secure network, and users proceed at their own risk.

Guests may also access the eduroam network. To use this network, users will use their home institution network credentials. Users must have login credentials from a participating institution.

Tech Facilities

Each session room is equipped with a projector and speakers connected to a full teaching station (including a desktop Windows computer). HDMI and audio connectors are available in each room if you prefer to use your own laptop for presentations. However, no laser pointers or slide advancers are available.

Details about each room's tech and layout can be found here for [Eggers Hall](#) or here for [Maxwell Hall](#).

Family Room

We're happy to welcome kids at TAG and provide **Eggers 070** as a family room for conference participants who need to nurse, and/or have a quiet place to take a break with kids. Please let us know of any specific needs that we can help with while you're here!

Main Campus

Eastside



Downtown



RESIDENCE HALLS

Boland Hall	71
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Haven Hall	10
Kimme Hall	18

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Oren Lyons Hall	66
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Sherraton University Hotel and Conference Center	15
Wainut Hall	9
Washington Arms	27
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ACADEMIC BUILDINGS

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Hall of Languages	34
Heroy Geology Laboratory	46
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Holden Observatory	39
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Huntington Hall	14
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Lynnan Hall	36
Machinery Hall	44
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Maxwell School of Citizenship and Public Affairs	40
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Syracuse University

Map of Syracuse University Campus and Maxwell and Eggers Halls

Slocum Hall	45
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Syracuse Stage	78
Tolley Humanities Building	33
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POINTS OF INTEREST

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Schine Copy Center	22
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Student Legal Services	63
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WAER	65
Winnick Hillel Center	2
Women's Building	68
Writing Center	42
Parking Garage	P

August 2018

Gender Neutral Bathrooms

The map insert of Maxwell and Eggers on shows the locations of all bathrooms in the buildings. However please note the location of recently renovated gender neutral bathrooms located on the **third floor of Maxwell Hall** and the **fifth floor of Eggers Hall**

Google Calendar

Want to add your sessions to your Google calendar or just see what's happening without looking at your program? Just follow the link to the [TAG2019 Schedule in Google Calendar!](#)

Social Media

Continue the conversation in digital spaces. Tweet about the conference and TAG happenings using #tag-slowarch or @Tag2019Syr. We also encourage tagging the session number (e.g. #s003) to help folks who are not attending the conference and are following along from afar. If you'd like, feel free to write in your twitter handle on your badge. But please remember to be sure presenters have consented to live tweeting of their papers!

LOGISTICS AND GETTING AROUND SYRACUSE

Getting to Syracuse

If traveling by air, Syracuse Hancock International (airport code: SYR) is Syracuse's only airport, and the closest airport to the Marriott Syracuse Downtown hotel and Syracuse University. The airport is located north of the city. Please note public transit between the airport and downtown is limited. However, taxicab and app-based ride sharing services like Uber and Lyft are available at SYR.

Additionally, Syracuse may be reached by, among others, Amtrak and Megabus, stopping at William F. Walsh Regional Transportation Center (RTC). The city's CENTRO buses regularly run from RTC to the Syracuse University (SU) area.

Getting to Marriott Syracuse Downtown

The **Marriott Syracuse Downtown** conference hotel is located in Armory Square of downtown Syracuse, at the following address:

**100 East Onondaga
Syracuse, NY 13202
1-315-474-2424 or 1-844-STAY-SYR**

Getting to Syracuse University from Marriott Syracuse Downtown

Syracuse University's University Ave location is a little over 1 mile from the Marriott Syracuse Downtown, in an eastward direction: Marriott Syracuse Downtown to Syracuse University

The Marriott Syracuse hotel offers a **complimentary shuttle service from 7:30 am to 10 pm to any location within a one-mile radius – which includes Syracuse University**. Due to the anticipated high demand for the shuttle during the conference, this service will be first come first serve basis. To request a ride, go to the Bell Man's Station. Please see this webpage: <https://marriottsyracusedowntown.com/accommodations/hotel-amenities/>

Ridesharing (Lyft and Uber) and taxis are available in Syracuse. Tell your driver that you want to go to Eggers Hall. As you enter the parking lot adjacent to the building, Eggers/Maxwell Hall will be on your right.

Walking route from Marriott to Eggers Hall

The conference is 1.3 miles from the Marriott Hotel. If you wish to walk, leave the hotel and go left (south) on West Onondaga Street. At the first intersection, make a left onto Harrison Street. Continue on Harrison Street for .8 miles and make a right turn onto South Crouse Avenue, which will be the fourth street after you pass underneath the interstate. After two blocks, you will pass a guard station, at which point you will be on campus. Ahead of you on a hill you will see three buildings. Maxwell is in the center.

Driving/Parking to Conference

For attendees driving to the conference, several parking garages are available around campus, including the University Avenue Parking Garage (1101 East Adams St.), the Irving Garage (500-598 Van Buren St.), and the Sheraton Syracuse University Hotel and Conference Center (801 University Ave., garage is accessible from Waverly Avenue). These garages are not free.

Public Transportation from Marriott Syracuse Downtown

Free bus service is also available on the Connective Corridor (Bus Route 443). The closest stop to the Marriott Hotel is at the intersection of West Fayette and South Montgomery Streets. For timing purposes, this stop is located between the Warehouse and the Center for Excellence. To get to this stop, leave the Marriott Hotel and go right (north) on West Onondaga Street. At the first intersection, make a left onto South Warren Street. After two blocks, make a right onto West Fayette. The intersection with South Montgomery Street is in one block. The bus will drop you off on campus at College Place. Use the following map to get to Eggers/Maxwell Halls from this stop.

Getting to the Museum of Science and Technology (MOST)

The TAG party will be held at the MOST (500 S. Franklin St.) from 7 pm to 11 pm. This is .4 miles from the Marriott Hotel. To walk to the MOST from the hotel, leave the main entrance and go left (south) on West Onondaga Street. At the first intersection, make a right onto South Salina Street. After one block, make a left onto West Jefferson Street. After two blocks West Jefferson will become a circle (called Armory Square). Make a right. The MOST is in the center of the circle. The entrance is just after North Franklin Street.

Refreshments and Concessions

Coffee and tea will be provided each day of the conference in Strasser Commons, starting at 8:00 AM until supplies last.

Coffee, snacks and refreshments are also available for purchase on campus, within a 5 to 10 minute walk from Maxwell and Eggers Halls. These include:

Eggers Cafe (Eggers Hall, Room 300) *8am-230pm Friday, May 3rd ONLY*

Pages (Bird Library, 1st floor) *8am-6pm Friday, 11am-6pm Sat. May 4, 11am-12am Sun. May 5*

Dunkin' Donuts (746 S Crouse Ave)

Cafe Kubal (720 University Ave)

Starbucks (177 Marshall St)

Dining Near Campus

Looking for a quick bite? A variety of sit-down and fast dining options are available within a short, five minute walk from Maxwell and Eggers Halls. These are mainly located on Crouse Ave, Marshall St, and University Ave, including (but not limited to):

Faegan's Irish Pub: (734 S Crouse Ave) Lots of Local Beer and Cider on tap and good pub fare.

Strong Hearts on the Hill (Vegan): (720 University Ave) Vegan soups, sandwiches, wraps, and salads. Great milkshakes!

Royal Indian Grill: (147 Marshall St) Sit-down or take-out, buffet style.

King David's Restaurant: (129 Marshall St) Greek and Middle Eastern fare; sit-down/take-out.

Varsity Pizza: (802 S Crouse Ave) Local institution; pizza, burgers, salads, wraps, and more.

Looking for snacks, dinner, or drinks further from campus? Check out the Armory Square area near the Marriott Syracuse Downtown Hotel and the Westcott Neighborhood east of campus for lots of options. Here are a few recommendations:

Alto Cinco: Not-quite-traditional-but-still-tasty-Mexican food. Located in Westcott neighborhood, a 25 minute walk from Maxwell Hall.

With Love: Located just north of downtown, With Love is a restaurant incubator, which periodically features a new chef and regional cuisine. Many of the featured chefs are from Syracuse's vibrant refugee community. Some vegetarian and vegan options may be available, but call ahead to confirm.

Pastabilities: Pastas, pizzas, and salads. Lunch is served in a grab-and-go format, while dinner is a more formal affair. Craft cocktails and local beers on drafts. Pastas made in-house. Has been featured on the Food Network. 10 minute walk from Marriott Syracuse.

Dinosaur BBQ: While famous for their barbeque, salads and burgers are also available. Specialties include pulled pork, ribs, and smoked chicken. Be prepared for long wait times.

Al's Wine and Whiskey Lounge: Encyclopedic liquor and spirit lists. Cheese/meat boards, sandwiches, and appetizers also available. Leather couches and eclectic decor. Often has live music. Armory Square.

Willow Rock Brewing Co. Taproom and Brewery: Local Brewery and our collaborators in brewing Kawkaw, a special TAG 2019 conference beer. Excellent beer in a cozy taproom next to the brew floor.

Stout Beard Brewing Co. Taproom: Local brewery catering to dark beer tastes. Limited menu, located about a 20min walk from campus in the Westcott Neighborhood.

Beer Belly Deli and Pub: Great selection of beer, many local and a creative menu featuring some excellent burgers and sandwiches. About a 20min walk from campus in the Westcott Neighborhood

Empire Brewing Company: Local brewery with full food menu

San Miguel Mexican Restaurante: Located north of the main downtown area, this is a no-fuss, delicious Mexican restaurant. The menu is long and the margarita pitchers are tall. A favorite among grad students.

Kitty Hoynes: Irish pub in downtown Syracuse. Good pub fare with some traditional Irish dishes.

Habiba's Ethiopian Kitchen: Located just north of downtown Syracuse, this is a family-owned restaurant that celebrates family, memory, and community through its food and space.

CONFERENCE EVENTS AT A GLANCE

FRIDAY, MAY 3		
<i>Time</i>	<i>Session</i>	<i>Room</i>
8:00 – 12:00	Drawing/Process/Meditation. Archaeological Illustration as Slow Archaeology	Maxwell 111
9:00 – 11:00	TAG Poster Session	Maxwell 110
9:30 - 12:00	Session 017: Slow Spaces, Intimate Encounters: Slow Anthropology and the Politico-Ethics of Care	Eggers 220
10:00 – 11:00	Session 011: General Session – Consumption	Eggers 018
1:00 – 5:20	Session 024: Intersections: The Philosophy and Poetics of Excavating and Field Practices	Eggers 220
1:00 – 5:15	Session 009: The Historicity of the Small and Ordinary	Eggers 010
3:00 – 5:00	Session 023: Heritability and Heritage: Theorizing Archaeology’s Encounter with Genetics	Eggers 032
5:30 – 7:00	Plenary Program	Maxwell Auditorium
7:00 – 9:00	Plenary Reception	Joseph A. Strasser Commons
SATURDAY, MAY 4		
<i>Time</i>	<i>Session</i>	<i>Room</i>
8:00 – 12:00	Session 002: Semiotics and Ontologies: Intersections of Meaning and Perspective	Eggers 010
8:00 – 12:00	Session 003: Uneven Tempos and Unruly Spaces: A Slow Archaeology of the City	Eggers 220
8:00 – 12:00	Session 005: Public Engagement, Performance and Pedagogy with Archaeological Objects	Eggers 032
8:00 – 10:00	Session 013: Destabilizing the Archaeological—Emergent Heritage in Slow Motion	Maxwell 204
10:00 – 12:00	Session 016: When Keeping it “Slow” Goes Wrong	Eggers 018
1:00 – 3:30	Session 019: Slow Space and Deep Time	Eggers 032

1:00 – 3:00	Session 006: At the Pace of Things? Archaeology in the Anthropocene	Eggers 010
2:00 – 5:00	Session 015: The Political Dimensions of Slow Archaeology in Collaborative and Community Based Research	Eggers 220
3:00 – 5:30	Session 021: Matters of Making: Creative Practice in Art and Archaeology	Maxwell 204
3:00 – 5:00	Session 018: New Feminisms? Radical Post-Humanist Archaeologies	Eggers 018
4:00 – 6:00	Session 014: Meandering Together: Slow Archaeology, Indigenous collaboration, and Epistemic Futures	Eggers 010
7:00 – 11:00	TAG Party	The MOST
SUNDAY, MAY 5		
<i>Time</i>	<i>Session</i>	<i>Room</i>
8:00 – 12:00	Session 001: The Archaeology of Forgotten Places	Eggers 010
8:20 – 12:00	Session 008: Entangling Ancient Art: New Perspectives from Americanist to Classical Archaeology	Eggers 220
9:20 – 12:00	Session 007: Slow Violence	Eggers 032
9:30 – 12:00	Session 004: Indigenous Futurities	Eggers 018
1:00 – 5:00	Session 012: Inequality and Political Economy: Challenging Archaeological Theory to Be Relevant	Eggers 220
1:00 – 3:00	Session 010: Plantation Archaeology as Slow Archaeology	Eggers 032

Recognition of Columbia Center for Archaeology Travel Award Recipients

Congratulations to **Amanda Brynn** and **Kelley Tackett**, of *Brown University, Joukowsky Institute for Archaeology and the Ancient World*.

Their paper, “**Archaeology in the “Subjunctive”:** Critical Fabulation and an Archaeological Archive of Absence at the U.S.-Mexico Border,” was selected for the Columbia Center for Archaeology TAG travel award.

Catch their paper--along with other great presentations--in **Session 019: Slow Space and Deep Time**.

PLENARY EVENT

FRIDAY MAY 5 5:30

Maxwell Auditorium

Welcome Remarks and Acknowledgements // Guido Pezzarossi, Chair of the TAG-Syracuse Planning Committee, Assistant Professor of Anthropology, Syracuse University

Welcome Remarks // Douglas Armstrong, Chair of the Department of Anthropology, Syracuse University

Introduction to our panelists // Nimisha Thakur, Theresa Singleton, and Shannon Novak

Still Life // Uzma Z. Rizvi

The Irrelevance of Archaeology, or How I Learned to be Compassionate // Pamela L. Geller

Slow archaeology and the politics of ambiguity // Jerimy J. Cunningham

Moderated Discussion with plenary panelists // Moderated by Heather Law Pezzarossi and Aja Lans

7:00-9:00 *Please join us for a reception to honor our plenary panelists, following the event in the Joseph A Strasser Commons.*

Uzma Z. Rizvi

Uzma Z. Rizvi is Associate Professor of Anthropology and Urban Studies at the Pratt Institute, Brooklyn, NY, and a Visiting Researcher at the American University of Sharjah, UAE. Rizvi's research interests include decolonizing archaeology, ancient urbanism, critical heritage studies, new materialism, and the postcolonial critique. A primary focus of her work contends with archaeological epistemologies and methodologies, and changed praxis based on decolonized principles and participatory ethics. Rizvi has intentionally interwoven archaeology with cultural criticism, philosophy, critical theory, art and design. Her new monograph, *The Affect of Crafting: Third Millennium BCE Copper Arrowheads from Rajasthan, India* (in press) follows other publications including volumes such as *Archaeology and the Postcolonial Critique* (2008), *Handbook on Postcolonial Archaeology* (2010), and *Connections and Complexity: New Approaches to the Archaeology of South Asia* (2013). Most recently, her article, 'Critical Heritage and Participatory Discourses in the UAE' (2018) was published in a special issue on Decolonising Design in the journal, *Design and Culture*. Rizvi specializes in studying third millennium BCE communities in the MENASA region, as well as being a critical voice for global issues related to issues around equity and justice.

Pamela L. Geller

Pamela L. Geller is Associate Professor of Anthropology at the University of Miami. As an anthropological bioarchaeologist, her research starts from the premise that material and human remains communicate crucial information about the socio-political processes impelling the production of identity. In publications, she brings together varied concerns—bioarchaeology and biohistory; critical social theories about gender, sexuality, race, and nation; bio-politics and necropolitics; cultural heritage; socio-politics of the past; and bioethics. She is the author of *The Bioarchaeology of Social-Sexual Lives* (2017, Springer Press) and co-editor of *Feminist Anthropology* (2006, Penn Press). Her current book-in-progress, titled *Your Obedient Servant*, is based on her biohistorical study of Samuel G. Morton and his controversial crania collection. Additionally, Geller has conducted fieldwork in Israel, Hawai'i, Belize, Honduras, Perú, and Haiti.

Jeremy J. Cunningham

Jeremy J. Cunningham is Associate Professor of Anthropology at the University of Lethbridge in Alberta, Canada. He has conducted archaeological research in the Northern Plains, Eastern Woodlands, and American Southwest. His doctoral research (at McGill University) was an ethnoarchaeology project in the Inland Niger Delta of Mali that combined a study of the marketing strategies that female craft specialists used to distribute their ceramics with an analysis of consumer tastes for ceramic, plastic and metal domestic vessels. His research interests focus on the epistemology of archaeology, analogical reasoning in archaeology, ethnoarchaeology, economic anthropology, Postcolonial approaches, and Marxist theory. He is the coeditor of *Modes of Production and Archaeology* (with Robert Rosenswig), has written extensively on ethnoarchaeology's role in archaeological interpretation, and is currently working on a monograph titled *Ethnographic Analogy and Archaeological Interpretation: Toward a Pluralistic Archaeology*. His most recent field program is a series of archaeological surveys and excavations in the Santa Clara Valley of Chihuahua, Mexico that combines Marxist approaches with insights from the New Materialism to understand how inequality emerged across the Casas Grandes Region.

Heather B. Law Pezzarossi

Heather is a Visiting Scholar in the department of Anthropology at Syracuse University. She received her doctorate from the University of California, Berkeley in 2014. She works with the Nipmuc Nation in Southern New England, identifying historical erasures and alternative historical narratives through collaborative archaeological work. She specializes in indigenous historical archaeology, museum studies, theories of materiality, applications of post-colonial geography in archaeology, and collaborative strategies for student and community involvement in archaeological research. Heather's current work centers around issues of Indigenous legitimacy in the face of modernity. She is researching the movement of Nipmuc people into the urban landscape of Worcester, Massachusetts in the mid-nineteenth century and the florescence of the Afro-Indigenous community there.

Aja Lans

Aja Lans is a doctoral student studying historical archaeology and cultural heritage preservation at Syracuse University. She completed her bachelor's in biological anthropology at Binghamton University and her master's in human skeletal biology at New York University. She is currently a lecturer at Ithaca College, where she teaches biological anthropology courses. Her dissertation, ♀ Negro: Embodied Experiences of Inequality in Historic New York City, is a study of the skeletal and archival remains of black women who died in turn of the century New York City. Utilizing life course and intersectional approaches, she aims to better understand how race, gender, class, and place came to be literally embodied, and (re)insert physical remains into the wider discussion of black women's histories in the United States.

SESSIONS AND POSTERS AT A GLANCE

FRIDAY, MAY 3 SCHEDULE

9:0 AM - 11:00 AM Maxwell 110

FRIDAY, MAY 3

TAG POSTER SESSION

Co-organized by the TAG planning committee and the Syracuse Undergraduate Anthropology Club

Food waste culture and its discontents

Enes Osman Sayin, Syracuse University, International Relations, Class of 2020

The Myrta and Emory Ross Collection of Africa Photographs

Nathan Shearn, Syracuse University, Anthropology, Class of 2019

Decolonizing Anthropology: Marija Gimbutas

Katelyn Bajorek, Syracuse University, Anthropology and History, Class of 2020

The Paths They Wore: Shoes on Feet at the Syracuse State School for Idiots

Maria Smith, Syracuse University, PhD Student, Department of Anthropology

Session 017:**Slow Spaces, Intimate Encounters: Slow Anthropology and the Politico-Ethics of Care**

Organizers: *Tony J. Chamoun (Syracuse University) and Alanna L. Warner-Smith (Syracuse University)*

In new ways, scholars are highlighting disciplinary histories, public outreach, and collaborative research design (e.g., Matthews and Constaneda 2008; Gnecco and Lippert 2015; González-Ruibal 2018; Watkins forthcoming). Nonetheless, we argue that the politics and ethics of “everyday” research practices remain under-theorized for those who engage the past. We mobilize slowness to theorize the politico-ethics of care in our routinized practices. Slowness invites synchrony through shared materiality, subjectivity, and kinship such that “care” might be a decolonizing act (Rizvi 2018). In such intimate encounters, we might care enough to slow-down our motions. Yet, in these moments of pause, how we care may enfold us into worrisome politico-ethical relationships and “antipolitical” spaces. Of import is attention to ordinary gestures that we might consider “benign”, but whose ties to broader formations are analytically “occluded” (Stoler 2016:10). We attempt to resist easy-and-ready-made conclusions about disciplinary practices, their effects, and their histories. At stake is grasping the politico-ethical contours present even in mundane research settings.

This session seeks to elucidate what it means to become vulnerable to the everyday relationships researchers enter throughout the sciences and humanities (Smuts 2006; Das 2015). We ask participants to consider “care” in its many permutations, particularly as “care” emerges in research practices. We also encourage participants to think about how their research practices imbricate them with other bodies, broadly conceived, and the social relations therein cited. Participants may also wish to probe the limits of care, e.g., when care might produce politically undesirable relationships, or when care becomes inadequate.

- 9:30 ***Bioarchaeology of memory: A bottom-up, relational approach***
Harper Dine (Brown University) and Pamela L. Geller (University of Miami)
- 9:55 ***A Care-Full Bioarchaeology: Encounters with Human Remains in Moments of Pause***
Alanna L. Warner-Smith (Syracuse University) and Tony J. Chamoun (Syracuse University)
- 10:20 ***Bioarchaeologists in the Societal Counter-Sites of the Deviant Dead: Politico-Ethics in Museum and Anatomical Collections***
Jennifer Muller, Ithaca College
- 10:45 ***Sex, Privacy, and the History of Marriage in Victorian America***
Carol Faulkner, History Department, Syracuse University
- 11:10 ***Lurching through time in coastal Ecuador***
Guy S. Duke and Sarah M. Rowe (The University of Texas Rio Grande Valley)
- 11:35 ***Discussion***

10:00 AM - 11:00 PM Eggers 018, Haudenosaunee Room

FRIDAY, MAY 3

Session 011:

General Session-Consumption

Organizer: Sophie Reilly, Northwestern University

- 10:00 *An Archaeological Examination of Crack Vials From the 1980s in Pelham Bay Park*
Arianna Injeian, Columbia University and CCNY
- 10:20 *Transnational perspectives on tradition and trade in 19th-century Chinese diaspora foodways*
J. Ryan Kennedy, University of New Orleans
- 10:40 *A Taste for the Local: Exploring the place of tubers in the Tiwanaku foodscape*
Sophie Reilly, Northwestern University

Session 009:**The Historicity of the Small and Ordinary**

Organizers: Sigurður Gylfi Magnússon (University of Iceland) and Kristján Mímisson (University of Iceland)

Material things frequently slip our attention and are often missing or downplayed in discussions of what it means to be human. This applies not least to mundane, small and ordinary things with which we engage on daily basis, mostly subconsciously and even unintentionally. Such small and ordinary things tend to stand close to us, sometimes in great numbers, and constitute the very building material of our everyday life and practices.

While the recent turn to things, the post-colonial focus on the subaltern and increased interest in the everyday life of “ordinary” people, has drawn attention to the role and significance of small and ordinary things, questions about their historicity have largely been left open. What does it imply, literally, to write history with things? What problems does it evoke? How do we understand the way they assemble, fragment, drift and reassemble, and to what degree can such “object histories” contribute to – rather than disturb – the stories told?

This session is organised by the research project My Favorite Things: Material Culture Archives, Cultural Heritage and Meaning, hosted at the University of Iceland (www.hh.hi.is). Like the project this session provides a venue to discuss how things disintegrate, go adrift and become reassembled and archived, and what impact these often non-linear and fragmented trajectories have on their historicity. We invite papers that elaborate on this and related questions from the perspective of distinct and telling empirical material – things, archives and collections.

- 1:00 ***Who are the Small and Ordinary, and what is their History?***
Kristján Mímisson, University of Iceland
- 1:20 ***The ‘Slow‘ Process of Historical Analysis: Microhistory, Material Culture ‘Archives‘ and Life***
Sigurður Gylfi Magnússon, University of Iceland
- 1:40 ***Mantelpieces and the mundane: Exploring memory through the small and ordinary, 20th century Inishbofin and Inishark, Co. Galway, Ireland***
Ian Kuijt (University of Notre Dame) and William Donaruma (University of Notre Dame)
- 2:00 ***Maids’ Thimbles, Ladies’ Bodkins: Needlework Tools and Personal Identity***
Mary C. Beaudry, Boston University
- 2:20 ***Servants Possessions in Icelandic Inventories***
Anna Heiða Baldursdóttir, University of Iceland
- 2:40 ***Studying Manuscripts as Material Artifacts: cases of cultural history and material philology from 19th century Iceland***
Davíð Ólafsson, University of Iceland, School of Humanities
- 3:00 ***Break***
- 3:15 ***The Prehistoric Past is Unwritten until the Material Culture is Historicized***
Philipp M. Rassmann, BMCC, CUNY
- 3:35 ***Ordinary Makers & Assemblages/Extraordinary Vessels***
Ellen Belcher, John Jay College/CUNY
- 3:55 ***Face to Face with Miniatures: the potency of figurines and small-scale objects***
Rachel Dewan, Ph.D. Candidate, Department of Art History, University of Toronto

- 4:15 ***Digital Sorcery and Negative Artifacts***
Monika Stobiecka, University of Warsaw
- 4:35 ***Out of Africa: the ruin of Southern Cross Minor***
Jessica Western (University of Canberra, Faculty of Arts and Design) and Tracy Ireland
(University of Canberra)
- 4:55 ***Discussion***

Session 024:**Intersections: The Philosophy and Poetics of Excavating and Field Practices**

Organizers: Eva Mol (Brown University) and Yannis Hamilakis (Joukowsky Institute for Archaeology and the Ancient World, Brown University)

In the last couple of decades, excavation and other archaeological field practices themselves were increasingly subjected to theoretical debate, emphasizing epistemic frameworks and analytical categories. However, theorizing practice also affords the opportunity for philosophical reflection on matter, experience, time, memory, labor, depth. From the philosophy of holes and piles, to notions of time, temporality, and decay, to thinking about multispecies interactions, and the ontology of substances and elements, field practices offer a fertile ground for philosophical-cum-poetic reflection at the intersections of practice and theory. Such an opportunity, with a few exceptions, has not been taken up by archaeologists. This is regrettable, since it would have allowed archaeologists to become producers rather than simply consumers of philosophical insight.

We propose an archaeological, poetic philosophy as a slow practice; a creative, inspirational, reflective engagement with our encounters and performances in the field; we propose that we consider excavation as a playground for philosophical considerations, a place where our tactile and other multi-sensorial interactions can lead to new ways of thinking. Such reflections can enrich our site interpretations and enliven our reports and publications, contributing at the same time original, even poetic, insights to philosophical thinking. A philosophy of matter, of soil, of fire and water, of clay and stone and their entanglement with humans and other sentient beings, past and present, awaits to be written or even performed. In this session, we encourage presenters to experiment with different modes of expression: academic papers, poetry, performance, and photography and video, amongst others.

- 1:00 ***On Digging: A Philosophy of Excavating***
Yannis Hamilakis, Joukowsky Institute for Archaeology and the Ancient World, Brown University
- 1:20 ***Stratigraphical fetishes and the ontology of holes***
Eva Mol, Brown University
- 1:40 ***From Thing-Politics to Place-Politics: Fieldwork in the Anthropocene***
Ömür Harmanşah, University of Illinois at Chicago
- 2:00 ***Speculation and somatic practice: a field experiment***
Marko Marila (University of Helsinki) and Suvi Tuominen
- 2:20 ***Break***
- 2:30 ***Imaginary Explosions***
Karen Holmberg, New York University
- 2:50 ***The Road to Massambará***
Rui Gomes Coelho, Cultural Heritage and Preservation Studies, Rutgers University
- 3:10 ***What are the Hours of Operation for the Ruins . . .***
Tova Kadish (Cambridge University) and Ellen Tracy
- 3:30 ***Building a Better Bioarchaeology: Using a case study from Tel Shimron, Israel, to challenge the production and value of bioarchaeological field knowledge***
Rachel Kalisher, Brown University
- 3:50 ***Break***
- 4:00 ***Postcards from a Pointcloud: Stumbling around Digital Ruins***
Tessa Bell (University of Canberra) and Tracy Ireland (University of Canberra)

- 4:20 ***Poetry as Archaeological Method: a Creative Philosophy***
Erin Kavanagh, Sheffield Hallam University
- 4:40 ***“Hudson Valley Ghost Column 5” and “Embodied Drawings” (Artist Work Presentation)***
Allison McNulty, Parsons, The New School
- 5:00 ***Discussion***

Session 023:**Heritability and Heritage: Theorizing Archaeology's Encounter with Genetics**

Organizers: Zoë Crossland (Columbia University) and Dr. Layla Renshaw (Kingston University)

In recent decades, the human genome has become a key site through which the past can be detected and narrated. A wide array of approaches have developed, from the early 'out of Africa' attempts to reconstruct human evolutionary history, through the development of forensic fingerprinting techniques, to the proliferation of commercial genetic testing and online ancestry tracing.

Genetic history may entail highly personalized, affective and familial modes of relating to the past. It may enable the formation of new collective identities, and challenge older concepts of nation or ethnicity. The large-scale genetic identification of the dead, particularly the dead from resulting from conflict or violence, underscores the bodily and visceral connections between past and present, collapsing the temporal distance between generations. As this technology evolves and becomes increasingly accessible and popular, it is emerging as a compelling example of citizen-led science and biological citizenship.

While there has been some ethnographic work around genetic laboratories (e.g. Rabinow 1999; M'charek 2005) and also exploring how racial imaginaries are refracted through genetic narratives (El-Haj 2012; Nelson 2016), there has been remarkably little written on the conceptual issues raised for and by archaeology (although see Brown and Brown 2011). In this session, we call for papers that take a critical, archaeologically informed approach to genetic history telling, exploring the intersection between heritability and heritage, with a particular focus on the temporality, scale and materiality of genetic technologies.

3:00 ***Reading genetic evidence***

Zoë Crossland, Columbia University

3:20 ***The Genome isn't us, nor is it them.***

John C. Barrett, University of Sheffield, UK

3:40 ***Safe or unstable materialities? Thinking about the limits of uniformitarian logics in archaeological science***

Hannah Chazin, Columbia University

4:00 ***Barn Burning: Where Species Meet on Spring Street***

Shannon Novak, Syracuse University

4:20 ***Ancestry, Bio-banking and Future-memory: Theorising the Genetic Identification of 20th Century War Dead***

Dr. Layla Renshaw, Kingston University

4:40 ***Discussion***

SATURDAY MAY 4 SCHEDULE

8:00 AM - 12:00 PM Eggers 010

SATURDAY, MAY 4

Session 002:

Semiotics and Ontologies: Intersections of Meaning and Perspective

Organizers: *Mark R. Agostini (Department of Anthropology, Brown University) and Martin Uildriks (Brown University, Joukowsky Institute for Archaeology & the Ancient World)*

Theoretical advancements continue to reveal radical biases and limitations undergirding anthropological and archaeological epistemologies. However, while social sciences such as archaeology and anthropology have begun to steer away from structuralism and have engaged in debates on materialisms and ontologies, discussions on semiotics (i.e. the making of meaning, what constitutes meaning, and intersections of semiotics with other paradigms) have remained cursory at best. The Western philosophical basis of semiotics, and its connections to other models of archaeological thought, warrants discussion on the merits and values of these frameworks and their continued contributions to post-processual and pragmatic conversations.

This session aims to explore how we construct the world around us through and as systems of signs, how these systems allow us to engage with past human thought and experiences, and how they nestle within western and non-Western materialisms and ontologies. Since the body stands central to such dialogues, we propose to investigate this theme through two paths: 1) the body as a mediating frame of cultural expression, as a vehicle through which we absorb and interact with our environments; and 2) how we use this vehicle to project and construct our environments through experience, expression, and perception. We invite 20 minute papers that explore semiotic-ontological intersections through (1) language and material culture, (2) dance and body language, (3) body-modification, (4) constructing ‘landscapes’ of signification, (5) human and non-human perspectivism, and (6) opposing non-Western and Western cosmographies and religions.

Part I

8:00 ***What does ‘ontology’ mean anyway?***

Artur Ribeiro, University of Kiel, Germany

8:20 ***Mixed Realities and Digital Ontologies: Making Meaning in 3D***

Martin Uildriks, Brown University, Joukowsky Institute for Archaeology & the Ancient World

8:40 ***Processing Personhood: Middle Woodland Mounds and Mortuary Activity in the Lower Illinois River Valley***

Ivy Notterpek, Barnard College of Columbia University

9:00 ***Interpretation, Meaning and the New Materialisms***

Julian Thomas, University of Manchester

9:20 ***How vasiform pipes grew fins***

Craig Cipolla, Royal Ontario Museum and University of Toronto

9:40 ***Discussion of Part I***

Part II

10:00 ***Representational Anxieties***

Robert Preucel, Haffenreffer Museum of Anthropology

10:20 ***A critique of analogy in Indian archaeological discourse and practice***

Smriti Haricharan (National Institute of Advanced Studies), Hemanth Kadambi, and Rolla Das

- 10:40 ***Saussure's exceptions: insights into semiotic commonalities between language and material culture***
Zoë Crossland, Columbia University
- 11:00 ***Approaching Cosmologies of Signification: Medicine Stones, Landscape, and Indexicality in the Ancestral Puebloan Southwest***
Mark R. Agostini, Department of Anthropology, Brown University
- 11:20 ***Discussion of Part II***
- 11:40 ***Discussion of Entire Symposium***

Session 003:**Uneven Tempos and Unruly Spaces: A Slow Archaeology of the City**

Organizers: Sarah E. Platt (Syracuse University) and Alanna L. Warner-Smith (Syracuse University)

Cities, as archaeological sites, pose unique sets of methodological and interpretive challenges. The density of human occupation and activity, as well as the long-term accumulation of materials, results in deep, complexly stratified deposits with often enormous quantities of artifacts and data. Moreover, the peoples and activities reflected in these urban assemblages represent a cacophony of tempos and rhythms with which the archaeologist must contend. “Time” is inherent to the ways scholars have traditionally described the histories of cities, often framing the urban landscape in terms of rapid transformation, long-term occupation, boom and bust cycles, and growth and decline. Yet no singular temporal narrative adequately captures these frenetic places, where multitudes of histories, materialities, and temporalities vie for the archaeologist’s attention.

To answer such challenges, we turn to the tempo of research itself, exploring the potential of slow approaches to untangle the sheer volume of experiences that comprise urban materiality. Such an approach might consider the body of a single individual or an artifact; an urban townlot or city block; an ordinance, a business, or institution; or the larger settlement, all while attending to wider global interactions. In this session, we encourage a broad definition of the urban, from ancient to contemporary cities. At the same time, contributors should not feel limited to urban landscapes in the past, but may also probe the expression of multiple temporalities and anticipated futures in contemporary urban spaces, particularly through heritage practices and archaeologies of the contemporary.

- 8:00 ***The circulation of rubble and the destructive creation of cities***
Dr. Jonathan Gardner, UCL Institute of Archaeology
- 8:20 ***Constructing the Present from the Urban Palimpsest: An Example from the Ancient Maya***
David W. Mixter, Binghamton University
- 8:40 ***Of Sanitation Reform and Depositional Processes; or One Man’s Struggle to Understand Colonial Philadelphia Privy Deposits***
John P. McCarthy, Delaware State Parks
- 9:00 ***El Pueblo: The Legendary Heart of a Modern Rust Town***
Dr. Holly Norton, History Colorado
- 9:20 ***Stranger Bodies and the Slowness of Modernity: Moving with and through Beirut***
Tony J. Chamoun, Syracuse University
- 9:40 ***Social geography of Irish immigrant communities in three 19th century American cities – using a local lens***
Nicholas Ames, University of Notre Dame
- 10:00 ***Resisting the Rat Race: Irish Immigrant and African American Workers’ Attempts to Control Their Own Time in Nineteenth-Century New York City***
Meredith Linn, Ph.D., Bard Graduate Center
- 10:20 ***“I don’t need a lecture on Slavery!”; Difficult Histories and Slow Public Interpretation on the Frontlines in Post-Emanuel AME Charleston***
Sarah E. Platt, Syracuse University
- 10:40 ***Slowvannah Since 1733: In Which a Damn Yankee Learns to Downshift***
Laura Seifert, Savannah Archaeological Alliance
- 11:00 ***Archaeology in a New York Minute: Strategies for Slower CRM in the City***
Elizabeth D. Meade, AKRF, Inc./CUNY Graduate Center

- 11:20 *Is Time Squared? Perceptions of Time and Urban Archaeological Practice in New York City*
Jessica Striebel MacLean, Ph.D., Urban Archaeologist, New York, NY
- 11:40 *Slowing Down Analysis: A case for the “slow archaeology” of forgotten collections*
Dr. Jade W. Luiz, Peabody Museum of Archaeology and Ethnology

Session 005:**Public Engagement, Performance, and Pedagogy with Archaeological Objects**

Organizers: Jennifer Porter-Lupu (Northwestern University) and Benjamin Zender (Performance Studies, Northwestern University)

As archaeologists increasingly engage in public research with stakeholder and descendent communities, they have turned to creative and performance-based projects, including comic books and community theater (see Sonya Atalay's book, *Community-Based Archaeology*), art workshops (ie Uzma Rizvi's workshops in the UAE), and narrative, creative writing, and storytelling, which have been utilized in a broad array of archaeological projects. Performance scholars have long been interested in the critical deployment of everyday, aesthetic, and cultural performances toward the preservation and transmission of culture (i.e. Diana Taylor's work with repertoires of performance in the Americas), the survival and nourishment of minoritarian communities (i.e. Dwight Conquergood's performance ethnographies of Hmong communities in Chicago and northeastern Thailand), and the achievement of lasting political and social change (i.e. D. Soyini Madison's human rights performances in the U.S. and Ghana). Combining insights from these two disciplinary perspectives, this session explores new possibilities for community-based archaeological pedagogies as modes of centering the perspectives and experiences of marginalized communities.

Presenters will look to creative pedagogies, aesthetic performance, and other critical engagements with the material past to trouble or complicate simplistic historical narratives, unsettle undergirding assumptions of contemporary social inequalities, and advocate for contemporary social change. We invite papers discussing public- and community-engaged projects harnessing the energies of aesthetic, everyday, and cultural performance, including art, music, storytelling, theater, and dance, broadly defined. We particularly welcome non-conventional pieces such as short workshops or aesthetic performances in addition to more-conventional academic presentations.

- 8:00 ***Public Pedagogies and Queer Stuff: Enacting Community in a Hoard of Clam Shells, Corset Clips, and Broken Inkwells***
Benjamin Zender, Performance Studies, Northwestern University
- 8:20 ***Heritage as Compounded Performance***
Tiffany Cain, University of Pennsylvania
- 8:40 ***Layering Performance - Performative Layers: a Creative Archaeology***
Erin Kavanagh, Sheffield Hallam University
- 9:00 ***Radicle Engagement : Seed Bank as Wunderkammer***
Katerie Gladdys (University of Florida), Anna Prizzia (Southern Heritage Seed Collective), and Melissa Desa (Southern Heritage Seed Collective)
- 9:20 ***Break***
- 9:40 ***Walking through Macondo: Incorporating the Repertoire into Archaeological Practice***
Marguerite L. De Loney, Stanford University
- 10:00 ***Terror, History, and Materiality: Making the Objects of Poems***
Erica Hughes, Northwestern University
- 10:20 ***Excavating Albert: Encounters with Queer Trash***
Jennifer Porter-Lupu, Northwestern University
- 10:40 ***Discussant, Uzma Rizvi, Pratt Institute***

Session 013:**Destabilizing the Archaeological - Emergent Heritage in Slow Motion**

Organizers: *Dr. Johanna Enqvist (University of Helsinki) and Marko Marila (University of Helsinki)*

This session is based on the premise of the historically established double character of archaeological heritage. On the one hand, archaeology is a self-assured discipline, practised by the assumption that archaeological material is automatically heritage to be protected. On the other hand, the sphere of ‘heritage’ has rapidly and immensely expanded during the last decades. More and more phenomena are being categorised as heritage, which has also led to a reconceptualisation of the ‘archaeological’.

Critical heritage studies have aimed to redefine heritage and have argued for its processual nature. Heritage thus exists as prolonged, never-ending and over-generational phenomena that carry the entanglements of matter and meaning. As such, heritage is both transforming in time and positioned in the timeless realm containing every possible now or momentary configuration of the universe – combining the past, present and the future.

We invite papers that explore how the idea of perennially emerging heritage affects the ways we study archaeological heritage. Should we consider our efforts to produce knowledge as analogous to heritage itself and embrace the heritage process in which we are participating? How would the efforts of the scientific community to act as an ageless and organic unity look like? Research projects that last centuries instead of a few years (cf. “The House of Khronos”: <http://houseofkhronos.fi/in-english/>)? When heritage is approached slowly, the slowness of emergent heritage becomes revealed both conceptually and concretely. Also, the self-evident heritage status of archaeological material emerges as a result of slow, gradual sedimentation.

8:00 ***Archaeological Heritage as Slow Objects of the Digital Realm***

Prof. Visa Immonen FSA, University of Turku, Finland

8:20 ***Caring for concepts as archaeological heritage***

Dr. Johanna Enqvist, University of Helsinki

8:40 ***The Slowness of Local Heritage Communities***

Anna Sivula, University of Turku

9:00 ***Heritage failures, heritage dreams***

Marko Marila, University of Helsinki

9:20 ***Shell Middens as Memory Anchors; Memory, Monuments, and Mollusks***

Katherine Seeber (Binghamton University), Matthew Sanger (Binghamton University), and Ruth M. Van Dyke (Binghamton University-SUNY)

9:40 ***Discussion***

Session 016:**When Keeping it “Slow” goes Wrong**

Organizers: Stefanie L. Bautista, Ph.D. (University of Rochester) and Elizabeth Colantoni (University of Rochester)

The deceleration of archaeology could potentially benefit many aspects of the discipline as it would allow archaeologists to have longer-term and more meaningful relationships with local communities, as well as to reconstruct more accurate narratives of the past, thus offering emancipation from colonialist versions of history. The paradoxical dilemma presented here is that archaeology, on an institutional level, is already slow when it comes to addressing foundational and systemic problems (e.g. people of color in faculty positions, high rates of sexual harassment in the field). How can keeping it slow change or ameliorate issues of racism, gender-bias, sexual violence and harassment, and mental health within the discipline? In this session, we address this paradox and whether archaeology can indeed keep it slow while not causing any more tragedy (La Salle and Hutching 2016).

10:00 *Who Gets to be Slow?*

Chelsea Blackmore, University of California, Santa Cruz

10:20 *“We simply don’t want them”*

Stefanie L. Bautista, Ph.D., University of Rochester

10:40 *Archaeological Fieldwork and Family Life: Assessing the Challenges and Rewards*

Gretchen Meyers, Franklin & Marshall College

11:00 *The Persistence of Covert Sexism in Archaeology*

Dr. Alexander J. Smith, The College at Brockport - SUNY

11:20 *Slow Burn on the Verge of Total Conflagration: Classics and Classical Archaeology in North America*

Elizabeth Colantoni, University of Rochester

11:40 *Discussion*

Session 006:**At the Pace of Things? Archaeology in the Anthropocene**

Organizers: Þóra Pétursdóttir (UiT The Arctic University of Norway) and Geneviève Godin (UiT The Arctic University of Norway)

The Anthropocene has recently made an abrupt and forceful entry into academic and public discourses, wherein the bleak prospect of an imminent future calls for immediate action. Despite this haste, the Anthropocene may be argued to introduce a rhythmic paradox. While pronounced in terms of acceleration, it is in essence defined by a slowness of heritage—things that linger, stick around, come back to us, resurface, and refuse to meet their end.

The urgency at present, therefore, may equally involve acknowledging other, less frantic and less anthropocentric rhythms. That is to say, approaches that explore and employ a ‘thing-led’ slowness. Such approaches are already pursued in various new materialisms and ontological turns. Nevertheless, it may be argued that, despite archaeology’s direct commitment to soiled and unruly matter, there remains a tendency to keep things conveniently at arms’ length. One may ask, then, what would a sincerely object-oriented form of care involve? And what would it mean to operate at the pace of things?

Grounded in the ongoing Unruly Heritage project hosted at UiT – The Arctic University of Norway (see unrulyheritage.com for more information), this session aims to investigate these questions as well as open up related avenues for thought. Embracing a depiction of archaeology as ‘slow’ and ‘patient’, we especially welcome explorations of how fieldwork traditions of repeated visits, hands-on engagements, embodied experiences and corporeal acquaintances may underpin significant methodological and onto-epistemological approaches to the challenges faced in the Anthropocene.

- 1:00 ***Dialogues with the soft-spoken: On writing things***
Þóra Pétursdóttir, UiT The Arctic University of Norway
- 1:20 ***Gentle Reminders***
Jeffrey Benjamin, Columbia University
- 1:40 ***Human Archaeology of Persistent Digital Spaces***
Andrew Reinhard, University of York
- 2:00 ***Life in Ruins: The Vibrant Afterlife of Socialist Modernity***
Lori Khatchadourian, Cornell University
- 2:20 ***The Rhythms of Walking***
Geneviève Godin, UiT-The Arctic University of Norway

Session 019:

Slow Space and Deep Time

Organizers: Brian Boyd (Columbia University), Sophie Moore (Brown University), Eva Mol (Brown University), and Dr. Sara Rich (Coastal Carolina University)

- 1:00 ***Death Drive/Pleasure Principle: what counts as archaeological archive?***
Brian Boyd, Columbia University
- 1:20 ***From memes to pizza boxes: rethinking the Occupy Wall Street archive***
Yasmine Akki, Barnard College
- 1:40 ***Looking for work: scenes of archaeological labor from the archives***
Kathleen Garland, Cornell University
- 2:00 ***Archaeology in the “Subjunctive”: Critical Fabulation and an Archaeological Archive of Absence at the U.S.-Mexico Border***
Amanda Brynn (Brown University, Joukowsky Institute for Archaeology and the Ancient World) and Kelley Tackett (Brown University, Joukowsky Institute for Archaeology and the Ancient World)
- 2:20 ***Slow Archaeology in the Vacuum of Space: Exploring the Immediacy Satellite Remote Sensing***
Evan Levine, Brown University
- 2:40 ***Specters and Spectators: The Visual and Virtual in Shipwreck Archaeology***
Dr. Sara Rich, Coastal Carolina University
- 3:00 ***Excavating the Timeline: “Slow” Theoretical Development in a Digital Age***
Liz M. Quinlan, UMass Boston

Session 015:**The Political Dimensions of Slow Archaeology in Collaborative and Community Based Research***Organizers: Stephen Mrozowski (Fiske Center, UMass Boston) and Liam Murphy (Cornell University)*

Whether it takes the form of indigenous archaeology, working with descendant communities, or community-based research more broadly, all involve the slow process of developing long-term relationships. These relationships, and the inherently political nature of collaborative forms of research, typify what is emerging as a “slow archaeology”. Archaeology has always been a slow discipline, however against the backdrop of an accelerated world, the importance of allowing for the unfolding of research that is both politically relevant and empirically sound seems an essential part of the field’s future. Papers in this session forward the notion that collaboration contributes to a more rigorous, politically informed, post-humanist form of research.

Prospective participants should draw on case studies of collaborative/community-based research that focus on the challenges and benefits of such work. Stressing the value of listening, epistemological flexibility, and the incorporation of local knowledge, papers in this session will range widely over the experiences of collaborative/community-based research that have proven most fruitful for researchers and community members alike. These can involve the manner in which research is conceived, the questions that we ask, the development of research priorities – including the way new histories are produced, written and disseminated, as well as the challenges of dealing with what are often contested pasts. The lessons learned from the unfolding quality of community-based research can hopefully contribute to a more politically relevant field in the future.

- 2:00 ***The Political Dimensions of Slow Archaeology Learning through Listening***
Stephen Mrozowski (Fiske Center, UMass Boston) and Dr. Rae Gould (UMass-Amherst)
- 2:20 ***Community-Based Archaeology in the Empire City—A Slow Waltz to a Tango Beat***
Dr. Kelly M. Britt, Brooklyn College, CUNY
- 2:40 ***Community Engagement Strategies in Dominican Archaeology***
Khadene Harris, Thomas Jefferson Foundation/DAACS.
- 3:00 ***Hitting the barriers? Brexit and the slow archaeology of peacebuilding in Northern Ireland***
Audrey Horning, William & Mary
- 3:20 ***Break***
- 3:30 ***“God told me if I painted it enough, I could have it”: Collaborative Archaeology and Contested Landscapes in Abiquiú, New Mexico***
Chandler Fitzsimons, The College of William & Mary
- 3:50 ***A Call for Collaborative Indigenous Archaeology in Texas***
Kelton Sheridan, University of Texas, Austin
- 4:10 ***Decolonizing Southwestern Archaeology***
Robert Preucel (Haffenreffer Museum of Anthropology) and Samuel Duwe
- 4:30 ***Discussant, Uzma Rizvi, Pratt Institute***

Session 018:**New Feminisms? Radical Post-Humanist Archaeologies**

Organizers: Hannah Cobb (University of Manchester, UK) and Rachel Crellin (University of Leicester)

We live in volatile political times: white supremacy is on the rise, xenophobic attitudes to refugees and migrants are shaping political policy, homophobia and transphobia remain fundamental areas of discrimination and the pervasive and powerful nature of the patriarchy runs through all of these. Moreover, our anthropocentrism has launched the planet on a trajectory towards environmental collapse. Intersectional feminist, queer and post-colonial discourses in broader society have resurged in this context. But what of these approaches in archaeology?

Essential work on sexual harassment in archaeological fieldwork has stimulated a powerful new wave of explicitly intersectional feminist discourse calling out discrimination and demanding a change in our practice in recent times. Yet our theory has seen less radical change. This is ironic because non-anthropocentric approaches have been gaining both traction and critique in archaeology for the last ten years, and many of these draw (often quietly) on the work of explicitly feminist new materialist and post-humanist thinking. Feminist theorists such as Barad, Bennett, Braidotti, Grosz, and Haraway have drawn attention to the ways in which the majority of the population have been excluded from the category 'human' by humanism and argue for a radical re-understanding of what the human is and the vibrant worlds they are a part of. The humans that emerge are deeply relational and always historical. They emerge from relations with a diverse cast of other-than-humans and are ever-changing. These approaches are inter-sectional and feminist to their core, yet our engagement with them as archaeologists often overlooks their potential to radically reframe the voices that are marginalised in the past and the present.

In this session we call for papers which challenge this by engaging explicitly with the potential of post-anthropocentric, new-materialist and post-humanist approaches to make bold and radical changes to our ontologies and thus our conceptualisation of marginalised (human and non-human) identities in archaeology. Feminism was a crucial driver of post-processualism and we argue that engaging explicitly with developments in new materialist and post-humanist feminisms is of equal importance if we are to fully realise the promise of the current ontological turn in archaeology.

3:00 ***Introduction to the session***

Hannah Cobb (University of Manchester, UK) and Rachel Crellin (University of Leicester)

3:05 ***New approaches to difference? Celebrating and experiencing ambiguous bodies in European Neolithic***

Dr. Penny Bickle, University of York, UK

3:30 ***Nobody knows what a [feminist] body can do': difference, immanence and becoming***

Oliver Harris (University of Leicester) and Yvonne O'Dell

3:55 ***A post-humanist, feminist approach to power***

Rachel Crellin, University of Leicester

4:20 ***Becoming Archaeologist***

Hannah Cobb, University of Manchester, UK

4:45 ***Discussion***

Session 021:**Matters of Making: Creative Practice in Art and Archaeology**

Organizers: Dr. Ursula K. Frederick (Australian National University) and Heather B. Law Pezzarossi (Syracuse University)

For many artists and archaeologists, research is an embodied experience in which inspiration and knowledge unfold through practices of making and doing. Often emerging tentatively, the path of investigation is rarely straightforward and may involve error, experimentation, hiatus and side-stepping. There is also common ground to be found in a deep attentiveness to materiality and in techniques, such as photography and drawing. While creative art and archaeology practitioners frequently share an interest in conceptual and, arguably, ‘slower’ themes or processes such as bricolage, fragmentation, accumulation, rupture and disentanglement there are, also notable disjunctures and tensions.

This session is aimed at exploring the ways in which creative practice and archaeology, through mutual encounter and engagement, may generate new ways of thinking about being and knowing in the past/present. How might collaborations and intersections in the work of artists and archaeologists inform, reinforce, counteract or transgress modes of representation and value creation. Do creative encounters and engagements with archaeology generate a more considered approach to the matter at hand or do they simply obfuscate? Perhaps they do both and more, and what differences might this make?

In particular the session aims to provide a forum for speakers to discuss their own artwork, creative practice, and/or experience(s) with encountering or doing art and archaeology. Papers may include, for example, exegetical discussion of particular artworks, how creative art and archaeology can challenge ways of thinking, seeing and communicating, and how interdisciplinary collaborations have been received by other sectors of the community, public and academia.

- 3:00 ***“See the World One Drawing at a Time”*: Insights from the Urban Sketchers Movement**
Nicole C. Couture, McGill University
- 3:20 ***Archaeology of the Hypothetical: Performance Excavations from Time Capsules to Spaceships***
Scott W. Schwartz, City University of New York
- 3:40 ***River Song: Caste, Indigeneity and Embodied Pollution in the Brahmaputra River Valley, India***
Nimisha Thakur, Syracuse University
- 4:00 ***Wild Clay and Ancient Technologies: Promoting Preservation through Pottery***
Alleen Betzenhauser (Illinois State Archaeological Survey) and Susan Bostwick (MFA, Independent Artist)
- 4:20 ***Break***
- 4:30 ***Session will transition to gallery space in 204 Maxwell and Maxwell Foyer for engagement with artist exhibitions listed below.***

Shedding light: Lens-less photography, experimentation and the picturing of archaeological practice

Dr. Ursula K. Frederick, Australian National University

Rewriting the Ft. Laramie Treaty

Drew Davis, Syracuse University VPA

“Hudson Valley Ghost Column 5” and “Embodied Drawings”

Alison McNulty, Parsons, The New School

Session 014:**Meandering Together: Slow Archaeology, Indigenous Collaboration, and Epistemic Futures***Organizers: Peter Johansen (McGill University) and Lisa Overholtzer (McGill University)*

Indigenous community-participatory research and -directed research have been slowly transforming archaeological and heritage management practices in North America for the past two decades. Alison Wylie (2014, 2015) has recently drawn our attention to the epistemic enlargements that such collaborative engagements produce for archaeological research. The resulting reconceptualization of archaeological agendas and objectives draws in part on methodological wisdom of our community colleagues that is too infrequently acknowledged. Quite often this methodological contribution involves a slowing down of data recovery, analytical and inferential strategies, as well as the more thorough and intensive investigation of each excavated context and collection. While the ethical advantage and emancipatory potential of this approach may be more readily apparent, it is with the epistemological enrichments that we focus on here. Such a slow approach can facilitate closer attention to the variable temporal rhythms and multi-scalar relationships between diverse assemblages of human and non-human animals, plants, hydrological, geological and technological matter and features, and how these make, and at times, record history. Attention to the “polyphonic assemblages” (the intertwining of autonomous elements) and the meandering search that Tsing (2015) characterizes as the “art of noticing” provide one such approach, one that converges with many culturally-inflected, Indigenous approaches to ecological knowledge, environmental practice, and cultural heritage.

In this session we seek to explore how slower, more attentive, and collaborative archaeological practice has the potential to 1) enlarge the methodological and empirical scope of archaeological research or heritage management, and 2) begin to counter disciplinary legacies of epistemic violence.

- 4:00 ***Walking, Listening, Noticing: Methodological and epistemological re-centrings in the British Columbia forest***
Peter Johansen, McGill University
- 4:20 ***Toward a “Small-Data” Archaeology at Xaltocan, Mexico***
Lisa Overholtzer, McGill University
- 4:40 ***Σάμῃ ἀθῆναι: “Be quiet in this place and listen”***
Dr. Darcy Mathews (University of Victoria) and Joan Morris/Sut⁰əma
- 5:00 ***Compacting & Heritage Management - Indigenous Interpretation in a National Park***
Francesca Calarco, University of Cambridge

SUNDAY, MAY 5 SCHEDULE

8:00 AM - 12:00 PM Eggers 010

SUNDAY, MAY 5

Session 001:

The Archaeology of Forgotten Places

Organizers: *Christopher B. Troskosky (University at Buffalo/Skookum Technical Consulting), Dr. Sarah E. Hoffman (University at Buffalo), and Ezra B.W. Zubrow (Universities of Buffalo and Toronto)*

Historically contingent construction of place requires that new cultural constructions of place replace old ones. All archaeological sites, no matter how recent, inevitably turn out to be in some details forgotten. Old constructions then tend to fade into folklore or mythology or are eventually forgotten altogether. This dual process of creation and destruction is intrinsically tied to human consciousness itself. H.P. Lovecraft summed this up nicely stating, “the most merciful thing in the world, I think is the human mind’s inability to correlate all its contents...” We literally cannot remember everything in detail, or we would, “either go mad from the revelation or flee from the light into the peace and safety of a new dark age.”

Our fidelity of recollection is further distorted as we do not have the ability to verbally transmit memories, merely our impressions of them. Time and tide erode both places and remembrances of them creating the physical archaeological record and a historical record woven from threads of impressions of memories. The recontextualization of a particular place with its associated particular people at a particular time is more than a recreation of human history. It must be compelling and engage the public or we are merely creating an archaeological record of archaeological excavation for archaeologists.

This session will start a conversation about archaeological sites once forgotten, which the archaeological community has rediscovered and reintroduced into the public discourse in new and unexpected ways.

- 8:00 ***Sleight of Mind: Remembering, Forgetting and Retelling the Past***
Christopher B. Troskosky (University at Buffalo/Skookum Technical Consulting) and Ezra B.W. Zubrow (Universities of Buffalo and Toronto)
- 8:15 ***Our Lady of the Slag Heaps: Memories of Ancient Sites and Interrupted Excavations in Cyprus***
Jonathan M. White, M.A., University at Buffalo, SUNY
- 8:30 ***Question and Answer***
- 8:45 ***Ritual Abandonment and Reverential Termination Rituals of Ancient Maya Structures***
Kaitlin Ahern, University at Buffalo
- 9:00 ***The North Remembers...Something?: Erosion of Place and Memory in Western Iceland***
Dr. Sarah E. Hoffman, University at Buffalo
- 9:15 ***Break***
- 9:30 ***Forgotten Time: Toward a Critical Archaeology of Bacon's Castle, Surry County, Virginia***
Rebekah Planto, William & Mary
- 9:45 ***Rediscovering Forgotten Burials under Church Floors in Finland***
Sanna Lipkin (University of Oulu), Titta Kallio-Seppä (University of Oulu), Annemari Tranberg, Tiina Väre, and Erika Ruhl
- 10:00 ***Break***
- 10:15 ***Forgotten Places: The Erie County Poorhouse Cemetery***
Douglas J. Perrelli, Ph.D., RPA, Archaeological Survey, University at Buffalo
- 10:30 ***Lost and Often Forgotten: African-American Cemeteries, Communities, and Identity***
John P. McCarthy, Delaware State Parks

- 10:45 *Break*
- 11:00 *The Cataract House Inferno and the Terminus of the Underground Railroad in Niagara Falls, USA*
Joseph Prego, University at Buffalo
- 11:15 *The Past in the Public Imagination: Archaeology and Public Engagement with Abandoned Mental Asylums*
Sarah Bell, Brown University
- 11:30 *Break*
- 11:35 *Roundtable discussion, moderated by Dr. Ezra B.W. Zubrow*

Session 008:**Entangling Ancient Art: New Perspectives from Americanist to Classical Archaeology**

Organizers: Christopher Watts (University of Waterloo) and Carl Knappett (University of Toronto)

In this session, our aim is to explore recent approaches to ancient art across different fields of archaeology, from Americanist to Classical. In particular, we have in mind an assessment of some of the different questions that arise depending on the scale of enquiry. For example, the phenomenological move foregrounding the work that artworks do, as active agents in the practices of individual lives, has been effective in challenging the conception of the artwork as a subject of aesthetic contemplation. And yet, this shift of perspective also leads to a narrowing of view whereby only the local effects of an artwork can be recognized. When artworks share iconographic features with other objects scattered far and wide, however, there is another scale at which the artwork is operating that the phenomenological lens struggles to capture (see Stewart 2007). Iconographical scholarship may have been successful at this level, while also risking essentialist categorizations of entire art 'cultures'. How are archaeologists and historians of ancient art to mediate between these two extremes of scale? What is the middle ground that might allow scholarship to both pay attention to the intimate interactions between individual bodies and artworks on the one hand, and to do justice to the dynamics of wider ontologies on the other? Here we suggest a two-pronged approach that draws on and develops current approaches across our discipline. First, ideas of entanglement and assemblage can and have been very usefully put to work as a means of documenting and exploring the myriad connections both among people and things, and between things. Second, the notion of a community of practice, when applied to art production and consumption, also has utility in helping us operate at a 'meso-scale' between the micro and macro scales outlined above. We wish to bring together scholars working across domains of archaeology that are usually quite separate (e.g. Americanist and Classical) to create a new dialogue on the range of problems encountered in tackling ancient art and the kinds of solutions that may now prove effective in this renewed archaeological interest in ancient art. Approaches may include consideration of particular material processes (e.g. containing) and their semiotic potentialities; the degree to which locally-sited art logics may or may not be mobile; the utility of ideas on the image as taken from work in visual culture/Bildwissenschaft; and the impact of the aesthetic turn, and degree of ongoing resistance to aesthetic perspectives.

8:20 ***Introductory Remarks***

Christopher Watts (University of Waterloo) and Carl Knappett (University of Toronto)

8:40 ***The Anti-predation Reformation: Images and Onto-ethics in the Ancient Andes***

Darryl Wilkinson, University of Cambridge

9:00 ***Networks of artistic production in Egypt during the 3rd Millennium BCE***

Deborah Vischak, Princeton University

9:20 ***Replication and invisibility: ancient Roman female statues as a case study***

Alicia Jiménez, Assistant Professor, Department of Classical Studies, Duke University

9:40 ***Art/Archaeology: Beyond Meaning in the Past***

Doug Bailey, San Francisco State University

10:00 ***Break***10:20 ***Drinking together: Entangled Pots and People from the Ancient Americas to Classical Greece***

Mary Weismantel, Northwestern University

10:40 ***Color, keramos, and Cosmos***

Jennifer M.S. Stager, Johns Hopkins University

- 11:00 *The Curious Case of Coronado's Shields: Towards a Pueblo Iconology on the Eve of Spanish Colonialism*
Severin Fowles, Columbia University
- 11:20 *Art in the Community: The Role of Antefix Production in Archaic Campania and Southern Lazio*
Anna Soifer, Brown University

Session 007:
Slow Violence

Organizer: Aja Lans, Syracuse University

Rob Nixon defines slow violence as “a violence that occurs gradually and out of sight, a violence of delayed destruction that is dispersed across time and space, an attritional violence that is typically not viewed as violence at all” (Nixon 2011:2). Rather than view violence as immediate, we instead need to consider how violence might be incremental and accretive. Nixon introduced this concept as a way of better understanding how political and economic decisions that result in environmental hazards disproportionately harm the poor and underprivileged, often with ill effects that span generations. Various environmental factors, ranging from chemical waste to the effects of climate change, can result in economic hardship, poor health, and ultimately shorter lifespans. Those affected by these environmental factors are less likely to have a voice and more likely to be wiped out or displaced, and therefore are easily ignored and intentionally erased.

The concept of slow violence has been used in the fields of environmental studies, criminology, and sociology. Here, this concept is expanded to anthropology and archaeology. There are widespread discussions of structural violence, capitalism, the anthropocene, and postcolonialism within the field. Slow violence is another way anthropologists can consider how human actions affect the environment and the lives of marginalized groups.

- 9:20 *The destruction of Syrian archaeology before the start of armed violence*
 Lubna Omar, Binghamton University Anthropology Department
- 9:40 *Beyond the Anatomy of a Moment: Situating Spain’s Civil War Graves in a Chronology of Repression and Dissent*
 Dr. Layla Renshaw, Kingston University
- 10:00 *Archaeologies of Structural and Physical Violence in Nineteenth-to-Twenty-First-Century Liberia*
 Matthew Reilly, City College of New York
- 10:20 *Situated lives: a comparative osteobiography of social conditions*
 John Robb, University of Cambridge
- 10:40 *Slow Violence and the Creation of Disability: Pathology, Obstruction and Erasure*
 Jennifer Muller, Ithaca College
- 11:00 *Slow Violence in Progressive Era New York City*
 Aja Lans, Syracuse University
- 11:20 *Fate of Our Fathers*
 Joel Cook, ECU Program in Maritime Studies
- 11:40 *Critical Perspectives on Biological Anthropology, Public Health, and Race*
 Delaney Glass, University of Washington

**Session 004:
Indigenous Futurities**

Organizers: *Lindsay M. Montgomery (University of Arizona) and Heather B. Law Pezzarossi (Syracuse University)*

Although many scholars now emphasize indigenous persistence by deconstructing the prehistory-history divide in Native North American archaeology, the discipline has found it difficult to shake the practice of privileging the continuity of pre-colonial practices. As a result many social practices intended to ensure the futurity of indigenous peoples, such as movement, inter-marriage, the use of Western technologies, or the adoption of capitalist economies, are interpreted as a “loss,” or corruption of a previously “pure” culture (Silliman 2009). In short, our material analyses may in fact be perpetuating the very notions of decline and collapse that we have tried so hard to combat. This session takes up this dilemma, and asks, how can we continue to decolonize our approach to Indigeneity in archaeology. In order to address this question, we ask contributors to adopt an experimental approach that resists studying Native people strictly in the past and instead embraces them as fully modern actors (Goodyear-Ka‘ōpua 2017, Tuck and Gaztambide-Fernandez 2013). This seemingly simple shift recognizes the increasingly important role of archaeologists as ethnographers and historians within the North American context while rejecting reductionist narratives of pre-colonial ascent and post-colonial decline. In taking up this approach, we seek to upset a homogeneous Western Modernity defined against the “primitive” other, making room for, and respecting Indigenous futures. Ultimately through a focus on Indigenous Futurity, contributors to this session will aim to replace ingrained linear narratives, with analyses that interpret social adaptations as part of the complex process of cultural being and becoming.

- 9:30 *X-Marks: Futurity and the Animated Nipmuc Landscape*
Heather B. Law Pezzarossi (Syracuse University)
- 9:50 *Refugees and Indigenous Futurities: Incorporation among the 17th and 18th Century Haudenosaunee*
Dusti Bridges, Cornell University
- 10:10 *Re-Assembling Past, Present and Future “Thrive-ance” and Indigenous Autonomy in the Los Angeles Basin Colonial Hinterlands.*
Nathan Acebo, Stanford University
- 10:30 *Indigeneity and Industrialization: Wampum Factories and Fragile Futures between New Jersey and the Plains, 1750-1900 CE*
Eric Johnson, Harvard University
- 10:50 *150 Years Later: Conceptualizing the Words of Barboncito*
Mariah Claw, Diné, Graduate Student, University of Arizona
- 11:10 *Wouncage (Our way of Doing): Traditional Leadership and Cultural Survivance on the Rosebud Sioux reservation*
Lindsay M. Montgomery, University of Arizona
- 11:30 *Archaeology and Science Fiction: Narratives of Space, Time, Technology, and Colonialism*
Jesse Harasta (Cazenovia College), Guido Pezzarossi (Syracuse University), and J. Ryan Kennedy (University of New Orleans)

Session 012:**Inequality and Political Economy: Challenging Archaeological Theory to Be Relevant**

Organizers: VPJ Arponen (Department of Philosophy, University of Kiel, Germany) and Artur Ribeiro (University of Kiel, Germany)

As discussed by Cunningham & MacEachern, the concept of “slow science” can be taken to challenge archaeology to be more critical, engaged, and humane: more and always, again and again, conscious of its political and social implications. However, does archaeological theory today in fact meet this challenge?

At worst, archaeological theory can be an ivory tower completely disconnected from the world and its problems. However, we also believe that at its best, archaeological theory reflects upon the constitution of social and political reality, our own status as active agents in the world, and can thus have a beneficial, enlightening, epistemic relevance.

In this session, we want to challenge theorists to reflect upon the role and relevance of archaeological theory for society. For instance, what might our conceptions of prehistoric inequality tell us about our present social and economic conditions? How can archaeological theory contribute to understanding modern political phenomena such as populism? How does research on political economies of the past contribute to our understanding of current socio-economic challenges? More generally we want to ask, how do our favorite theoretical isms—for example, posthumanism on the one hand or the Third Scientific Revolution and big data in archaeology on the other—help us to say something about inequality and political economy? What about concepts like heterarchy, modes of production, anarchism, and collective action theory?

- 1:00 ***New Approaches to Political Economy and Inequality***
VPJ Arponen, Department of Philosophy, University of Kiel, Germany
- 1:20 ***Achieving equality, or why is there so little inequality in European prehistory?***
John Robb, University of Cambridge
- 1:40 ***Gender, sex and identity, past and present: The use of archaeological theory and research to challenge biases and inequalities today.***
Karina Croucher, University of Bradford
- 2:00 ***Break***
- 2:20 ***Modes of production as a unified materialist analysis for the modern and ancient worlds***
Robert M. Rosenswig, University at Albany
- 2:40 ***Seeing Like a Capitalist: Challenging Egoist Interpretations of Collectivist Societies***
Bill Angelbeck, Douglas College
- 3:00 ***Thoughts on private and privacy: understanding agency in terms of economics***
Artur Ribeiro, University of Kiel, Germany
- 3:20 ***Break***
- 3:40 ***Postprocessual Archaeology and Archaeological Relevance: A Case Study Using the Ivory Trade***
Dr. Alexandra Kelly, University of Wyoming
- 4:00 ***Mold-Making at Teotihuacan, Mexico: A Practice-Based Approach to Figurine Production***
Jennifer Faux-Campbell, Luzerne County Community College
- 4:20 ***Recognizing Political Reorganization and Reaction on the North Coast of Peru During the Middle Horizon (600-1000 C.E.) and Late Intermediate Period (1000-1475 C.E.)***
Stephen Berquist, University of Toronto
- 4:40 ***Concluding Thoughts and Discussion***

Session 010:**Plantation Archaeology as Slow Archaeology**

Organizers: *Theresa Singleton (Syracuse University) and Matthew C. Greer (Syracuse University)*

Many practitioners of Plantation Archaeology embrace the tenets of Slow Archaeology including: long-term approaches to field, collections-based, documentary, or oral-historical research, social engagements with communities and fellow workers, critical reflections on power relations in the past and present, ethical considerations and consequences of their research, among other issues. Plantation archaeologists, however, have rarely framed their work as slow archaeology, and this session provides an opportunity to do so.

We invite papers that examine any issue of plantation research as slow archaeology. Some examples might include: long-term research at a particular plantation or plantation locality, engagement with a descendant community and/or other stakeholders, the slowness of documentary or oral-historical research, or the ethics and politics of connecting our research to regional and national discourses. Presenters are encouraged to consider both the benefits as well as some of the challenges and/or shortcomings of slow plantation archaeologies.

1:00 ***Introductory Comments***

Theresa Singleton, Syracuse University

1:05 ***Bringing Black Cooks into the Lab: A Call for an Interdisciplinary Approach to Zooarchaeology***

Scott Oliver, Veterans Curation Program

1:30 ***Making Time for Tea(wares): Slavery, Economies, and the Poetics of Consumption***

Matthew C. Greer (Syracuse University)

1:55 ***Plantation Dérive***

Rui Gomes Coelho, Cultural Heritage and Preservation Studies, Rutgers University

2:30 ***The Digital Archaeological Archive of Comparative Slavery: A case study in Slow Archaeology***

Khadene Harris (Thomas Jefferson Foundation/DAACS) and Jillian Galle (Thomas Jefferson Foundation/DAACS)

2:50 ***Discussion***

ART AT TAG SYRACUSE 2019

Hudson Valley Ghost Column 5

Alison McNulty, Parsons, The New School
Maxwell Foyer

The Ghost Columns are site-responsive structures built on a scale between body and architecture. They are made from dry-stacked historic Hudson Valley bricks and unprocessed Cormo sheep wool sourced from a historic Hudson Valley fiber farm. The Ghost Columns echo the Hudson Valley's industrial history and architectural ruins, formalizing traces of the region's geological, social, and material history into something both familiar and strange. The works are constructed on-site and deconstructed again at the conclusion of an exhibition, making each structure a unique ephemeral work made in relation to its context.

Embodied Drawings

Alison McNulty, Parsons, The New School
Maxwell Foyer

I am a multidisciplinary artist whose work excavates and examines ubiquitous traces of our living. I often work in relation to neglected sites and overlooked phenomena, using ordinary, reclaimed materials like brick, dust, hair, fur, wood, bits of eraser, plants, and rocks to explore the fragility, entanglement, and agency of things, systems of knowledge, environments, relationships, and bodies. The ephemeral and contingent nature of my work is meant to exhibit this fragility and interrelatedness, and to reflect on the ways we participate in larger material cycles and systems.

My projects emerge from an interdisciplinary perspective and are informed by poetics, natural science, archeology, and philosophy. My work is animated by a deep sense of attentiveness, reverence, and empathy toward the complex ecological environment and a collaborative attitude toward human and non-human agents and natural processes my work intersects through place and site. This work takes varied forms, including ephemeral floor/ground pieces constructed on-site, sculpture, architectural interventions, installation, outdoor projects, video, writing, and works on paper using organic materials, which I call "Embodied Drawings".

Deeply ingrained in a poetic understanding of space and materiality, often meditative and performative in nature, and engaged with concepts of time and duration, my practice attempts to create possibilities for exchange, relation, and meaning-making between matter, language, history, the non-human, and the unfolding experience of embodied human perception.

Shipwreck Hauntology

Dr. Sara Rich, Coastal Carolina University
Maxwell Foyer

My artwork is preoccupied with remnants – of images, memories, objects, and lives. These remnants are pieced together into assemblages that often conjoin 2D and 3D methods, so that physical processes and visual components are interwoven if not inseparable. My current series, Shipwreck Hauntology, explores the ways in which shipwrecks exist ontologically, or hauntologically, as ambivalent, liminal objects that are both present and absent, bygone and enduring. Based on observations made during underwater archaeological fieldwork, these assemblages, or hauntographs, communicate aspects of specific shipwrecks' ways of being, that is, as far more than merely dead ships. This series is an essential research component of my new book, forthcoming from Amsterdam University Press, *Shipwreck Hauntology: Underwater Ruins and the Uncanny*.

35mm sieve

Dr. Ursula K. Frederick, Australian National University
Maxwell Foyer

This series of photographic prints challenges ideas about what a photograph of archaeological practice entails, by capturing the rhythms of sieving archaeological material over a period of 1-3 days. The artwork was made by stitching 35mm film into a series of standard archaeology sieves, as they were used to sieve archaeological deposits from an historical site in Tasmania, Australia. The gestural marks recorded on the film reflect an abstract accumulation of bodily movements and materials as they co-mingle to render the practice of sieving visible.

Alleyway Archaeology: Slow Spaces Betwixt and Between

Cora Jane Glasser, with Katherine E. Hicks (Syracuse University), Melissa Darroch (Syracuse University), and Shannon A. Novak (Syracuse University)
Strasser Commons

Abstract by Katherine E. Hicks (Syracuse University), Melissa Darroch (Syracuse University), and Shannon A. Novak (Syracuse University):

At the corner of Spring Street and Varick in fashionable Soho Manhattan, a temporal and spatial rupture was exposed between an unassuming car park and neighboring building. This “no-place” became “some-place” in the winter of 2006, when burial vaults and their contents were unearthed during construction of Trump Tower Soho. Rediscovered on historical maps and in archival records was the Spring Street Presbyterian Church (1811-1863). This was a gathering place for people from diverse ethnic, racial, and class backgrounds, led by pastors preaching a radical abolitionist stance. It was also a target of mobs during the 1834 race riots, when the church was occupied and vandalized. While a city was in chaos above, quietly resting below were the corporeal remains of some 200 people associated with this unique congregation. Active for only about 30 years (ca. 1820-1850), the burial vaults would, over time, fade into no-place as things came and went in the alleyway above. Yet rather than firm boundaries in time and topography, our exhibit considers permeable borders and transformative processes of experience and memory. Presenting the work of New York City artist Cora Jane Glasser alongside the historical artifacts that inspired some of these pieces, this exhibit draws on her previous work with “voids” – absences, gaps, or that which is unseen or unknowable – to explore modern perspectives of the past.

Statement by Cora Jane Glasser:

By observing urban architectural and structural elements, I document the passage of time, and the way recasting - or preserving - the constructed city affects our relationship with the built and natural environment. Employing a variety of materials and mediums, I explore tensions between old and new, solid and void, presence and absence, using objective abstraction to evoke gut recognition and an ambiguous sense of time and place.

I first became familiar with the Spring Street archaeological project in 2014 when I was invited by the present day First Presbyterian Church to create an art exhibit as part of a memorial event relating to the excavation. It was there that I met Shannon Novak and learned of her work at Syracuse University. Our notion of an art and archaeology exhibit has now come to pass. This exhibit includes existing work exploring the void, in which I posed a question, “what will we leave behind, and will it be remembered?” Visually, the void, though seemingly empty, contains the unknown, much vaster than what we see. Other work in the exhibit, loosely titled “Artifacts”, are paintings inspired by actual artifacts from Spring Street, as well as writings about the project and about Slow Archaeology.

Seed Cabinet

Katerie Gladdys (University of Florida), Anna Prizzia and Melissa Desa (Working Food)
Maxwell Foyer

“Living democracy grows like a seed, from the ground up.” – Vandana Shiva

Seeds represent the essence of life. They contain all necessary information needed to feed a community. As food/vegetables move through different cultures, communities and ecological environments seeds become site-specific; the values and taste of the places where they are grown impact selection. Seed libraries protect seed varieties adapted to our region, and train community members and local farmers on seed saving techniques. Seed libraries function simultaneously as repositories of genetic diversity and local knowledge, which is particularly important as society wrestles with food security and sovereignty.

Using the metaphor of the seed as an agent of exchange and expression of community, culture and place, artist Katerie Gladdys and sustainability local food activists, Anna Prizzia and Melissa Desa of the non-for-profit organization, Working Food, that includes the Southern Heritage Seed Collective, are collaborating on an interactive and interpretive road show style performance and a portable, electronic cabinet of curiosity filled with seeds and their stories, treating the audience to a sensory experience of our food system.

Card catalogs, glass slides, and tangible specimens are obsolete yet very familiar cultural objects which, when activated by and hybridized with performance, video and electronics bring together multiple ways of knowing, simultaneously disrupting and playing with the audience’s expectations of library, archive, and machine. *Seed Cabinet* includes facts but seeks to “resemble” the discourse of science” as a way to both share information about and problematize seeds, inviting the audience to dig deeper reflecting upon their role in both global and local food systems.

In the tradition of the Wunderkammer, the drawers of a repurposed “old school” maple card catalog are filled with seed specimens of regional heritage fruits and vegetables and images printed on glass slides. Opening the drawers triggers the playing of poetic videos and audio narratives of our community’s lived experience of these foods: their cultivation, preparation, and history onto a video monitor embedded into the top of the card catalog. Seed Cabinet’s retro mechanical aesthetic re-connected to the digital functions as a layered interface instigating a tension between the virtual and the tactile

Seed Cabinet has traveled to all of the public libraries in rural Alachua County, Florida, and beyond as the featured presentation at seed saving and nutrition clubs as well as family and adult programming. People come together listen to a talk on seed saving and then engaging with a hybrid analog/digital apparatus listening and watching stories about plants and seeds from the perspectives of farmer, consumers and the plants themselves. The piece functions as a gathering spot, the metaphoric water cooler facilitating conversation around seed saving. People speak of gardens both wished for and realized while opening drawers commenting on the cabinet’s specimen collection of fruits and vegetables. By creating a shared poetic and aesthetic experience, we seek to foster an interpersonal spectatorship inviting the audience to move beyond play into action.

One Hundred Lost Ornaments

Ellen Belcher, John Jay College/CUNY
Maxwell Foyer

Four years of slowly surveying NYC for ornaments lost by those passing through streets, sidewalks, floors, stairs, elevators, doorways, subways and other locations have resulted in a corpus of thousands of finds. Many of these objects and their locations have been documented at <https://lostornaments.tumblr>.

[com/](#) and on social media tagged as #lostornaments. The project has also been presented TAG-NYC and UK-TAG-Bradford. This piece presents a curated selection of one hundred finds, re-assembled on an artificial archaeological grid. A data-sheet handout presents the circumstances, assumptions and other thoughts associated with their find spots and contexts. Small find tags will be made for those who want to participate by submitting found objects during TAG Syracuse or start their own project at home.

Layers in the Landscape: A Short Film

Erin Kavanagh, Sheffield Hallam University
Maxwell Foyer (viewing station)

'Layers in the Landscape' (LitL), is a short film which deep maps Cardigan Bay. A deep map is both a process and a product, juxtaposing and combining disparate spatial narratives within a single, multi-faceted, platform. To achieve this, seven experts in different fields were brought together during two field work days and one studio session each to produce a response to the flooding of Cardigan Bay across 125,000 years, being filmed as they went. Each of the specialists were themselves multi-disciplinarians, with skill crossovers with at least one of the other participants, whilst retaining individual territories. What they chose to produce was entirely their own choice and developed organically, only the film maker had a minimum brief (for necessary coherence), which we honed in the editing suite. There was a solitary rule for everyone: 'Work with, not against' – which means to work with one's limitations, with one's uncertainty, with other people's talents, with deadlines, etc. Not turn away from them. This is much harder to achieve than it sounds.

Drawing/Process/Mediation. Archaeological Illustration as Slow Archaeology

Organizers: Zoë Crossland (Columbia University) and Tracy Molis (Columbia University)

Archaeology has provided a rich imaginative resource for many artists, who have found inspiration in the discipline's material engagement with the past, its evocation of absent presences, and its strange juxtaposition of practical activity and textual narrative. In this exhibit we shift sideways to take a different perspective on art and archaeology, inquiring instead into archaeology's own art practices.

The observational drawing techniques of archaeological illustration occupy a site between art and science and offer a productive space to think about archaeological practice and representations. How might these techniques be brought into new contexts? Taking our own archaeological practice of technical drawing as a starting point we think from this site to both reimagine traditional modes of drawing and experiment with alternate ways to mediate the past.

18th to 20th Century Architectural Changes of Embudo's Torreón

Saskia Ghosh, Barnard College

This poster will analyze the architectural changes of an 18th-century defensive tower called a torreón, located in Dixon, New Mexico—previously known as the buffer community Embudo. Acting as community protection against Plains Indians during Hispanic settlement in Northern New Mexico, the torreón's initial use as a defensive structure may be identified through written documentation: a 1975 analysis by Larry S. Lopez of a will written by the torreón's original owner. Documentation of the torreón after this period does not occur until the 1960s in the form of two pictures. However, excavations performed by Barnard College's field program, led by Severin Fowles, have helped uncover archaeological evidence of spatial repurposing in the torreón—specifically changing adobe structures, materials, and methods of storage. Using evidence from the excavations as well as historical context of the area, this paper will provide a cohesive, relative timeline of the torreón's architectural changes from the period in which it was constructed to the 1960s, heretofore a 200-year gap in its history. This poster identifies how the utilization of the torreón adds to Embudo's brief, irregularly recorded history, therefore providing evidence for how buffer communities in Northern New Mexico reformed after Plains attacks ceased.

Archaic Rock Art in the American Southwest: Case study of the Northern Rio Grande Valley, NM
Iris Querenet Onfroy de Breville, Barnard College of Columbia University

My poster will be centered around an archaeology of the ancient indigenous rock art analysis through both the landscapes of northern New Mexico and rock art theory. By using the rock art creation theories of shamanism, puberty rites, hunting rituals, and engendering rock art, the paper will examine the ancient human-made signs that were pecked on rocks in the Rio Grande Gorge over the past 12,000 years. By re-visiting rock art sites to study their relation to surrounding features of the landscape, one can re-contextualize the art, facilitating its interpretation and hopefully bringing it rendering it relevant again. Survey and re-visitation are inherently slow ways to collect archaeological data. But for this project, the survey is even slower because a detailed survey of the flora, fauna, and landscape was performed around each re-visited panel. This poster will try to reintegrate the panel within the detailed landscape that was recorded.

DETAILED CONFERENCE SCHEDULE

FRIDAY, MAY 3 SCHEDULE

9:00 AM - 11:00 AM TAG POSTER SESSION

Maxwell 110

Co-organized by the TAG planning committee and the Syracuse Undergraduate Anthropology Club

Food waste culture and its discontents

Enes Osman Sayin, Syracuse University, International Relations, Class of 2020

The Myrta and Emory Ross Collection of Africa Photographs

Nathan Shearn, Syracuse University, Anthropology, Class of 2019

Decolonizing Anthropology: Marija Gimbutas

Katelyn Bajorek, Syracuse University, Anthropology and History, Class of 2020

The Paths They Wore: Shoes on Feet at the Syracuse State School for Idiots

Maria Smith, Syracuse University, PhD Student, Department of Anthropology

9:30 AM - 12:00 PM Session 017: Slow Spaces, Intimate Encounters: Slow Anthropology and the Politico-Ethics of Care

Organizers: Tony J. Chamoun (Syracuse University) and Alanna L. Warner-Smith (Syracuse University)

220 Eggers, Strasser Legacy Room

9:30 *Bioarchaeology of memory: A bottom-up, relational approach*

Harper Dine (Brown University) and Pamela L. Geller (University of Miami)

Bioarchaeology as a discipline is defined by the study of archaeologically contextualized bodies. Hence, researchers regularly and directly interact with human remains. This somewhat obvious dimension of normative practice creates the potential for a detached and dehumanized study of those remains. Additionally, bioarchaeologists may presume such research has universal benefits, whereas descendant or local communities may be disquieted and strongly disagree. Such outcomes are likely a consequence of the top-down approach that has historically framed bioarchaeology and its collaborative efforts. Here, we contemplate how bioarchaeologists' investigations may be impacted by a bottom-up approach that makes them "vulnerable to the everyday relationships" into which they enter.

Such an approach requires bioarchaeologists to think about time and social phenomena as relational. To bring the past and present closer together acknowledges that the emotional and symbolic meanings incited by human bodies may be dynamic but may also endure. A bottom-up, relational approach can also address the political and social implications of "care" in bioarchaeology—engagement with local and descendant communities, study of power relationships, and modifications to methodology. We think of this work as a bioarchaeology of memory that can broaden the definition of care and engender a more ethical practice for the discipline.

9:55 ***A Care-Full Bioarchaeology: Encounters with Human Remains in Moments of Pause***
Alanna L. Warner-Smith (Syracuse University) and Tony J. Chamoun (Syracuse University)

In bioarchaeology, conversations surrounding the political, legal, and ethical dimensions of working with human remains have emerged since NAGPRA's passing in 1990. Here, we focus on more intimate encounters with human remains to explore the emergent character of what it means to work with the dead. In doing so, we adapt the term "care-full acts" (Chua 2014, 2016), gestures that, out of care, enfold life and death. Our paper presents autoethnographic analyses from the field and lab, where we have worked with human remains, exploring moments where embodied and rote research practices were interrupted, and we were given pause. Warner-Smith describes her experience conducting osteological analysis on a curated anatomical collection. Chamoun describes working in Ecuador and Lebanon. Despite different locations, we both find ourselves carefully—and care-fully—navigating similar unruly politicoethical terrains. The political and ethical landscapes are particularly troubling when studying collections and assemblages of individuals who were marginalized in life and/or death, imbuing researchers with particular responsibilities and "response-abilities" (Haraway 2016) to our research subjects. Thus, through our encounters with the dead, we engage ethics, care, and politics as intimately entangled domains. At stake is apprehending how intimate politics resonate with and through broader disciplinary histories. At the same time, we are concerned with what it means to share space and time with the dead and living in research contexts. Reflecting on the relations between empathy and coloniality, love and abandonment, witnessing and silencing, we explore the (un)intended potentials and troubles of a care-full bioarchaeology.

10:20 ***Bioarchaeologists in the Societal Counter-Sites of the Deviant Dead: Politico-Ethics in Museum and Anatomical Collections***
Jennifer Muller, Ithaca College

Foucault (1984) defined heterotopias as real places that are like societal counter-sites that are separate and different from all the other places within a society. Heterotopias are not publicly accessible. People must meet specific criteria to enter or they may be forcibly placed in heterotopias. Of particular interest to bioarchaeologists is that Foucault describes cemeteries as heterotopias, with souls in crisis and bodies in deviant decay. Of course, mortuary treatments are not confined to cemetery burials. Societies have purposefully relegated the skeletons of thousands of past peoples to the museum mortuary. Postmortem interventions on these skeletal remains by students and scholars of bioarchaeology is everyday praxis.

This paper focuses on the care-ful excavation of museum mortuary spaces as heterotopia. In many instances, museum collections reflect the inequity that situated bodies within these mortuary contexts. This intervention on the heterotopic mortuary space facilitates a reflexive process that focuses on bioarchaeologists' maintenance of controlled access to these spaces and the knowledge produced therein. A slow bioarchaeology permits critical reflexivity of our positionalities, as required for ethical research with museum and anatomical collections. Foucault noted that the function of a heterotopia could change over time. It is argued here that we may transform the museum mortuary to a space of extra-ordinary care in which the narration of bioarchaeology more readily incorporates identification as analytically viable and repatriation and memorialization as everyday praxis. This work incorporates the author's experiences with collections in the United States and new research endeavors in Curaçao.

10:45 *Sex, Privacy, and the History of Marriage in Victorian America*
Carol Faulkner, History Department, Syracuse University

This paper examines the care and ethics of researching the hidden sexual lives of nineteenth-century men and women. The 20th-century advice columnist Ann Landers famously observed that “no one knows what a marriage is like except the two people in it.” Of courses, legal marriages break apart—in divorce cases or other scandals—offering a window into the sexual and emotional relationship between two people. Outside of court cases, newspaper stories, or advice columns, historians face a challenge in writing intimate histories of marriage. Michel Foucault characterizes the Victorian era as a time when sex was both the subject of discourse and the “secret.” While repression may have been self-imposed, a woman’s social status depended on her sexual respectability before and after marriage, and so evidence of marital sexual relations is difficult to uncover. My current book project examines acts of adultery, a crime in many jurisdictions and a widely-accepted cause for divorce, to illuminate efforts to reform marriage in the nineteenth-century United States. Feminists, abolitionists, spiritualists, and communitarians wanted to recreate marriage as a voluntary institution based on love rather than law, and they tried to apply their ideals of marriage to their own relationships. Researching this project required reading private letters and public writings, an eye for scandal, and a certain amount of speculation. Using three cases—the “marriages” of Sherman and Mary Booth, Mary Booth and Mathilde Anneke, and Mary Fenn and Andrew Jackson Davis—I will discuss how and why I made certain assumptions about their sexual relationships as well as the ethics of these assumptions. I argue that these reformers combined the personal and the political in ways that made their relationships public examples of the ideal of mutual, loving marriages.

11:10 *Lurching through time in coastal Ecuador*
Guy S. Duke and Sarah M. Rowe (The University of Texas Rio Grande Valley)

To date, only two excavation seasons have been undertaken at the Valdivia site of Buen Suceso on the coast of Ecuador: a year-long season conducted by Dr. Sarah Rowe for her dissertation research in 2009-2010, and a second conducted by both authors for five weeks in the summer of 2017. Dr. Rowe’s initial research appeared to place the site firmly within the Late Valdivia period (2400-1800 BC). The second season expected to obtain more data with similar results. At first, this looked to be the case: the ceramics seemed to fit the chronology and, while there were some intriguing “new” artifacts and other developments, the overall interpretations appeared to hold true. But then we received our radiocarbon dates. Suddenly, Buen Suceso was occupied through most of the 3000-year Valdivia period, from Early to Terminal (3700-1450 BC). This underscores how understanding the past is a slow, often lurching, process and our interpretations and understandings of data must, by necessity, be constantly shifting. However, our current academic paradigm requires near-constant publication, potentially prioritizing overstating interpretations based on limited data and encouraging speculation over fact. Can, or even should, we slow the publication machine to ensure our interpretations will not be so quickly refuted by new data? Or is it better to publish immediately with speculative conclusions as frequently as possible, building CVs with continuous reinterpretations that will likely be obsolete by the next field season? What are junior scholars dedicated to science but beholden to tenure portfolio building to do?

11:35 *Discussion*

10:00 AM - 11:00 PM Session 011: General Session-Consumption

Organizer: Sophie Reilly, Northwestern University

Eggers 018, Haudenosaunee Room

10:00 *An Archaeological Examination of Crack Vials From the 1980s in Pelham Bay Park*

Arianna Injeian, Columbia University and CCNY

The crack epidemic that swept through New York City in the 1980s has been researched over the years with an emphasis on socio-economic status and demographics within the drug-using community. Current literature, looking specifically at the effects of the drug epidemic, focuses on drug users and the areas they reside. This paper will take a different approach by concentrating on the crack vial itself. The targeted area for this research is a homeless encampment in Pelham Bay Park. Through archaeological excavation, 32 units were uncovered and artifacts including glass, plastic, and styrofoam were collected. From these artifacts, the crack vials in each unit were identified and separated for further examination.

This research will examine the material qualities of the crack vials that were manufactured and distributed in the Bronx, New York City during the 1980s. Through this investigation of the crack epidemic, the aesthetic qualities of the crack vials will be analyzed to piece together the social aspects of the rampant crack use through manufacturing and branding of the drug paraphernalia. This information will help to create a clearer picture of the time during this epidemic, including the social, political and economic situations. Interconnections between marketing, transporting and reuse/modification will be developed to understand the impact of the crack vial manufacturing on New York City, specifically those residing in Pelham Bay Park in the 1980s.

10:20 *Transnational perspectives on tradition and trade in 19th-century Chinese diaspora foodways*

J. Ryan Kennedy, University of New Orleans

Zooarchaeologists of the Chinese diaspora in North America frequently draw upon descriptions of either San Francisco's Chinatown from the 19th and early-20th centuries or urban Chinese communities as a baseline for understanding traditional Chinese foodways. This approach typically ignores the foodways practiced in qiaoxiang – the home villages of Chinese migrants who dispersed throughout the Pacific World. Since the vast majority of 19th-century Chinese migrants in the United States came from rural agricultural villages in Guangdong Province rather than the urban centers that archaeologists frequently turn to to understand Chinese traditional foodways, archaeologists have been inadvertently ignoring the home cooking practices of the very people they study.

In this paper, I use a transnational approach to explore archaeological notions of tradition in Chinese diaspora foodways. I use zooarchaeological data from Chinese diaspora sites in North America and from Cangdong Village, a qiaoxiang in Kaiping County, China. I demonstrate stark differences in faunal assemblages from North American Chinese sites compared to that from Cangdong Village, and I use these data to push back against longstanding notions of tradition in the field. Ultimately, I argue that rather than being a continuation of Chinese village foodways, the food practices of 19th-century Chinese migrants in the United States resulted from a complex set of factors including social and political pressures abroad, consumer demand in China, and the supply of goods from China by large import-export firms.

10:40 *A Taste for the Local: Exploring the place of tubers in the Tiwanaku foodscape*

Sophie Reilly, Northwestern University

Maize has long played a central role in narratives of foodways and empire in the Andes. Archaeologists

working in the highland Lake Titicaca Basin of Bolivia link the expansion of the Tiwanaku (AD475-1000) state to maize (a non-local lowland crop) and feasts involving chicha (maize beer) consumption. However, extensive archaeological work on maize often overshadows the importance of other foods in Titicaca Basin foodways. In this paper, I discuss the importance of local highland crops in the everyday culinary practices and ceremonial practices of Titicaca Basin communities. I also present new microbotanical evidence for the presence of previously unrecorded lowland tubers (manioc, sweet potato, arrowroot) in the eastern and southern Titicaca Basin in the Late Formative (200BC-AD475) and Tiwanaku periods. Employing a framework of taste (Bourdieu 1984; Stahl 2002), I argue that the desire for lowland tubers was likely shaped by the longstanding importance of highland tubers (potatoes, oca, ulluco) in the Titicaca Basin foodscape. This paper shifts the focus away from maize as a key tool of Tiwanaku centralization and emphasizes the importance of local taste in the choices that Titicaca Basin communities made about their food.

1:00 PM - 5:15 PM Session 009: The Historicity of the Small and Ordinary

Organizers: Sigurður Gylfi Magnússon (University of Iceland) and Kristján Mímisson (University of Iceland)

Eggers 010

1:00 *Who are the Small and Ordinary, and what is their History?*

Kristján Mímisson, University of Iceland

In his doctoral thesis from 2003, *The Materiality of Serial Practice*, the Swedish archaeologist Fredrik

Fahlander issued his interest in exploring ‘the small and the ordinary’, i.e. “the ‘subaltern’ objects of the past”. Similarly, we may consider James Deetz’ seminal manifesto for the small and forgotten things, as he argued that even in the most trivial things lies hidden information that can contribute to alternative views on the past.

In this paper I want to revisit the notion of ‘the small and ordinary’. By things small and ordinary I do not refer to the plain size of things or their commonness. Somewhat taken by Deetz’ and Fahlander’s examples, I regard the small and ordinary as all the things that tend to be left out or smoothed over by grand and generalized narratives. Hence, focusing on the small and ordinary means a shift in the scale of observation rather than in the dimension of the object of research. On that note, I intend to enquire after their ontological condition and epistemological strength, asking how the small and ordinary gather into assemblages, fragmentize, drift, and regroup into new ‘material archives’, using the varied material presence from the excavation of a 17th century peasant farm in Iceland as a case study.

1:20 *The ‘Slow’ Process of Historical Analysis: Microhistory, Material Culture ‘Archives’ and Life*

Sigurður Gylfi Magnússon, University of Iceland

‘Slowness’ calls for creativity: sensitive, imaginative contemplation of phenomena concerned with people’s everyday lives. Slow is the watchword of a range of movements in the arts, architecture, spatial consciousness and studies of time, reflecting individual and collective awareness of quality of life. Microhistorians have, in fact, untiringly pointed out that it is necessary to approach the logical structure of a study of a small unit differently from macrohistorical analysis, i.e. material classified as ‘empirical history.’ The plan is to juxtapose both microhistory and the slow ideology with the help of my grandfather Helgi Magnússon, and Halldór Jónsson, a person who was born the same year in the 19th century in the peasant

society. They both left behind illustrations or ‘archives’ that I am planing to study to show how important it is to slow down our research quest for meaningful understanding of the everyday experience.

1:40 ***Mantelpieces and the mundane: Exploring memory through the small and ordinary, 20th century Inishbofin and Inishark, Co. Galway, Ireland***

Ian Kuijt (University of Notre Dame) and William Donaruma (University of Notre Dame)

To a 20th century Irish islander, mundane objects on the mantelpiece and in the home are not just humdrum keepsakes, economic tools, common items, or assets; rather these objects provided a point of entry into the emotional landscape of memory, identity, and belonging.

The display, placement, and use of objects helps islanders define their homes, their place on the island, and makes their past meaningful. The concept of house and home is, of course, culturally, historically and personally defined. Humans create, and recreate, homes around idealized vision of how space is organized and filled by the mundane through the placement and use of the material world during everyday life. Homes are, at least partially, created through the organization of the ordinary objects on the mantelpiece, the routine use of these objects every day, and the repetitive use of these objects on a daily basis.

Drawing upon ethnoarchaeological, archaeological and oral history research from the islands of Inishbofin and Inishark, Ireland, this presentation explores the material and social organization of 20th century island worlds through the display of mantelpieces objects related to fishing, faith, and identity. Based on filmed interviews with islanders at their abandoned houses and current homes, we explore the intersection of homemaking, the workplace and the creation social spaces through small things. This presentation illustrates that often it is the objects on the mantelpieces and dressers that define the home, the active use of tools stored in the shed that define identity, and the use of keepsakes that creates familiar spaces.

2:00 ***Maids’ Thimbles, Ladies’ Bodkins: Needlework Tools and Personal Identity***

Mary C. Beaudry, Boston University

Small and seemingly ordinary objects such as needlework tools are often deemed relatively insignificant as archaeological finds, but such things often played important roles in the ways in which women constructed their femininity and identity and, when examined closely, take on the status of biographical objects. Using evidence gleaned from women’s wills, court cases, and probate inventories I explore relationships between 17th- and 18th-century New England women and their sewing tools to illuminate the significant roles small finds such thimbles, lace bobbins, and bodkins filled in women’s lives and how in some ways such objects became, as David Sutton and Michael Hernandez observe of women’s cooking tools, inalienable possessions.

2:20 ***Servants Possessions in Icelandic Inventories***

Anna Heiða Baldursdóttir, University of Iceland

Objects can be a valuable source about the past and people. They tell us a lot about their owners. For example, their livelihood, taste, hobbies and their everyday tasks. Things and humans are entangled, objects influence people’s life and their existence is influenced by people. The reason for this is that material culture is used daily in every individual’s life.

My research is based on documents of inventories of people's possessions when they died. With this source it is possible to get a glimpse of people's everyday life. See what kind of objects individuals owned and used on a daily basis. They also show us the workings of a past society, the dominant beliefs and thinking of their time and societal changes that occurred over time. For example, how the usage of things changed over time until they got obsolete.

The purpose of this paper is to emphasize laborer's experience on specific age through their possessions when they passed away. What did this group own and what can their belongings tell us about their lives? Also, I will focus on what kind of things they didn't own and how the lack of certain objects affected their life in the Icelandic agricultural society of the 19th century. The methods of microhistory and the history of things will be used to shine a light on the individuals' experience and as well to deal with the problematic question; how to write history with things?

2:40 ***Studying Manuscripts as Material Artifacts: cases of cultural history and material philology from 19th century Iceland***

Davíð Ólafsson, University of Iceland, School of Humanities

"The archaeological record is the body of physical (not written) evidence about the past. It is one of the core concepts in archaeology." Thus, goes the first line of a Wikipedia account on the term archaeological records. Philology however, according to the same source of perceived knowledge "is the study of language in oral and written historical sources; it is the intersection between textual criticism, literary criticism, history, and linguistics." But as we all know such seemingly clear-cut dichotomies are rarely accurate, nor are they advantageous. This paper will explore recent scholarly efforts to explore materiality of texts and textuality of things over the last three decades, roughly from the publication of a special issue of the medieval journal *Speculum* in 1990 titled "The New Philology". The paper's empirical point of departure is the extended and vibrant manuscript culture of nineteenth century Iceland.

3:00 ***Break***

3:15 ***The Prehistoric Past is Unwritten until the Material Culture is Historicized***

Philipp M. Rassmann, BMCC, CUNY

Historicizing material culture provides numerous benefits in reconstructing and understanding the prehistoric past. Common examples include single object studies as a window to shed light on broader phenomena or events. Recent work has focused on examining assemblages of small and ordinary objects. Because they have connections to everyday quotidian activities and are subject to close interplay with human makers and users, they provide among the best opportunities to get up and close with the past evoking local knowledge and thick description.

A common drawback is that many applications of historicizing artifacts employ ad-hoc interpretations of excavated material. They often do not provide an effective means of systematically or consistently applying interpretations in a standardized fashion to different contexts. This stymies the ability to develop broader understandings that transcend individual assemblages thereby evoking the contention between particularist historicizing narratives and generalized explanatory constructs.

Using an example from Neolithic ground stone assemblages in the Ancient Near East, this paper seeks to explore methodologies of object history studies and present an effective approach for studying entire

assemblages in order to historicize small and mundane artifacts that contribute to the stories of the past. In this example the chaîne opératoire approach provides the means to reconstruct tool production sequences and develop historicizing interpretations that remain grounded in material culture while also developing a level of generalization that facilitates inter-assemblage application.

3:35 ***Ordinary Makers & Assemblages/Extraordinary Vessels***

Ellen Belcher, John Jay College/CUNY

Some objects that we find remarkable in modernity were, in prehistory, conceptualized, created, used and discarded within ordinary and mundane networks. Such is the case of anthropomorphic vessels from Neolithic settlements in the Near East. This paper will consider and analyze the occurrence of anthropomorphic vessels from seventh to sixth millennium contexts at sites in Mesopotamia (Iraq) and Anatolia (Turkey). While these vessels are certainly rare and extraordinary artifacts in fact they are quite similar in materiality and form to average and ordinary ceramics and figurines in these same assemblages; most were excavated in ordinary pits and unremarkable fill matrices.

I shall consider how (re)assemblage theories and object life history theory can help elucidate intersections between ordinary and extraordinary that anthropomorphic vessels embody. Tensions between visibility/function, art/craft and sacred/mundane will also be explored. Published research on modern anthropomorphic vessels in sub-Saharan Africa will be compared to this corpus to challenge long held assumptions about what Neolithic Near Eastern anthropomorphic vessels meant, were used for and contained.

3:55 ***Face to Face with Miniatures: the potency of figurines and small-scale objects***

Rachel Dewan, Ph.D. Candidate, Department of Art History, University of Toronto

In recent archaeological scholarship, there has been a noticeable increase in interest in small-scale material culture and miniaturization. From miniature pottery to model tools, figurines to tomb models, the material turn has elaborated on objects of all kinds and brought even the smallest of things to the fore of archaeological investigation. Yet, despite the manipulation of scale shared by all such diminutive objects, figurines have received much greater attention in archaeological analyses than other miniature objects. An exploration of the scholarship suggests that this scholarly imbalance has been shaped by four main factors: the unquestioned assumption that all miniature objects were used in ritual; the bias towards objects that are anthropomorphic and therefore self-reflexive; an increased archaeological interest in embodiment; and a preoccupation with the functionality of the large-scale prototypes of many miniature objects.

4:15 ***Digital Sorcery and Negative Artifacts***

Monika Stobiecka, University of Warsaw

In my presentation I will consider digital technologies and contemporary art as mediators that create archaeological narratives in museums through “enchanted objects” (the term coined by David Rose, 2014). I will discuss a phenomenon of “digital sorcery” where simple archaeological objects are augmented and enhanced by technologies and/or creatively (re)used by contemporary artists. I see such “magic” as an important process that allows to grasp archaeological objects as supernatural and significant actors. I will claim that “enchanted objects” have a particular potential to create a vision of a mysterious past while prefiguring the future at the same time. However attractive and thought-provoking, the digital sorcery may pose a serious threat to archaeological museums by creating “negative”, enchanted artifacts – i.e.

objects that are “overcontaminated” by technology and as such are deprived of their “apparent past” on the one hand, and equipped with their future essence, on the other. I will illustrate my talk with examples of digital and artistic mediations with(in) pottery — one of the most common archaeological artifacts. By reflecting on selected digital exhibits and contemporary artworks by Ai Weiwei, Agnieszka Kalinowska and Damien Hirst, I will discuss the advantages and disadvantages of digital sorcery in museums and test a hypothesis that the future of archaeological museums might be located in the negative artifacts.

4:35 ***Out of Africa: the ruin of Southern Cross Minor***

Jessica Western (University of Canberra, Faculty of Arts and Design) and Tracy Ireland (University of Canberra)

In 1962 the wreck of a small plane, the Southern Cross Minor, and the body of its pilot, were discovered in the Sahara where they had crashed in 1933 by a patrol of the French Foreign Legion. In 1975 Mr Ted Wixtead, a librarian at the Queensland Museum in Brisbane, Australia, took part in a successful mission to recover the plane’s remains, which are now to be found deep in a storage facility for the museum’s permanent collection. Despite this remarkable provenance, the museum’s catalogue tersely describes this object as ‘box frame aeroplane in exceptional state of wreckage’, offering no further details. Somewhat unusually for aviation heritage/archaeology, the remains have never been restored and the skeletonised, twisted form still carries a perceptible tang and texture of Saharan sand.

As part of the ‘[Heritage of the Air](#)’ project at the University of Canberra, we are experimenting with object biography and material histories to explore the cultural impact of aviation and as a way to complicate the dominant, nationalistic narratives of aviation as a technological triumph driven by pioneering, heroic men. Approaching the Minor archaeologically as a ruin, and through object biography, we explore these material traces as the result of both remembering and forgetting, entropy and residuality, intentionality and accident, social and environmental processes – investigating the practical application of slow, materially-driven archaeology through a story deeply emmeshed in the physical realities of being. With the poetic narrative of Michael Ondaatje’s postcolonial novel *The English Patient* (as well as the visual memory of Minghella’s remarkable film) as an inescapable influence, we explore the unruly, persistent materiality of the Minor, its unpredictable vibrancy and more-than-human entanglements.

4:55 ***Discussion***

1:00 PM - 5:00 PM Session 024: Intersections: The Philosophy and Poetics of Excavating and Field Practices

Organizers: Eva Mol (Brown University) and Yannis Hamilakis (Joukowsky Institute for Archaeology and the Ancient World, Brown University)

Eggers 220, Strasser Legacy Room

1:00 ***On Digging: A Philosophy of Excavating***

Yannis Hamilakis, Joukowsky Institute for Archaeology and the Ancient World, Brown University

Excavation and field practices in archaeology have been subjected to intense theorization over the last decades, focusing on matters such as their inherently interpretative character, the constitution of the notion of the record, their performative nature and so on. But excavation is much more than that. It is also a sensorial and affective arena which affords the opportunity for philosophical and poetic expression, for

the production of a new, affective understanding of human experience. In this paper, I will outline some of the themes that such philosophical reflection could develop, and some of the shapes that such an endeavour could take. These will include, excavation as a multi-species encounter, as an embodied engagement with elements such as soil, stone, fire, water, as an field of reflection on the multi-temporality of experience, as an opportunity to contemplate the entanglement of perception and memory, and the constitution of multi-sensorial assemblages. I will also present a format through which such philosophizing can take place: photo-poetics. The ultimate message of this contribution is that archaeology can and should become a field of production of philosophical insights rather than simply one of consumption.

1:20 *Stratigraphical fetishes and the ontology of holes*

Eva Mol, Brown University

Holes are intrinsic features of excavations; as we clear the surface from its past events, moving the unbalanced balance of things - we leave and we make a hole. We add and detract. A hole for an archaeologist is an impression of an event that is made meaningful in a variety of ways. That this is a normally rather unexplored part of the contemplated world becomes clear when we witness new students struggling with recording a hole. You always have to explain that documenting a hole means that there are two stratigraphic layers: the event when the hole was dug, and the event when it got filled up.

Therefore, in this paper I want to philosophically and poetically explore the ontology of holes: from donut holes, archaeological stratigraphy to the great Nothing of Michael Ende's 'NeverEnding Story'. I argue that the practice of archaeology has something to add to the philosophy of holes, because in archaeology holes are always something, something whole. In philosophy holes are sometimes called 'ontologically parasitic', because they cannot exist in isolation but are only something in relation to other things. This is rather limiting way of defining a hole that does not do justice to its vital philosophic-archaeological value, which we uncover through the excavation. The hole and its entanglements to others is not parasitic, but a way to reflect on what we do and who we are amongst other existent features. Because only Nothing exists in isolation.

1:40 *From Thing-Politics to Place-Politics: Fieldwork in the Anthropocene*

Ömür Harmanşah, University of Illinois at Chicago

The act of digging is an intimate and material form of human engagement with landscapes since antiquity,

a practice with deep history. Burial of our dead, for example, is a way of embedding our legacy into the earth and holding onto specific places and claiming territorial legacies. Therefore excavating the ground always had its delicate rituals of apology in the ritualized spaces such as cemeteries. Any form of construction in antiquity required its sacrificial offerings and the burial of foundation deposits. Digging in the landscapes of Anthropocene however has now become equated with extraction, accompanied with an extractive ethics that bears little responsibility to the integrity of the land or the history of landscapes. In the rural landscapes of neoliberal capitalism, extraction takes the form of thousands of small sand, gravel, and stone quarries across the landscape rented or contracted out to private companies, open pit mines for coal-fired power plants, looted archaeological sites, illegally excavated deep water wells, and other forms of extraction. Excavation in all of these activities are oriented to obtain things and resource matter, sustaining a powerful form of thing-politics. In this paper, I propose a practice of archaeological fieldwork that critiques such extractive thing-politics and moves instead towards a form of place-politics. Place-politics is eco-critical field practice that engages with the political ecology of local places, and poetically tells the story of landscapes not from the perspective of isolated Galilean objects or matter extracted from

those landscapes, but from the perspective of fluid places, place-based histories, and the movements and active relationships within landscapes.

2:00 ***Speculation and somatic practice: a field experiment***

Marko Marila (University of Helsinki) and Suvi Tuominen

In research, speculation is often considered as a point of elimination, something that undermines the aim of reaching conclusions rather than something that provides greater degrees of understanding. In this paper, we want to highlight speculation not as vehicle for elimination or confirmation of proposition but as the Whiteheadian ‘lure for feeling’. This understanding of speculation underscores its relevance as a method of intensifying the importance of the multiplicity of experience; a method of knowing differently rather than knowing more. Drawing from ideas and methods native to choreographic and cinematographic settings, the paper also presents an experiment in somatic practice performed and filmed at archaeological locations of Second World War German military occupation in the Finnish Lapland. Based on but not restricted to literary documents, artefacts, and the landscape of the sites, somatic practice focuses on intensifying the variety of the lifeforms and forms of knowledge that make up these sites. Somatic practice therefore highlights the body as a heuristic device, nevertheless as a locus for the creation of speculative feeling rather than scientific output.

2:20 ***Break***

2:30 ***Imaginary Explosions***

Karen Holmberg, New York University

The transdisciplinary field team that I gathered in 2018 to examine a Patagonian rock art cave under a volcano that erupted unexpectedly in 2008 (prompting the largest evacuation in Chile’s history) incorporated a merging of volcanological, archaeological, heritage, sustainability, new media, and political expertise. Upon receiving a ‘Creating Earth Futures’ Geohumanities award just prior to the start of field work and with little pre-planning, a film and visual artist joined our team and contributed to the manual labor that fieldwork is while also filming pieces for an episodic art film. In her work, ‘Imaginary Explosions’, a transfeminist network of volcanologists conspire to set off the world’s volcanoes simultaneously to de-

stroy the patriarchy. A cave whose walls are covered with vulvas along a coastline that has risen 60 meters under a volcano that has, upon closer inspection, been erupting continuously for 18,000 years served as an entirely apt location for the film, which incorporated both staged and impromptu scenes.

The process of working together as a team worked better than we might have imagined. The archaeologists learned to see through geological eyes, the heritage specialists became photogrammetry technicians and drone assistants, and we all became actors in an art piece that queries the boundaries between the geological, the social, and conceptions of violence and made us think of our fieldwork in entirely different ways. In this presentation I will share some of our thoughts and images from this ongoing field project.

2:50 ***The Road to Massambará***

Rui Gomes Coelho, Cultural Heritage and Preservation Studies, Rutgers University

I used to walk several hours a day in the plantation roads of the Paraíba Valley in Rio de Janeiro, when I was doing research about the 19th century plantation landscape. In the 19th century, slaves spent most of

their time walking back and forth from the fields, walking along the rows of coffee bushes and clearing up the old forest for new plantations. As the years passed, coffee monoculture exhausted the land and enslaved workers were forced to walk further away, where the remaining parts of forest were burned with the promise of another coffee harvest. In my long walks I engaged with the affective traces of an environmental catastrophe and an oppressive institution upon which the modern world was built. But the cadence of my steps also provided me with the time to reflect on the ways in which people escape the traps of enslavement and its contemporary legacies. This video documents my walk to the edge of the plantation world.

3:10 *What are the Hours of Operation for the Ruins . . .*

Tova Kadish (Cambridge University) and Ellen Tracy

Ruins are haunted sites. We, visitors to the ruins, are invited to materialize history: to throw ourselves back into past lives or to summon these lives out of the air, to haul them out of the hollows of history. Our conventional understandings of this history have long since been torn apart in the academy, confronted by accusations of empiricist fallacies. But the lived experience of the ruins pays no heed to these theoretical arguments. For both excavator and visitor, this lived experience entails a temporal drama in which history emerges through our desire to experience the past as an absolute presence.

Through an operatic video collage, these questions of experience—of “dead time,” and of lived histories—are anchored in the familiar story of the fascinating, yet utterly tedious, organized visit to the ruins (Biddick 2009). Cutting between a school excursion and the methodological debates of archaeologists, the work dances through the apparatus of history and time that surround these sites.

The specific properties of opera and video as media, their rhythms and ontologies, shed new light on the subjective experience of time. However, this project does not seek to propose another concept of time to be used by the archaeologists. Rather, it moves through other optics in order to represent anew the temporalities of the discipline. Archaeology “represented in” video becomes a way to examine the obfuscated underpinnings of the discipline’s understanding of time and history. In this meditation, it hints towards possible alternatives—that don’t just spring out of the dirt.

3:30 *Building a Better Bioarchaeology: Using a case study from Tel Shimron, Israel, to challenge the production and value of bioarchaeological field knowledge*

Rachel Kalisher, Brown University

When a burial has little or no datable material, bioarchaeologists often assume periodic attribution based on the clearest associated context. On many occasions, bioarchaeologists are aware about what they are ‘supposed to be’ excavating, which influences field practice. But what happens when these preconceived notions of chronology deceive us and affect our excavation practice? This thought will be explored in a case study from Tel Shimron, a site in modern-day Israel. During the site’s initial survey and digging of test trenches, Middle Bronze Age (MB, c. 2000-1500 BCE) architecture and ceramics, as well as human bones were found on the surface. During excavation, human skeletal remains from twelve individuals were encountered, but only two individuals had associated finds. Without clear stratigraphy and without burial goods, it only became apparent in post-excavation analysis that the architecture and burials were not related. The disconnect between the assumed context and its subject demands new bioarchaeological practice and interpretation. This paper thus internalizes the process of “slowing down” by challenging how we produce and value knowledge in the field, in part by interpreting burials individually before

collectively. These and other observations will hopefully provide a path towards the building of a better bioarchaeology.

3:50 **Break**

4:00 ***Postcards from a Pointcloud: Stumbling around Digital Ruins***

Tessa Bell (University of Canberra) and Tracy Ireland (University of Canberra)

High-fidelity imaging methods such as laser scanning and digital photogrammetry have captured public and professional audiences in a flurry of optimistic discourse about their capacity as forms of preservation and of archaeological recording and interpretation. With technical finesse and mastery, endangered heritage can, it is argued, be captured, re-materialised, and recovered from the forces that threaten it. We discuss here an experimental project that offers an oblique approach to the practice of digital visualisation, one that subverts the dominance of neutral, technical field engagements. Our practice-led project uses 3D visualisations as both method and site of ethnographic encounter. We have two parallel fieldsites: the first is Asinou, an abandoned, ruined village in the Troodos mountains of Cyprus, and the second is the digital fieldsite of Agisoft Photoscan software. As the experiment unfolded, we adjusted our postures in the field to the behaviour of the software, toggling with the limitations our photosets had imposed on the pointclouds, gaps, cracks and tics revealed hours after we had trod the perimeter of our object. The software traces our embodied experience - just as we awkwardly clambered, it also stumbles. Our 'weak surrogates' or flawed image-things are not technically slick assemblages, and do not qualify as accurate representations. Instead, emerging from our analysis, is the notion of 3D visualisations as thick assemblages that produce a trace texture - that is like, but not the same as the photographic surface: an encounter with the nested realms of two ruinous forms, held together in strange relation.

4:20 ***Poetry as Archaeological Method: a Creative Philosophy***

Erin Kavanagh, Sheffield Hallam University

(1)Intersections:

excavation and epistemic experience,
notions of ontology offer poetic opportunity.
This is a slow practice; a creative philosophy,
an entanglement with being.

This presentation suggests that philosophy and archaeology can unify by utilising poetry as method(2). Poetics can offer an alternative pace to the way that we process and present data, allowing moments in which to feel connected, for "rather than asking to be justified, poems ask us to exist."(3)Throughout this argument, I will employ a symbiosis between performance and a paper, offering examples of how poetic encounters have been applied to excavate thought. These include excerpts from two projects: 'Layers in the Landscape' and 'A Mermaid's Myth', both of which utilise methods of deep mapping to layer up a slow stratigraphy of perspectives upon time, space and place(4). In so doing they engage with Karen Barad's notion of onto-ethico-epistemology (5) as an entanglement with being; a half-way meeting with the past.

(1)A cut-out poem from Session 024's CFP.

(2)Kavanagh, K.E. Forthcoming. Writing Wonders: Poetry as Archaeological Method? In A Necessary Fiction, Witcher, R. and Van Helden, D.P.(eds). London and New York: Routledge.

(3)Longenbach, J., 2004. The Resistance to Poetry. Chicago (IL): University of Chicago Press.

(4)Kavanagh, K.E. 2018. 'Re-thinking the Conversation: a Geomythological Deep Map' in Gillings, M. (Ed.), Hacıgüzeller, P. (Ed.), Lock, G. (Ed.). (2018). Re-Mapping Archaeology. London and New York: Routledge, <https://doi.org/10.4324/9781351267724>

(5)Barad, K (2007) Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning. Durham, North Carolina: Duke University Press.

4:40 ***“Hudson Valley Ghost Column 5” and “Embodied Drawings” (Artist Work Presentation)***
Allison McNulty, Parsons, The New School

I am a multidisciplinary artist whose work excavates and examines ubiquitous traces of our living. Often working in relation to neglected sites and overlooked phenomena, I use ordinary, reclaimed materials like brick, dust, hair, spider webs, wood, bits of eraser, plants, and rocks to explore the fragility, entanglement, and agency of things, bodies, knowledge, and environments. Deeply ingrained in a poetic understanding of space and materiality, often meditative and performative in nature, and engaged with concepts of time and duration, my practice attempts to create possibilities for exchange, relation, and meaning-making between matter, language, history, and the unfolding experience of embodied perception.

5:00 ***Discussion***

3:00 PM to 5:00 PM Session 023: Heritability and Heritage: Theorizing Archaeology's Encounter with Genetics

Organizers: Zoë Crossland (Columbia University) and Dr. Layla Renshaw (Kingston University)

Eggers 032

3:00 ***Reading genetic evidence***

Zoë Crossland, Columbia University

This paper considers the epistemic status of forensic DNA evidence in terms of the dominant metaphors used to describe it. On the one hand it is often described in terms of a code that can be read or decrypted; on the other it is often imagined as a form of genetic fingerprint. What kind of work is carried out by these different figures, and what are their limits and their affordances in terms of explaining forensic evidence to different publics?

3:20 ***The Genome isn't us, nor is it them.***

John C. Barrett, University of Sheffield, UK

The claim that a biological basis exists for human differences has now been given some credibility with the recovery and analysis of DNA from ancient skeletal material. David Reich (whose Harvard based laboratory has produced many of these results) has recently claimed that the aDNA analyses are 'rapidly disrupting our assumptions about the past' in ways that 'archaeologists never anticipated before'. That disruption is presented in terms of various population movements and 'massive' migrations and colonisations that might explain some of the patterns of cultural, economic and social change that archaeologists have become accustomed to understanding as the result of the autonomous development of indigenous political and economic systems. At a time when issues of ethnic identity, racism, and population movement have become so emotively embroiled in contemporary political conflicts it is surely incumbent upon archaeology to provide a measured and critical reading of the results of these analyses, in contradistinction to the analyses that are being produced, published and interpreted with such confidence and at, what Reich has referred to as, an 'industrial' scale. This paper will propose that the historical issue that archaeology can address is the ways that humans have constructed their own identities through systems of political, economic and cultural authority. Such identities might have sought legitimacy in their construction of various kinds of mythical history, and the ways that these identities and their histories may, or may not, map against the contemporary analysis of aDNA is an issue for archaeological debate and political sensitivity.

3:40 ***Safe or unstable materialities? Thinking about the limits of uniformitarian logics in archaeological science***

Hannah Chazin, Columbia University

This paper asks what materialities underlie the scientific techniques – including those that involve work with genetic material – that archaeologists increasingly use to form interpretations and write narratives about the past? How do the materialities imagined by, and created through, techniques such as aDNA compare and connect with the other forms of materiality that structure archaeological practices and theories? I argue that certain kinds of uniformitarian logics structure the 'safe materiality' produced through archaeological science. This safe materiality may sit uneasily with the other understandings of materiality that structure archaeological interpretations. To explore this potential disjuncture, I compare the use of isotopic analyses of archaeological materials and work with ancient DNA, highlighting the similarities

and differences in how these techniques work to produce a stable and transposable archaeological materiality. In particular, I am focusing on whether there are differences in the uniformitarian assumptions inherent to these methods and whether these assumptions scale (or fail to scale) in a similar manner.

4:00 ***Barn Burning: Where Species Meet on Spring Street***

Shannon Novak, Syracuse University

On a sultry summer evening in 1834, race riots broke out in Manhattan. Over eleven days, mobs targeted homes, businesses, and gathering places of African Americans and abolitionist activists. One prominent target was the Spring Street Presbyterian Church, an institution that housed a diverse congregation led by pastors who preached a radical abolitionist stance. "...wipe out the Presbyterian barn," was the cry heard as rioters occupied and vandalized the church for three days. Spurred by rumors of inter-racial marriage and other "unnatural" couplings, this barn burning was an interventionist attempt at purification—making categorically different kinds of people and things. Memories of this institution faded until 2004, when construction exposed the church's burial vaults (ca. 1820-1850) and the commingled skeletons of some 200 individuals. Questions of race quickly came to the fore. Who was afforded the privilege of being buried in the vaults? Was the equity above replicated below? Might evidence of admixture be found in the tissues that remained? In a hierarchy of methods, aDNA is perceived to be the gold standard for addressing such questions and (dis)proving rumors with biological facts. Yet the questions themselves, and the binary categories they activate (i.e., human/animal, white/black, natural/cultural), are inculcated in a long history of racialization. While no mob action, such techniques are replete with purification processes of their own. At the same time, molecular studies troubled simple categories and narratives, broadened our spatial and temporal lens, and provided insights into the diversity of bodies, identities, and histories gathered at this site.

4:20 ***Ancestry, Bio-banking and Future-memory: Theorising the Genetic Identification of 20th Century War Dead***

Dr. Layla Renshaw, Kingston University

This paper will examine the large-scale genetic testing of war dead recovered from 20th century mass graves. In particular, it will focus on the recovery of bodies from mass graves of World War I and the Spanish Civil War. Based on ethnographic interviews with relatives of the dead, it will examine how participants in genetic testing conceptualise ancestry, kinship, affect and mourning, across generations. This paper argues that DNA technology is now incorporated into new forms of vernacular commemoration that accompany the recovery of the dead, and has become an important expression of post-mortem care.

Comparing the cases of Spanish Republican graves and ANZAC losses on the Western Front, this paper identifies how DNA, despite seemingly a universal and objective technique, has a distinct political and cultural history, and carries a particular emotional weight, that is specific to each context in which it is used. This paper explores how the identification of war dead intersects with mass participation in commercial DNA testing and online ancestry tracing. It argues that the identification of war dead is an important way of making claims on state resources, framing the recognition and reparation of past traumas in biological terms. In this way, the temporal properties of prospective DNA sampling, particularly bio-banking, can be understood as a form of future-oriented memory, and as a type of highly effective biopolitical action.

4:40 ***Discussion***

SATURDAY, MAY 4 SCHEDULE

8:00 AM - 12:00 PM Session 002: Semiotics and Ontologies: Intersections of Meaning and Perspective

Chairs: Mark R. Agostini (Department of Anthropology, Brown University) and Martin Uildriks (Brown University, Joukowsky Institute for Archaeology & the Ancient World)

Eggers 010

Part I

8:00 *What does 'ontology' mean anyway?*

Artur Ribeiro, University of Kiel, Germany

Anthropology and archaeology have undergone a rather radical shift towards ontologies in the last years. In very general terms, ontology is a subset of metaphysical studies and it inquires upon reality, or “what there is”. In anthropology and archaeology, ontology is expressed in a wide variety of ways, such as the ontological approaches of Viveiros de Castro and Phillipe Descola in anthropology, or through the vitalist ontology of Jane Bennett or object-oriented ontology of Graham Harman that have been applied to archaeology and heritage studies.

Despite the popularity of ontologies, several philosophical objections can be leveled to them, and in this paper I will be exploring four: 1) there is no explanation as to how one goes from an ontology (e.g. a monist or vitalist ontology) to an anthropological or archaeological approach; 2) there is also no clear explanation as to what it means for a scientist or scholar to commit to an ontology; 3) as several posthumanist philosophers have expressed recently, studying ontology is speculative – which raises the questions, according to what rules is one ontology better than another?; 4) finally, there is no explanation as to what ‘reality’ means in ontology.

The greatest problem of ontologies perhaps is the idea that reality can be understood outside interpretative references. What is important is not ontology itself but recognizing that there is no real distinction between interpretation and reality. The paper concludes on what this might ultimately mean to archaeology and anthropology.

8:20 *Mixed Realities and Digital Ontologies: Making Meaning in nD*

Martin Uildriks, Brown University, Joukowsky Institute for Archaeology & the Ancient World

Does technology move us forward? Processual archaeology was an early adopter of digital technologies when computational power afforded rigorous statistics and visualizations whereby the human past could be reduced to simple binaries. This posthumanist position began to promote machine over mind, partially inciting postprocessual critiques, but continued to develop new forms of representing the world through ones and zeros. While these forms have now become standard and begun to take on material form, they are becoming increasingly available to wider Western audiences and are integrated in archaeological practice in often unseen ways. In this paper, I suggest that the body has increasingly become a vehicle for digital and technological semiotics as part of a Western ontology in such an ‘unseen’ way.

I explore the implications of this movement through a review of recent technological advances and contrast these with some of my own fieldwork experiences in modern Sudan to help us evaluate the impact of modern digital forms of knowledge. These modern forms tend to endorse realities translated through

machinery and a closer examination of recent specific examples of technological applications in my fieldwork at the 2,700 year old Kushite temple at Sanam in Sudan suggests that man and machine are not coming closer, but seem to be growing further apart. In order to fully grasp the scale at which we grow apart and how our bodies are transformed by digital technologies, we need a more inclusive and unbiased practice that encapsulates a range of semiotic and ontological landscapes.

8:40 ***Processing Personhood: Middle Woodland Mounds and Mortuary Activity in the Lower Illinois River Valley***

Ivy Notterpek, Barnard College of Columbia University

While archaeological engagement with the body as a locus of embodied agency has proliferated in recent years, this study is the first to rigorously apply theories of personhood to the lengthy burial rituals documented within interment facilities of Middle Woodland/Hopewell burial mounds in the Lower Illinois River Valley. This paper explores figurings of the body and its unstable relationship to personhood, which inform the disaggregation, recombination, and movement of human remains in Mounds 2 and 5 of the Gibson Mounds site. Osteological data gathered in this study includes quantitative and visual inventory; chronological age, biological sex, and lived stature estimations; as well as the documentation of pathological and taphonomic changes for approximately 23 “individuals” across 6 “burial” contexts (as identified by excavator Gregory Perino in the early 1970’s). Joining osteological analysis with indigenous ethnographies and epistemologies (e.g. perspectivism); considerations of moundbuilding, sods, non-human inclusions, and bundling; as well as theories of embodiment, phenomenology, landscape, gender, and disability, I deconstruct the engrained conclusions of biological profile to explore a mounded, watery landscape inhabited by people (be they human, non-human, ancestor, element...) who embody nuanced forms of multi-dimensional, multi-modal relationality. The mosaic corporeality of persons in mounded earthworks cannot be divorced from the earthworks themselves, which were active loci that enabled tangible engagements with the cosmos and creation. This paper works against the objectification, dehumanization, and individualist assumptions which pervade most osteological analyses. By incorporating robust theory to so-called “scientific” approaches, we can engage ontologically-resonant systems of meaning and signification.

9:00 ***Interpretation, Meaning and the New Materialisms***

Julian Thomas, University of Manchester

The past decade has seen the emergence of a series of striking new perspectives within the humanities, variously glossed as ‘the new materialisms’, ‘the ontological turn’, ‘posthumanism’ and ‘speculative realism’. These have reinvigorated archaeological thinking in a variety of ways. Some aspects of these developments are ultimately attributable to the interpretive tradition in the social sciences: the critique of anthropocentrism, and the return to material things and corporeal embodiment. However, some posthumanist thinkers also declare themselves to be ‘post-interpretive’. This can mean either pulling back from an obsessive pursuit of deep and hidden meanings, or a complete rejection of interpretation in favour of forms of description. A consequence of this is, I think, an ambivalence over issues of meaning, interpretation and experience in contemporary archaeological thinking. In this contribution, I will argue that these concepts should not be abandoned, but that they may need to be radically reconfigured in the light of recent debates.

9:20 *How vasiform pipes grew fins*

Craig Cipolla, Royal Ontario Museum and University of Toronto

Over the last two decades archaeologists have grown increasingly wary of the representational emphases of the textual turn. On the rise in archaeological theory are a series of exciting relational and object-oriented approaches that urge us to swiftly shift our attention from signs and meaning back to things and substances. This trend is evident in calls for archaeologies “after” text and interpretation and in formulations of new “anti-representationalist” methodologies.

I explore this tension through consideration of a large collection of fourteenth through seventeenth-century vasiform pipe bowls recovered from Iroquoian sites across Ontario. Compared with the enigmatic zoomorphic smoking pipes that are synonymous with Iroquoian history, vasiform pipes receive little attention in the archaeological literature. I use a “more-than-representational” approach that draws upon both new materialisms and Peircean semiotics to address variation across this style of pipe, including several interesting cases in which pipe bowls were subtly modified to resemble fish. In order to understand how a few pipes grew fins, we need an archaeology that attends to the vibrancy of matter without abandoning (or ignoring) representation and semiotics altogether.

9:40 *Discussion of Part I*

Part II

10:00 *Representational Anxieties*

Robert Preucel, Haffenreffer Museum of Anthropology

Contemporary archaeological theory seems to be afraid of itself! Afraid of its authority and legitimacy in representing pasts in and for the present. Perhaps this state of affairs is understandable. Our profession has been working hard to overcome its exclusionary history by providing more opportunities for women and underrepresented minorities. We are also deeply engaged with the ethical implications of researching other peoples’ cultural heritage. We understand that questions of power, privilege, and authority are inextricably intertwined with the practices of knowledge production. From this point of view, the recent turn towards objects qua objects is a reactionary move, and a conservative one at that. It can be seen a retreat or withdrawal from the very real and pressing need to build alliances and collaborations with people of different descendant communities to address contemporary concerns and issues. In my presentation, I examine some of the new arguments against interpretation, discuss different ways of knowing, and highlight the benefits of collaborative knowledge production.

10:20 *A critique of analogy in Indian archaeological discourse and practice*

Smriti Haricharan (National Institute of Advanced Studies), Hemanth Kadambi, and Rolla Das

Recently, an archaeologist in India claimed that brick walls at a 2000-year old site in South India were ‘like’ the walls found at a 4000-year old, Indus Civilisation site, located in North West India. This comparison, notwithstanding that the sites are at opposite ends of the country, and removed in time by two millennia, highlights a key theme in the explanation of archaeological data: making an argument through analogy. This paper explores well-established framework within archaeological reasoning as established by Wylie, Binford and others, analogy is amply used in South Asian academic discourses, and in the dissemination of archaeological information in the public domain.

The example draws tenuous analogical linkages between geographically and temporally separated archaeological sites providing support to the western and colonial ontological frameworks of seeing the local in terms of the national. This makes both sites ‘fit’ within the categories of ‘urban’ or ‘civilized’ as distinct from ‘primitive’. It also captures the public imagination which ‘prefers’ a colonial and unitary narrative of South Asia’s past. Yet, the politics of such narratives are fraught with real tension, for instance, South Asia’s communal problems. We examine why such categories, eschewed by Western frameworks, continue to remain entrenched in South Asian archaeology. To envisage South Asian archaeological discourse beyond such frameworks requires an acknowledgement of non-western, and localised historical discourse as regards place-making and identity formations. This can help in conceiving an analogical reasoning that has an indexical relationship with South Asia, experientially, theoretically, and methodologically.

10:40 ***Saussure’s exceptions: insights into semiotic commonalities between language and material culture***

Zoë Crossland, Columbia University

When presenting his course in general linguistics, Saussure acknowledged that both onomatopoeic words and exclamations might be held up as examples that did not fit the model of the arbitrary or unmotivated sign. However, he put them to one side as “rather marginal phenomena”. Subsequent linguistic study has demonstrated that these phenomena are neither marginal nor entirely subsumable under a linguistic model of language as a system of differences. If we instead start with these cases rather than putting them to one side we can see that similar processes operate in language and in material semiotics. In this presentation I sketch out a Peircean approach to signs that cross-cuts language and things and which reveals a great deal about the evidential bases of our archaeological knowledge claims.

11:00 ***Approaching Cosmologies of Signification: Medicine Stones, Landscape, and Indexicality in the Ancestral Puebloan Southwest***

Mark R. Agostini, Department of Anthropology, Brown University

The study of cosmologies is important for understanding how people in the past were active participants in their world. Archaeologists focusing on recent prehistoric cosmologies have taken to pragmatic theoretical and methodological frameworks – relying on historical approaches and ethnographic traditions. While cosmologies are fundamentally rooted in space and place, cosmologies are not static structures. Rather, cosmological elements may have broad time depth and are subject to new interpretations through historical processes. Archaeologists can develop more dynamic studies in this area by paying greater attention to the indexical properties of the material manifestations of the cosmos. To illustrate this point, I present a case study focused on ancestral Pueblo (Chacoan) meanings associated with a class of fossilized and stone artifacts referred to as “medicine stones” in northern New Mexico between AD 800-1180. By constructing a generalized Pueblo cosmology on the basis of shared symbolic elements revealed through oral traditions, geomyths, and creation narratives from Pueblo and Navajo cultures, this study illustrates how the uses of cosmological elements and topographical features of the landscape changed through time, particularly as a result of the collapse of the Chacoan system by the beginning of the thirteenth century. Lastly, I consider how religious experience is rooted in auditory senses of the body, which bundles particular sets of material relations evocative of a prototypic Pueblo cosmology at Chaco. I conclude that increased attention to indexical properties of the archaeological materials is necessary for archaeological studies to reconstruct and differentiate dynamic cosmologies of the past.

11:20 *Discussion of Part II*

11:40 *Discussion of entire symposium*

8:00 AM - 12:00 PM Session 003: Uneven Tempos and Unruly Spaces: A Slow Archaeology of the City

Chairs: Sarah E. Platt (Syracuse University) and Alanna L. Warner-Smith (Syracuse University)
Eggers 220, Strasser Legacy Room

8:00 *The circulation of rubble and the destructive creation of cities*

Dr. Jonathan Gardner, UCL Institute of Archaeology

This paper considers how the creation, collection, transformation, movement and reuse of building rubble fundamentally reshapes urban landscapes. Creation of rubble is often rapid, created through conflict, disaster, or demolition, but its usefulness to urban development as foundations, in land reclamation, or recycling can encompass longer timescales and slower processes. Archaeologically, rubble and ‘made-ground’ generally has been recently understood to be a key constituent of the ‘archaeosphere’, a globe-spanning human-created deposit and a potential marker of the Anthropocene (Edgeworth 2018). Building upon these and other studies (e.g. Burström 2017), I propose a new archaeological consideration of the circulation of rubble in cities and demonstrate how such material can act to dramatically alter urban landscapes.

As a case study, I examine how large areas of late-modern London were created or modified through circulation of rubble generated by demolition and bombing. I examine how material was (and still is) used in a variety of projects including the embankment of the River Thames, mega-project construction, and, in WWII, as runway foundations for the Allied bombing of occupied Europe.

I ultimately suggest that rubble should not be seen as a homogenous and static ‘waste’ deposit, but as a material that is inherently ‘in-process’ which provides a key frame of reference for understanding the long-term development of cities.

8:20 *Constructing the Present from the Urban Palimpsest: An Example from the Ancient Maya*

David W. Mixter, Binghamton University

This paper begins with a question: what does it mean to live amongst ruins? The literature on ancient Maya urbanism focuses on how urban spaces are arranged and what this says about cosmological alignments and social organization, encouraging a planned and monolithic view of Maya centers. However, this perception does not match the reality that many Maya centers were occupied for long periods of time, even millennia. The long occupations of many Maya centers resulted in cities produced from a slow iterative decision-making over centuries rather than a single grand plan. The result is a palimpsest urbanism where residents lived in a historic center in which monuments, houses, and public spaces were built, occupied, renovated, and differentially abandoned according to existing conditions.

In this paper, I focus on the processes by which meaning is produced within palimpsest urban environments. Beyond the actions of empowered political actors imposing their partial and oft-interrupted vision on the city layout, the meaning of urban spaces also draws shifting zones of ruination and vibrance marked by garbage, closed store fronts, abandoned houses, and routines that pass-through shopping districts and public squares. I argue that meanings attached to urban spaces are largely constructed in various

presents to meet the needs of the day. This constructivist approach implies that meaning-making is a fast process; however, within a palimpsest urban environment, this meaning-making is scaffolded on a slow foundation. Taking heritage seriously as a process in play in the ancient past provides one path to understanding meaning production.

8:40 ***Of Sanitation Reform and Depositional Processes; or One Man's Struggle to Understand Colonial Philadelphia Privy Deposits***

John P. McCarthy, Delaware State Parks

Eighteenth-century privy shaft features excavated in Philadelphia are generally characterized by enormous volumes of ceramics – often many hundreds of vessels are represented. This phenomenon appears to be related to Philadelphian's regulation of the depth of privies, which began with an Act of the Provincial Assembly in 1763. This paper presents the author's close reading of a variety of colonial primary sources related to sanitation and public health including, the Minutes of the Philadelphia and Provincial Councils, the Statutes at Large of Pennsylvania, and various period newspapers. The paper recounts the complicated history of efforts to regulate and control "nuisances" of various kinds and places them in broader context of the development of government powers and contemporary understandings of public health, then considers the implications for the structure of the archaeological record in Philadelphia.

9:00 ***El Pueblo: The Legendary Heart of a Modern Rust Town***

Dr. Holly Norton, History Colorado

The small adobe trading post, El Pueblo, built on the Mexican-American border in 1842, led a mostly unremarkable existence for twelve years, until Christmas Day, 1854, when it was attacked by a group of Ute and Apache, who massacred an untold number of the fort's inhabitants. El Pueblo melted back into the landscape, but was never forgotten and became the origin story for the City of Pueblo, which was incorporated approximately fifteen years later. A city grew over and around where the fort once stood, including a 100-room hotel that dominates the assemblage excavated from the "El Pueblo" site. The story of identifying El Pueblo became not only a story of urban archaeology from a methodological point of view, but gripped an entire City with "archaeology fever. Today the continuing interest and investigations into the site are a testament to the importance placed on the legendary birthplace of the city of Pueblo. What is most evident is that the work is not about the history of the site or the artifacts that are revealed. The work has been about how a city constructs an identity and understands its own past.

9:20 ***Stranger Bodies and the Slowness of Modernity: Moving with and through Beirut***

Tony J. Chamoun, Syracuse University

Discussing 'modernity' as a historical and social condition, scholars emphasize growing networks of strangers that move into each other's spaces (e.g., Vernon 2014). Such movements often occur at faster speeds and over longer distances. As such, it is difficult to think about modernity without considering increased speeds of mobility (e.g., Bauman 2000). However, this paper takes seriously the notion that movement, an act that implicates time and space, is as slow as it is fast. It is as much about 'leaving behind'/'being left behind' as it is about 'going elsewhere' (Wood 1934; Ho 2006).

Indeed, mortuary spaces and port cities direct attention to such a multiplicity of conditions. Taking a

modern period cemetery from Beirut, Lebanon as my point of entry, I focus on how abandoned strangers—those left behind—constitute such spaces and city landscapes. This attention provokes considering how sharing space and time with that which remains is as much a feature of modernity as is accelerated movement (González-Ruibal 2016). At stake is grasping the literal slowness of movements, which affords particular ways of how ordinary life is lived and how social relations unfold (Das 2018).

Yet, I also argue that this attention involves moving with and through Beirut and its port. It requires engaging the living as much as the dead in research processes. Thus, I also grapple with the difficulties of what it means to perform ‘slow anthropology’ in the Near East, as a political and ethical gesture.

9:40 ***Social geography of Irish immigrant communities in three 19th century American cities – using a local lens***

Nicholas Ames, University of Notre Dame

Urban communities exist situated in temporal and spatial continuities – the boundaries and social make-up constituting these communities experience punctuated change in response to continuous ‘external’ pressures from broader city-scapes, and understandings of what defines a community depends largely on the multi-faceted experiences of each member. While this complexity defining dense social living is universal, it occurs with more rapidity and intensity in city-spaces. To interpret these complex and multiple temporalities that define urban spaces archaeologically, we have to look beyond straight material culture and rely on multiple methodologies to interpret ‘community spaces’ in the historical record. This paper analyzes neighborhood-level community change among 19th century Irish-American diaspora in three urban industrial contexts – Cleveland, OH, Pittsburgh, PA, and Clinton, MA. Using mixed methods of GIS, oral and archival records, and excavated materials I investigate what defines ‘community’ space locally, what social and entrepreneurial elements comprise each space, and the differences observed between each community as well as against those trends observed in their larger city-scapes. By using local-level comparative analysis between situated communities to assess the broader composition of a widespread diaspora – specifically how different local facets of wider ethnic communities change over time, compared against narratives of pan-diasporic identity – I highlight the ways standard archaeological methods of analysis fall short in revealing complexities of urban social narratives, and stress the need in turning to mixed-method analyses to better uncover the multiple temporal and spatial narratives that comprise social life within 19th century urban-America.

10:00 ***Resisting the Rat Race: Irish Immigrant and African American Workers’ Attempts to Control Their Own Time in Nineteenth-Century New York City***

Meredith Linn, Ph.D., Bard Graduate Center

During the nineteenth century, the population and spatial extent of New York City expanded rapidly, both creating more jobs and enabling employers to place greater productivity demands on an increasing number of wage-based unskilled laborers and service workers. Technologies like the clock, which brought about more exacting measurement of time, and the railroad, which dramatically accelerated the pace of travel and eliminated some seasonal slow-downs, contributed to increasing expectations of how much a person could (and should) produce per day and transformed the way that people perceived time. This transformation was not a smooth process, however. Laborers, many of whom came from rural areas and who were accustomed to seasonal changes in the pace of work, resented and resisted employers’ attempts

to control their time. Their efforts ranged from establishing more independent communities on the rural fringes of the city to creating intentional labor slow-downs on the grounds that employers' encouragement of competition between workers was unethical and anti-social. This paper will consider how greater attention to time and temporality can help us to better understand the lives of workers in nineteenth-century New York City, particularly Irish immigrants and African Americans, who, in turn, provide inspiration for how and why we should consider a slower approach to our own research endeavors.

10:20 ***"I don't need a lecture on Slavery!"; Difficult Histories and Slow Public Interpretation on the Frontlines in Post-Emanuel AME Charleston***

Sarah E. Platt, Syracuse University

Studying the archaeological remains of urban slavery in North American cities poses a methodological challenge. Unlike in plantation contexts, where there are often distinct archaeological deposits for enslaved and free residents, urban sites are comparatively small and constrained with all residents disposing of their refuse in the same location. It is difficult to impossible to isolate the archaeological debris of any particular member of an urban household on townlot sites in downtown Charleston, South Carolina- a city where for much of its history black residents, many of whom enslaved, outnumbered white. The lives of the astronomically wealthy planter-merchant aristocracy entangled deeply with the people they enslaved in the close quarters of the urban town lot as represented by the jumbled material culture they left behind. Despite this close entanglement their lives were defined by vastly different experiences, from those encountered on a day to day basis to across generations.

The following paper will explore the utility of slowing down to untangle these complex assemblages and in particular turn to the work of frontlines interpreters and public historians, who, it is argued, are already "slow". The rosy, grand, and "charming" presentation in heritage tourism can often disguise the presence of enslaved individuals and the systems of violence and oppression that form a historical throughline on the peninsula. Grappling with and highlighting the experiences of enslaved and free black Charlestonians and their descendents often deliberately hidden behind the facades of grandly restored and carefully furnished historic homes is not only helpful to archaeologists unpacking complex urban deposits, it is critical during this tumultuous political climate. Especially in a city at the heart of the old confederate south still reeling after an act of racially motivated terrorism.

10:40 ***Slowvannah Since 1733: In Which a Damn Yankee Learns to Downshift***

Laura Seifert, Savannah Archaeological Alliance

Savannah is experiencing a push-pull between its unhurried, insular history and a recent influx of tourists and new residents, who are causing some radical cultural changes. These changes are mirrored in the city's archaeology. Massive developments are destroying archaeology sites at a voracious pace, causing archaeological panic. While these development projects are often aimed at tourists, they damage the very culture and history that draws the tourists to the city. Residents feel the city is no longer theirs. The lack of an archaeological ordinance and other resources have forced an agonizingly slow pace for what little archaeology has been done. Community archaeology at the Kiah House will be used as a case study in doing unintentional slow archaeology.

Located in Savannah's historically African American neighborhood of Cuyler-Brownsville, the Kiah House belonged to teacher, artist, and museum founder Virginia Kiah and her husband, Dr. Calvin Kiah.

Since Virginia's death in 2001, the house has remained vacant and crumbling. Cultural anthropologist Dr. Deborah Johnson-Simon has been conducting oral histories and ethnographies of the Kiahhs while trying to gain support to save the house. The recent archaeology builds on her work and neighborhood connections but is not without challenges and setbacks. This paper will examine the benefits of this unintentional, slow archaeology project but also discuss the structural problems of racial and gender inequality, political shortsightedness, and Savannah's cultural catch-22.

11:00 *Archaeology in a New York Minute: Strategies for Slower CRM in the City*
Elizabeth D. Meade, AKRF, Inc./CUNY Graduate Center

As with everything in New York City, development occurs at rapid pace. Cultural Resource Management (CRM) investigations associated with development projects are therefore under similar pressure to complete projects quickly and efficiently as the costs of doing CRM in urban centers is significantly higher than in rural areas. The burdens of time and money therefore offer few opportunities to slow down, especially during data collection in the field. However, alternate strategies can be used to ensure that CRM investigations can avoid the pitfalls of working at too fast a pace through greater interdisciplinary collaboration both in the field and during subsequent analysis. By working with individuals representing a variety of backgrounds and skills; incorporating new techniques for rapid data collection; improved coordination with reviewing agencies; and through the involvement of local stakeholders and students, CRM projects in urban areas can result in long-term collaborations that allow for extended analysis even in the face of intense time pressures that limit the amount of time allowed for data collection. This talk will address two case studies where rapid fieldwork was accompanied by long-term analysis and engagement provided for well-rounded CRM investigations at the World Trade Center site, where an 18th century vessel was uncovered, and at the site of the Harlem African Burial Ground.

11:20 *Is Time Squared? Perceptions of Time and Urban Archaeological Practice in New York City*
Jessica Striebel MacLean, Ph.D., Urban Archaeologist, New York, NY

In this session we have been invited to consider time in the context of urban archaeology, prompting the question, how does the pace and particulars of the urban environment—the cyclical pressures of urban development, the reality of a perpetually aging infrastructure, and the attendant density, rhythms, and sprawl of urban lives lived through time—condition the practice of urban archaeology? This paper considers the experience of archaeologists working in New York City, exploring whether the constraints of context and economics impose a compromising speed and urgency on archaeological practice or if these pressures are counteracted by the municipal/regulatory context of the city? Do the temporal demands of urban archaeology militate against the perceived benefits of slow science? This paper will explore the experiences of archaeologists working in Cultural Resources Management (CRM) in the City alongside those practicing within Academia. Do these different vantage points shape the experience of time and archaeological outcomes in practice? How have the perception of practice among these archaeologists, some of whom were involved in the first large-scale professional excavations in the city, changed over time? Do we need to allow better fast science to enable better slow science? These questions will be considered in light of the collections housed in the New York City Archaeological Repository—collections situated at the intersection of these two realms and inherently well positioned to accommodate the multivalent and multi-scalar research paradigm sought in a slow archaeology of the city.

11:40 *Slowing Down Analysis: A case for the “slow archaeology” of forgotten collections*
Dr. Jade W. Luiz, Peabody Museum of Archaeology and Ethnology

Scholars, such as Caraher (2015; 2018), Kersel (2016), Kansa (2016), and others, advocate “slow archaeology” in their approaches to understanding the archaeological landscape and as a reaction to over-reliance on digital technologies. Unfortunately, slow and contemplative data collection in the field are too often luxuries that archaeologists cannot afford—especially in urban contexts. At the same time, some scholars of “slow archaeology” question whether the increased efficiency and speed in excavation leads to greater knowledge production and analysis or simply the justification for more excavation. The collection of large amounts of data that is then under-analyzed is not a new concern—indeed, archaeologists have discussed the looming “collection crisis” since the 1970s. In order to be truly successful in our application of multi-scalar theoretical approaches in the interpretation of past lived experiences, however, “slow archaeology” is necessary during analysis of collections. Using the mid-nineteenth-century brothel privy at 27/29 Endicott Street in Boston, Massachusetts (excavated quickly during a CRM project but analyzed slowly as various researchers grappled with its status as an “orphaned collection”), I propose that the application of “slow archaeology” may be most effective in the analysis and interpretation of previously collected data, legacy collections, and orphaned collections. I intend to demonstrate that the application of “slow archaeology” to understudied collections allows for the exploration of theoretical approaches, such as theories of embodiment and an archaeology of the senses.

8:00 AM - 12:00 PM Session 005: Public Engagement, Performance, and Pedagogy with Archaeological Objects

Organizers: Jennifer Porter-Lupu (Northwestern University) and Benjamin Zender (Performance Studies, Northwestern University)

Eggers 032

8:00 *Public Pedagogies and Queer Stuff: Enacting Community in a Hoard of Clam Shells, Corset Clips, and Broken Inkwells*

Benjamin Zender, Performance Studies, Northwestern University

In this presentation I discuss a recent public LGBTQ creative writing workshop in which archaeologist Jennifer Porter-Lupu and I invited attendees—mostly self-identified as queer or gender-nonconforming—to participate in the production of knowledge as they navigated their own relationships with the past.

The workshop made use of actual objects excavated in 1985 from Washington, D.C.’s Halcyon House, whose storied residents have included the reclusive millionaire Albert Adsit Clemons and an unnamed live-in male carpenter in the early 20th century. We offered these objects as part of a “queer assemblage,” positioning them alongside extant writings about Clemons’s “strange” behaviors and a massive list of his collections of Orientalist objects, women’s clothing, and apothecary bottles inventoried at the time of his 1937 death.

Through a series of open-ended writing exercises, workshop attendees practiced thick sensorial description, imagined the objects’ daily use in the historic Halcyon House, and inhabited the “biographies” of the objects themselves as they time-traveled from sheer materiality, to commodity objects, and, finally, to the space of our workshop. Through these exercises and ensuing conversations, participants shared how the process of imagining themselves as research “stakeholders” led them to find critical communion with a queer heritage spanning places and times outside of heteronormative frames of inheritance.

Following a discussion of the practical and ideological concerns of enacting queer community in the space of a single workshop, session attendees will be invited to participate in abbreviated versions of several of the workshop exercises.

8:20 ***Heritage as Compounded Performance***
Tiffany Cain, University of Pennsylvania

As a member of a multi-modal heritage project in southeastern Mexico, I suggest that heritage is at its strongest when untethered from the conventional performances of archaeology and the museum. In our work, members of the Tihosuco Heritage Preservation and Community Development Project are cultivating a heritage process that gathers multiple takes on an anchoring heritage question—in this case, the legacy of the Caste War of Yucatan. It is a deeply creative and necessarily slow process from which both history and the future are being reimagined. Here, I offer several examples of how each realm of the heritage initiative—from the archaeological subprogram to the language revitalization subprogram—have been woven together (only sometimes intentionally) to engender what I think about as compounded heritage performance. Such performances create a cacophony of heritage voices that when tuned amplify the social value of the heritage at play. Some examples I will draw on include the archaeological site introductions done by local crew leads, the production of bilingual heritage comic books, the performance of the war narrative at the annual Caste War commemoration event, and the growing corpus of music being performed by the Tihorappers Crew. Importantly, only some of these are the direct result of the Tihosuco Project. By recognizing that archaeology is made more effective through its engagement with other forms of heritage-making, we (local Tihosuco residents and international project members) are creating heritage spaces where the multiple heritage practices at play compliment rather than compete with one another.

8:40 ***Layering Performance - Performative Layers: a Creative Archaeology***
Erin Kavanagh, Sheffield Hallam University

“Anthropologist Mary Douglas ... examines the very thin line separating a joke from an insult: a joke expresses something a community is ready to hear; an insult expresses something it doesn’t want to consider” (Jenkins, 2013). This is a boundary that heritage communicators often have to negotiate when entering somebody else’s space; the balance between presenting something that a community is ready to hear, and ethically challenging misconceptions. Stakeholder and descendant communities often reject new expertise in favour of narratives to which they have grown attached. Such narratives sometimes take the form of mythologies or legends, stories which glue generations together in a shared connection with ‘their’ past.

One such myth is that of Cantre’r Gwaelod; the Welsh Atlantis (UK). This tale is fervently held aloft as evidence of an earlier civilization, before the English and when the sea’s edge was further out towards Ireland. However, no empirical data exists to support such a place – and the story itself may be nothing more than a borrowed fiction.

This presentation shows what happened when performance and film sought to reframe this public lure of imagination, layering science with art; a creative pedagogy in conversation with a marginal landscape.

9:00 ***Radicle Engagement : Seed Bank as Wunderkammer***

Katerie Gladdys (University of Florida), Anna Prizzia (Southern Heritage Seed Collective), and Melissa Desa (Southern Heritage Seed Collective)

Seeds represent the essence of life. Seed libraries function as repositories of genetic diversity and local knowledge, which is particularly important as society wrestles with food security and sovereignty. Using the metaphor of the seed as an agent of exchange and expression of community, culture and place, artist Katerie Gladdys and sustainability local food activists, Anna Prizzia and Melissa Desa of the Southern Heritage Seed Collective created an interactive and interpretive road show style performance and a portable, electronic cabinet of curiosity filled with seed specimens of regional heritage fruits and vegetables and images printed on glass slides and interactive video. The repurposed “old school” maple card catalog seed cabinet evokes the spectacle of agriculture embodied by state fairs and expositions of the 19th century with the early 20th century cooperative extension pedagogy of bringing new technologies and farming methods to rural constituents through community demonstrations. Seed Cabinet serves as an interface that facilitates conversation with a seed saving demonstration and the virtual experience created by the video and electronics of the art piece, that then is potentially manifested in not only in the action of planting a backyard garden using seeds native to our area but with the understanding of the human and natural history context of these particular seeds. Seed Cabinet includes facts but seeks to “resemble” the discourse of science” as a way to share information about and problematize seeds inviting the audience to dig deeper realizing their role in both global and local food systems.

9:20 ***Break***

9:40 ***Walking through Macondo: Incorporating the Repertoire into Archaeological Practice***

Marguerite L. De Loney, Stanford University

Situated along the Caribbean coast of Panamá is the town of Portobelo. One could describe Portobelo as magical, somewhere where time moves differently and otherworldly things happen. Portobelo is for many a Macondo, the fictional town of Gabriel García Marquez’s novels. Contained in the Portobelo landscape is a history of colonial violence, signified by the Spanish colonial forts built by enslaved Africans and their ancestors, the ruins of which are today deemed worthy of universal (capitalist) value as a World Heritage Site. It is among these ruins that the community of Portobelo continues to practice their ritual performances, transmitting social memory and ancestral knowledge.

How does one do, or rather, perform archaeology in a Macondo? I have considered this question through the process of undertaking my dissertation project, which tackles the specter of dispossession facing the Portobelo community due to heritage conservation practices. In working with the community, I have come to learn how social memory and knowledge is not only transmitted through texts and things, but also is embodied. In this paper, I share my experiences conducting a community-based mapping project in Portobelo. My goal is to help us think how we can challenge the binary between “intangible heritage” (oral histories, performances, rituals) and “tangible heritage” (buildings, objects, texts) that perpetuates a racist and ethnocentric logic of coloniality within disciplinary practice. I argue that by challenging the discipline’s privileging of Eurocentric systems of knowledge over embodied community knowledge, we can move beyond critique and towards transformational archaeological praxis.

10:00 *Terror, History, and Materiality: Making the Objects of Poems*
Erica Hughes, Northwestern University

How does one unmake herself of violence? How does one's personal experience of violence and terror impact her relationship to social history? Can the intersection of a wrought interpersonal history and a fragmentary broader history live as material objects within poems? By examining the archives of Black communities in the San Francisco Bay Area and by surveying contemporary theories of poetic composition, I hope to investigate the energy of the lyric I (eye) as she witnesses and experiences and enters the space of verse with the materials of personal stories and broader history. In this session, I will use the work of contemporary poets such as Natasha Trethewey, Emily Jungmin Yoon, Layli Long Soiders, among others, who use broader history and personal trauma to begin a discourse concerning the narrative materials of the lyric I, a speaker's motivation to reckon with the violent apparatuses of society, and the necessary convergence of an I with history.

10:20 *Excavating Albert: Encounters with Queer Trash*
Jennifer Porter-Lupu, Northwestern University

Blending storytelling, creative writing, and archaeological data, this paper imagines multiply-possible queer pasts. In 2018, performance scholar Benjamin Zender and I created an LGBTQ creative writing workshop, during which participants engaged with archaeological artifacts through directed creative writing. Materials came from the Halcyon House Collection, which was excavated in 1985 but has never been studied. Most artifacts were excavated in household trash deposits dating from c. 1910-1920, when the property was owned by Albert Adsit Clemons. According to neighbor's reports and newspaper articles, Clemons lived with a male carpenter (whose name is unknown) during his residence at Halcyon. During artifact cataloguing, I found an extensive array of metal clips from corsets, garters, stockings, and other lingerie items marketed exclusively to women. Rather than seeking to definitively determine the sexual and gendered practices of Clemons, I instead seek to disrupt the heteronormative assumptions around gendered objects, by starting with the claim that this is a queer assemblage and exploring the many ways that queerness manifests within and around it. The use of creative writing exercises disrupts conventional temporality of archaeological research, prompting slow and extended interactions between a participant and an individual archaeological object. Weaving together participant writings from the workshop with documentary and archaeological data, I intentionally deprioritize a pursuit of the past as it was, instead asking: how can we use material objects to mobilize new historical narratives that uplift and support queer voices and lives in the present day?

10:40 *Discussant, Uzma Rizvi, Pratt Institute*

8:00 AM - 10:00 AM Session 013: Destabilizing the Archaeological - Emergent Heritage in Slow Motion

Chairs: Dr. Johanna Enqvist (University of Helsinki) and Marko Marila (University of Helsinki)
Maxwell 204

8:00 Archaeological Heritage as Slow Objects of the Digital Realm
Prof. Visa Immonen FSA, University of Turku, Finland

In increasing pace, archaeological institutions create new digital archaeological objects, e.g., by digitizing their documentation and collections, and making them available online. As a response, a more theoretical

engagement with the production, distribution and effects of digitalisation of archaeology is required. How do scholars and the public interact with archaeological objects in the digital realm? Does this interplay transform our understanding of archaeological heritage? And will the transfer of archaeological heritage to the digital realm create new meanings for the digital? To answer such questions, the present paper points out two essential concepts: performativity and sedimentation. They attempt to go beyond the impasse created by the rigid dualism between the ‘real’ and the ‘virtual’ heritage. The dualism is apparent when the notion of representation is evoked to distinguish digital objects from the sensuous encounter of actual archaeological heritage. Instead of epistemic or ontological distinctions, the concepts of performativity and sedimentation suggest that archaeological heritage and digital objects belong to the same differentiated continuum. This emphasizes the importance of the situated and potentially unstable encounter of the archaeological and the digital as heritage. On the one hand, digital heritage reveals the precarious character of archaeological heritage, and on the other hand, archaeology helps to uncover the sediments and slowness of the digital realm.

8:20 ***Caring for concepts as archaeological heritage***
Dr. Johanna Enqvist, University of Helsinki

This paper draws from sociocognitive approaches of terminology and critical discourse studies, as well as feminist and posthumanist technoscience studies to consider archaeological knowledge production as a kind of slow, prolonged and over-generational heritage process. Archaeologists in the past, present and future are thus understood as composing a specialised epistemic community that shares a knowledge system which is organised and structured by concepts, the ‘units of understanding’, which can be regarded as heritage objects of the archaeological community.

Furthermore, concepts are considered as culturally, bodily and perceptually based; metaphorical models link the language to the world of experience and to the functioning of the mind. Meaning and materiality are thus seen as co-emergent in the process of creative becoming (Barad 2003). Archaeological concepts and multiple discourses – within and beyond the academic sphere – in and to which the concepts emerge, transfer and attach offer a key to the investigation of the structure, interdisciplinary connections and socio-political implications of archaeological knowledge.

As a practical application for the ‘care’ of scholarly concepts, the paper also introduces a multilingual and multidisciplinary research infrastructure project “The Helsinki Term Bank for the Arts and Sciences” (HTB). The HTB maintains an open wiki-based website (tieteenmipankki.fi) which offers a collaborative environment for terminological work and conceptual analysis for expert groups in various disciplines. The HTB invites the academic community to take responsibility and care for the critical assessment, analysis and development of the conceptual system of which they use to categorise and represent the world.

8:40 ***The Slowness of Local Heritage Communities***
Anna Sivula, University of Turku

More and more phenomena are being categorised as heritage, which has also led to a reconceptualisation of the ‘archaeological’ and ‘historical’. Critical heritage studies have aimed to redefine heritage and have argued for its processual nature. Heritage thus exists as prolonged, never-ending and over-generational phenomena that carry the entanglements of matter and meaning. Beyond a conceptual divide between nature and culture, the process of landscape heritage connects the matter to the archaeological knowledge production and the historical evidence to the participatory experiences of an existing (or imagined)

heritage community. My paper is about the slow emerging of the heritage landscape and the socially shared awareness of the landscape. I approach the question of perennially emerging heritage landscape in the light of a case study of a land uplift area community. How is the landscape included in the heritage process of a local heritage community? Who is participating the process of heritage landscape and why? What elements does the local community look for, preserve, and historize in the landscape? What kind of frame narratives are present in the consolidating of the local heritage landscape process? How does the local heritage community participate, and experience the participation, in the slow process of emergence of heritage landscapes? When and how gets the scientific community involved in the process of heritage landscape? What kind of membrane, if any, is separating the scientific community from the heritage community?

9:00 ***Heritage failures, heritage dreams***
Marko Marila, University of Helsinki

The purpose of this talk is to go against the grain of the form and contents of the established idea of a successful conference talk. Instead of reporting and reiterating successful conclusions or ideas that survived, I want to turn my attention to the failed ideas and the intellectual dead-ends of my research in the fields of archaeology and heritage studies. It is through reflection on the anxieties and uncertainties nested in research that I want to draw attention to how heritage too, just like the research process itself, is an underdetermined and emergent process plagued by uncertainties and unrealised objectives. Through historical reflection on what might have been, and in discussing failed and anticipated heritages, I want to draw attention to how emergent processes are open-ended but also historically meaningful. Through reflection on hopes, desires, and missed opportunities we might attain insight into what is meaningful but nevertheless remains unsaid and unscrutinised in research.

9:20 ***Shell Middens as Memory Anchors; Memory, Monuments, and Mollusks***
Katherine Seeber (Binghamton University), Matthew Sanger (Binghamton University), and Ruth M. Van Dyke (Binghamton University-SUNY)

Shell middens, often ubiquitous in areas with rich estuaries, are increasingly viewed by archaeologists as connecting past people with their ancestors, as having cosmological value, and as important markers on the landscape. Archaeologists have yet to fully engage with shell middens as memory anchors – places that gather humans and nonhumans across time. Shell middens derive much of their potency from their material nature and the taphonomic conditions that they create. Deterioration slows in these unique chemical environments; foods deposited a few years ago appear nearly identical to foods deposited hundreds of years in the past. Shell middens have the capacity to act as places where the normal movement and impact of time is called into question, thereby attracting the attention of people and accruing meaning and value not typically attributed to refuse areas. We explore this possibility by looking at shell middens in the Southeast U.S. where Native Americans have created a wide-range of different constructions, including many circular deposits known locally as “shell rings.” We know of at least fifty such shell rings distributed across thousands of kilometers of coastline between South Carolina and Mississippi, all constructed 3-5,000 years ago during a period bracketed by notable sea level changes. Acting as memory anchors, these rings helped link human and nonhuman entities, and they contributed to socializing a newly formed coastline and a means of communication between human and non-human entities.

9:40 ***Discussion***

10:00 AM - 12:00 PM Session 016: When Keeping it “Slow” goes Wrong

Chairs: Stefanie L. Bautista, Ph.D. (University of Rochester) and Elizabeth Colantoni (University of Rochester)

Eggers 018, Haudenosaunee Room

10:00 *Who Gets to be Slow?*

Chelsea Blackmore, University of California, Santa Cruz

Cunningham and MacEachern (2016: 6) describe slow science “as a call for more engaged, critical, humane academic work.” Slowness in this context would embrace an archaeology grounded in social and political engagement, long term community collaborations, and intensive institutional and self-evaluation. Slowness as a theoretical engagement clearly parallels work centered on postcolonial critiques, indigenous archaeology, and feminist and queer studies. Yet this popularization of slow science often forgets that such battles have been fought for some time largely on the backs and careers of indigenous peoples, people of color, women, and queers. While slowing down archaeology is a worthy goal, how do we actually slow down academic and professional institutions which more often than not get to decide who and what gets to be slow? This paper examines the intersections of critical and radical archaeologies and the ways they can contribute to the practical establishment of a slow archaeology. Academic bureaucracy, publication, and promotion and tenure are all indelibly linked to heteronormative, white, patriarchal culture; culture and institutions that laud major discoveries and high visibility publications while moving at glacial speeds in their acceptance of alternative research strategies, community work, and political activism. For people in privileged categories a slow archaeology is liberating but for marginalized communities it remains nothing more than lofty goals divorced from the political, social, and economic realities of our society in and outside of academia.

10:20 *“We simply don’t want them”*

Stefanie L. Bautista, Ph.D., University of Rochester

Why is there a lack of faculty of color at many higher education institutions? According to Professor Marybeth Gasmen (Graduate School of Education at the University of Pennsylvania and director of the Penn Center for Minority Serving Institutions), “The reason we don’t have more faculty of color among college faculty is that we don’t want them. We simply don’t want them (2016).” Based on her experience on both researching and consulting on issues of diversity in institutions of higher education, Gasmen further suggests that issues of systemic racism, lack of recruitment, hypocrisy of the ‘no exceptions’ rule, un-diverse and untrained on faculty search committees, and finally a lack of will hinders the recruiting and hiring of faculty of color. Gasmen’s suggestions should be seriously considered given that while the number of people of color earning doctoral degrees has been increasing on a national level, especially in the humanities, the number of faculty of color at universities is still considerably low. How does the discipline of archaeology compare to the national average? This talk will compare these statistics as well as discuss how the movement towards archaeology as a ‘slow science’ might actually prioritize and accelerate the process of resolving the lack of faculty of color at higher education institutions.

10:40 *Archaeological Fieldwork and Family Life: Assessing the Challenges and Rewards*
Gretchen Meyers, Franklin & Marshall College

Fieldwork and field-based research are integral components of an archaeologist's scholarship and academic program. It is not uncommon for archaeologists to spend many weeks each year at sites and museums far from home. While certainly rewarding, this type of research travel, which is often necessary for the advancement of academic careers in archaeology, can also pose significant challenges for an archaeologist's home life and parenting. Despite an increase of overall attention in the academy to issues of work-life balance, this particular professional concern has not generated much public discussion.

The co-authors conducted an interdisciplinary study that surveyed 481 respondents in more than 15 academic fields about balancing an active field research program with family and parenting commitments. In addition, we have interviewed several respondents to provide more in-depth context to our findings. Our data has provided several conclusions, including gendered biases to how male and female academics perceive the impact of fieldwork on a career, a wide variety of strategies for balancing fieldwork and family and the unexpected rewards that the combination of family with fieldwork can bring to both academic and personal pursuits. Finally, our study considers how institutional support mechanisms for dependents and peer support networks could go a long way in helping parents, especially women, manage the competing demands of family, fieldwork, and promotions. This means institutions of higher education and funding agencies could make change by advancing policies to allow parents to make the best decision for families when traveling to the field.

11:00 *The Persistence of Covert Sexism in Archaeology*
Dr. Alexander J. Smith, The College at Brockport - SUNY

Archaeology is riddled with displays and habits of masculinity. Sometimes these displays are obvious, such as the swashbuckling adventure types that feature so prominently in popular culture representations. Ruggedness, toughness, grit, violence, and abrasive action are often fetishized by the general public as representative of our discipline. As archaeologists, we eschew these representations. Yet, to some extent, we still embody these notions in the way we present ourselves. Within our discipline, we are not immune to displays or less-obvious habits of masculinity, which are often more insidious or covert expressions of sexism. While resources like bias training exist to identify some of these less-obvious instances of sexism at the university or organizational level, there is not as much recognition of these habits surrounding gendered performance in archaeology specifically.

This paper attempts to critically understand certain displays of masculinity or male privilege in archaeology through an analysis of student opinions and scholarly presentation styles, highlighting certain tropes of masculinity embedded in speech patterns, information display, and preparation techniques that continue to be rewarded in our academic culture. Acknowledging the positionality of the author, this paper reflects upon these trends and how one can be complicit in these structures of inequality without fully understanding the habits that perpetuate covert sexism. Finally, this paper discusses the slow process of recognizing these issues and the frustrating reality that every day these issues persist, we perpetuate inequality in our discipline.

11:20 ***Slow Burn on the Verge of Total Conflagration: Classics and Classical Archaeology in North America***

Elizabeth Colantoni, University of Rochester

The world of Classics is slow. Classical research, focused on ancient Greek and Latin texts, is painstakingly slow. And Classics has been slow in dealing with social issues—especially racism, sexism, and classism—within the academic culture of the field. The focus on texts—written almost entirely by elite men—and the conventional justification for Classics as a field of study—that Greco-Roman antiquity represents the foundations of Western culture and its success—tend to promote racism, sexism, and classism. Debate has therefore arisen as to whether the field can or should continue in its traditional configuration. One scholar has even suggested that he would like to “kill it with a fire” (<https://englianos.wordpress.com/2019/02/20/some-thoughts-on-the-future-of-classics-and-archaeology/>).

While Classical archaeology has traditionally been considered a subfield of Classics, it has often been treated as secondary to the “real research” of Classics, namely the study of texts. Archaeological approaches are, however, better suited than the traditional methodologies of Classics to study the lives of people whose perspectives are not presented in texts (e.g. enslaved people, women, poor people, ethnic groups beyond Greeks and Romans). Opening up Classics more fully to archaeological approaches could help to attract a more diverse group of scholars and to counter racism, sexism, and classism in the field. In this paper, I review debates about the future of Classics, and I consider whether Classical archaeologists can or should try to speed up change within the academic culture of Classics or push to leave the field of Classics entirely.

11:40 ***Discussion***

1:00 PM - 3:00 PM Session 006: At the Pace of Things? Archaeology in the Anthropocene

Organizers: Þóra Pétursdóttir (UiT The Arctic University of Norway) and Geneviève Godin (UiT The Arctic University of Norway)

Eggers 010

1:00 ***Dialogues with the soft-spoken: On writing things***

Þóra Pétursdóttir, UiT The Arctic University of Norway

In 2003 Karen Barad wrote that “Language matters. Discourse matters. Culture matters. ... the only thing that does not seem to matter anymore is matter” (Barad 2003, 120). Echoing such critique the material turn in the humanities and social sciences has responded to and countered the linguistic regime that preceded it. Moving away from emphasis on discourse and text focus is now on things and materiality. And yet, language *does* matter. Ironic as it may be, it is first and foremost *through language* that we seek to make matter *matter* again. And, moving from discourse to things, from the abstract to the concrete, maybe language *matters* more now than ever? Or, put differently, maybe the turn to things needs a linguistic turn of its own? This paper discusses the relationship between things and text/language and the practice of writing things, asking; Given that we uphold a concern for things’ otherness, for their slow and soft-spoken articulations, how does this affect the languages we use and produce?

1:20 ***Gentle Reminders***

Jeffrey Benjamin, Columbia University

As the online world eviscerates the embodied world, and in spite of all of our efforts to represent them into oblivion, things stubbornly persist to register their presence in ways that confound us. Things are facetious; they show us one side and then another. One aspect emerges from the miasma of phenomena, and just as we begin to apprehend it, it turns. Things are shy; they hide under leaves and peak around corners. For this reason, “the gaze” hardly seems appropriate for archaeological observation. We need to meet things on their own terms, and for those of us who are too polite to stare, the glance becomes the form of perception best suited for things’ modest nature. After a summer rainfall, in the wooded hills of upstate New York that once held a company town, shards and fragments of bottles and ceramics glimmer and glisten in the steaming sunlight, creating a kaleidoscopic mirage, and among them are found pieces of anthracite, or “glance” coal, pulled from the mountains of eastern Pennsylvania. Along with them we find discarded sensibilities; such as privacy, community, warmth, kindness, balance. Gentle reminders of dismissed sentiments, things do not intrude, but patiently wait for us to finally embrace the goal of archaeology: the obliteration of time.

1:40 ***Human Archaeology of Persistent Digital Spaces***

Andrew Reinhard, University of York

Software is, all at once, landscape, site, and artifact. Computer applications are digital built environments, signature products of the Anthropocene requiring natural and synthetic resources during the development of synthetic environments by humans situated in the natural world. Heritage software (e.g., *MS Word*, *Pac-Man*, etc.) persists from past to present, inviting one to conduct archaeology within a digital space. The digital archaeologist must be willing and able to suspend disbelief while holding multiple conflicting experiential data sets in mind simultaneously. Software-as-object exists on its own time (or can be time-less) while being investigated in real-time. In digital spaces featuring human-embodiment of homunculi, the archaeologist must operate in one physical space operating under its own set of natural laws while deploying an avatar in a space governed by manufactured physics, which must be learned and may not agree with natural laws. In some instances, the interiors of digital spaces persist along a linear timeline, the archaeologist leaving little or no trace in that landscape, yet in other environments, the archaeologist may have the ability to revert to earlier states, something seen most often in digital games or in reverted save-files. Digital archaeologists must acknowledge that their mere presence and agency activates code-manipulation, and that archaeological investigations, which can run counter to the software’s rules/intent, must be conducted while being swept along by encoded procedures. It is a difficult, counter-intuitive task performed in what can be a hostile, digital environment—the archaeologist works within the rules dictated by the software-object.

Although software development is fast, its archaeology can be slow once the application is released into the wild. Because software persists in time and space, the archaeologist can make repeat visits to the same places, often not impacting them during investigation. Yet like landscapes, software is iterative: both can change slowly over time or can be impacted by sudden events. Software versioning can allow the archaeologist to visit sites in different eras of a program, but in some cases (e.g., online-only applications) updates are permanent, the archaeological record refreshed with each new iteration, posing yet another unique challenge of recording and interpretation. Archaeologists of antiquity do not face these issues, which seem to be uniquely tied to the Anthropocene, the era of digital things.

This presentation will outline proposed archaeological rules of engagement for conducting research within digital built environments, using examples of the presenter's own experience and research, and those of others.

2:00 ***Life in Ruins: The Vibrant Afterlife of Socialist Modernity***
Lori Khatchadourian, Cornell University

The representation of ruins that photography, critique, and philosophy offer us performs an affective sleight of hand. The aesthetic ignites a 'ruins sublime' premised on haunting stillness, lifelessness, and the inescapable mortality of pasts, present, and futures. But ruins are in fact sites of convergence for a swarm of energies that propel change, support life, and erode it. Or so I am learning from archaeological and ethnographic research in the post-Soviet industrial wastelands of Armenia, which appear through the anthropological gaze to be anything but places of inertia. Soviet modernity's industrial ruins teem with a host of multispecies forces that exert themselves parasitically on the rotting remnants, from the humans who plunder the derelict factories or dwell and work within them, to the plants and animals that repopulate them, to the elements that erode and oxidize them, to the chemicals that pollute and sometimes explode them. In this paper, I explore the passage of Soviet industry into ruination and chart the post-socialist biographies of its machinic material culture. This project asks, what are the lifeforms and lifeways that the dilapidated spaces and things of proletariat life make possible, and the conditions of precarity that Soviet ruins sustain? How have the spaces and detritus of industrial ruin helped create and perpetuate oligarchic power structures, and how are post-industrial ecologies shaping the archaeological record of the twentieth century? Finally, what are the implications for the tempo of archaeology when our objects of study are undergoing active ruination in the here and now?

2:20 **The Rhythms of Walking**
Geneviève Godin, UiT-The Arctic University of Norway

Something curious is happening with things. In the age of the Anthropocene, it seems that the faster we run, the more they stay put. This is nothing new for archaeologists. Things have outlived us for as long as there have been things. Yet, the immensity of our material legacies can no longer be ignored, as garbage patches roam the seas, plastics infiltrate our bodies, and landfills leak toxic waste. It is as if materiality operates at a different rhythm than ours—oftentimes a slower one.

Drawing on preliminary research on the recovery of discarded things from riverbanks, I explore the temporal and sensory dimensions of walking and of material encounters. 'Thing-led' walking is both a purpose-driven activity and an exploratory endeavour. It is a multi-sensory way of engaging with landscapes, as the body is constantly made to adapt to the difficult character of riverbanks, slowing the habitual gait down to a more deliberate and attentive tempo.

As one's hand makes contact with a found object, another actor enters this discordant dance of rhythms and temporalities. Discarded things rarely meet their end at the moment of abandonment. They drift, mingle, and change. Much of what is found in rivers is local, not quite suspended in time, but operating at the rhythm of things themselves. One that endures and lingers. A sluggish legacy that awaits and returns. In this presentation, I consider what kinds of experiences might be gained from becoming attuned to the rhythm of things.

1:00 PM - 3:30 PM Session 019: Slow Space and Deep Time

Chairs: Brian Boyd (Columbia University), Sophie Moore (Brown University), Eva Mol (Brown University), and Dr. Sara Rich (Coastal Carolina University)

Eggers 032

1:00 ***Death Drive/Pleasure Principle: what counts as archaeological archive?***

Brian Boyd, Columbia University

Despite a rise in “archive fever” in the humanities and social sciences at the turn of the century, the theoretical underpinnings of the concept of archive, as a political organizing principle, are discussed only rarely in archaeological writings. In *Archive Fever*, Derrida distinguished between archive as (a) the relationships involved in memory, the writing of history, and the political authority to identify, classify and interpret and, (b) archive as “shelter”: relegating, reserving, and forgetting - “to burn the archive and to incite amnesia ...aiming to ruin the archive as accumulation and capitalisation of memory on some substrate and in an exterior place” (Derrida 1996).

With this in mind, this paper focuses on the notion of archive in the continuing injuries of colonialism and settler colonialism in Palestine. Following Achille Mbembe, I discuss archive as both architecture and document, but will counter the prevalent nostalgia that regards archive (in both senses) as a kind of sepulchre, a place to bury stories, memory, people, lifeworlds. In other words, as a ruin. Instead, I argue that archive should be seen not as a desire, a nostalgia, wreckage or ruin, but as a container of fragmentary records that allow unresolved histories to be written. Those histories may sometimes be stories of the colonial order of things, but equally they can tell of unfinished projects, missed opportunities, and concepts for future developments. In other words, archives remain alive as stories wanting and waiting to be told.

1:20 ***From memes to pizza boxes: rethinking the Occupy Wall Street archive***

Yasmine Akki, Barnard College

Occupy Wall Street dominated the front pages of newspapers worldwide for weeks, however today, one could wonder: what has it left behind? Occupiers encamped Zuccotti Park, renamed “Liberty Plaza,” for nearly two months, making use of everyday objects and tools to connect with hundreds of participants at the encampment, and thousands more virtually. However, following their eviction from Liberty Plaza in November 2011, Occupiers relied most heavily on digital platforms to organize their next actions. This paper aims to rethink the living archive of the Occupy movement, through analyses of both physical objects found at the encampment just days before the eviction, and digital archives, such as tweets, memes, videos and photos posted on image-hosting platforms, and blog posts.

1:40 ***Looking for work: scenes of archaeological labor from the archives***

Kathleen Garland, Cornell University

Part of a larger project on labor in classical archaeology, this paper proposes that, though the social relations that produce archaeological knowledge “at the trowel’s edge” (Hodder 1999) are often blackboxed in the ready-made archaeological record (Latour 1983), the material conditions that produce archaeological work can be partially reconstructed by carefully reading through the contents of the gray boxes that constitute the excavation archive. Though the limits of time and funding are never far from the field archaeologist’s mind, shaping her strategies, speed, and degree of care, these factors rarely feature in official excavation narratives. I consider archived material from three Mediterranean sites: Gournia, Crete

(1901-1904), Lapithos, Cyprus (1931-1932), and Kourion, Cyprus (1934-1954). The evidence reminds us that, from excavation to publication proceedings, the pace of archaeological production has always been a function of investment. Slow and methodical record-keeping could exist alongside breakneck excavation, both made possible by the availability of cheap local labor. On the other hand, the inability of institutions to pay archaeologists a living wage at home meant the artifacts so quickly uncovered might spend decades in their shipping crates before study and publication were undertaken. Finally, I speculate about the collection practices that informed my archival assemblages, treating the various ways labor practices were (or were not) represented in these letters, account books, receipts, field notes, and photographs, and interrogate the practices shaping the construction of my own personal digital archive of photographic reproductions.

2:00 *Archaeology in the “Subjunctive”: Critical Fabulation and an Archaeological Archive of Absence at the U.S.-Mexico Border*

Amanda Brynn (Brown University, Joukowsky Institute for Archaeology and the Ancient World) and Kelley Tackett (Brown University, Joukowsky Institute for Archaeology and the Ancient World)

This paper engages the political potential of Saidiya Hartman’s “critical fabulation” as a way of remembering omitted figures in archaeological archives of violence—in this case, at the U.S.-Mexico border. In 2007, Tom Kiefer, then a janitor at an Arizona detention center, began assembling a material archive of migrants’ possessions deemed “non-essential”, confiscated, and thrown away by ICE authorities: rosaries, protective gloves, nail clippers, empty water bottles. Before they were taken, however, each of these objects was essential enough for somebody to carry across the border. These stolen objects had owners once, now “precarious lives...visible only in the moment of their disappearance”. Thus, the archive insinuates an unwriteable human presence: anonymous somebodies whose stories reside beyond the “constitutive limits of the archive”. And yet, it is of urgent importance that we do tell their stories. Similarly grappling with figures absent in the archive but certainly subjected to violence, Saidiya Hartman has proposed “critical fabulation”, or writing counter-histories that “could have been”. We argue that her approach can also be constructive for archaeology. Here, we must “imagine what cannot be verified” and compose memories in the “subjunctive”. By articulating stories that might have or could have been, an archaeology in the subjunctive can “both tell an impossible story” of desperation, dreams, denial, and detention, and “amplify the impossibility of its telling.”

2:20 *Slow Archaeology in the Vacuum of Space: Exploring the Immediacy Satellite Remote Sensing*
Evan Levine, Brown University

Traditional applications of remote sensing analysis in archaeology have centered on the meticulous visual analysis of finite datasets, from single image tiles collected by satellite to small collections of aerial photographs commissioned by projects or local governments. However, the last decade has seen an exponential rise in the accessibility of remote sensed imagery with very high temporal and spatial resolution, often made immediately available to the consumer and at little or no cost. This paper aims to explore the ways in which the accessibility of high volume and immediately accessible remote sensed data impacts the way we think about sites, landscapes, and objects in archaeological contexts. In particular I aim to investigate whether archaeologists have taken the time to reflect on the questions being asked of these datasets as they have developed to become more accessible, with greater physical coverage, higher spatial resolution, and more frequent temporal resolution. These questions are particularly pertinent given the increasing lay interest in the use of remote sensing in archaeology, the publication of books on the topic targeted toward

general audiences, and the development of online platforms that encourage public participation in the analysis of large remote sensing datasets.

2:40 *Specters and Spectators: The Visual and Virtual in Shipwreck Archaeology*

Dr. Sara Rich, Coastal Carolina University

Often located deep underwater, shipwrecks are esoteric. Their spectators are the exclusive few possessing both the training and will to meet them in their own environment, which is fundamentally inhospitable to human presence. Even so, the internet is increasingly flooded with 3D digital reconstructions of shipwreck sites so that nearly anyone and everyone might participate in a “dry dive.” Photogrammetric models and VR “experiences” are labeled as democratizing as they increase public awareness of and access to these sites/sights; they are even said to “bring history alive.” Of course, most shipwreck sites are also graveyards, so when VR advocates claim to resurrect this history, what exactly is being promised and why? And while contemporary society seems mostly, if not superficially, satisfied with the prospect of immediate visual gratification, what might be lost by turning underwater graveyards into rapidly consumable commodities? Addressing critical issues of cultural heritage and deontological ethics in archaeology, this paper provides an overdue critique of virtual shipwreck exploration as, on one hand, a byproduct of the Western obsession with immortality, and on the other, an expression of capitalist desire via unfettered voyeurism.

3:00 *Excavating the Timeline: “Slow” Theoretical Development in a Digital Age*

Liz M. Quinlan, UMass Boston

Where and how does truly meaningful theoretical development occur when an archaeologist spends their time digging and discoursing? It has been argued that theoretical development is inherently a slow undertaking, traditionally defined by years of formal education and careful expansion, but paradigmatic shifts beg the question of whether new modes of communication act to hasten, or, even, disrupt this process. This paper will not only provide an overview of how digital and traditional archaeological contexts intersect and relate, but highlight the concept of slow theoretical micro-development through a social media lens. I seek to understand this evolution in thought by exploring online contributions to my own personal epistemology, examining the parasociality of science communication, and confronting the ethical duty to conserve and curate the digital archaeological milieu. Do the informal, half-in-jest, conversations held in the digital commons constitute theoretical engagement? How many times I have refined and expanded my own understanding of social and archaeological theory through this method? Can the spaces I inhabit as an archaeologist be parsed as loci of “shallow depth”—operating both within and as spheres of slow theoretical development? This notion of slow theoretical development in a fast medium allows for an interrogation of the theoretical stratigraphy laid down through the complex social interactions of the digital third place. It may be there is a hitherto unseen slowness in the stunning rapidity of the online world, one that lies just below the surface.

2:00 PM - 5:00 PM Session 015: The Political Dimensions of Slow Archaeology in Collaborative and Community Based Research

Chairs: Stephen Mrozowski (Fiske Center, UMass Boston) and Liam Murphy (Cornell University)

Eggers 220, Strasser Legacy Room

2:00 ***The Political Dimensions of Slow Archaeology Learning through Listening***

Stephen Mrozowski (Fiske Center, UMass Boston) and Dr. Rae Gould (UMass-Amherst)

Collaborative archaeology can take many forms, but in most instances success comes with time. Often projects grow organically as community members and archaeologists get know one another as they navigate what can be contentious issues. This paper outlines the benefits of allowing collaboration to unfold in a respectful manner. Drawing on more than a decade's collaboration the authors discuss how converging agendas emerged out of an open, pragmatic philosophy that helped to frame what continues to be a productive partnership. Beginning as separate studies of 2 of 7 Nipmuc family lots illustrated in a 1727 map of the sale of 3000 acres of Hassanamisco lands, the author's collaboration has grown to produce numerous publications including a soon to be published monograph. One of the more noteworthy facets of the project has been the use of archaeology to critically examine political issues surrounding the Nipmuc's continuing efforts to gain federal recognition after having been granted during the Clinton Administration only to have it reversed by the Bush Administration and more recently, in 2018, by a federal judge. The politics of Federal Recognition are shown to be based on prejudicial and biased assumptions concerning Native American political practices. This paper explains the nature of these biases and how collaborative archaeology has provided empirical evidence that counters the assumptions of the BIA and the courts in making their decisions.

2:20 ***Community-Based Archaeology in the Empire City—A Slow Waltz to a Tango Beat***

Dr. Kelly M. Britt, Brooklyn College, CUNY

Community-based urban archaeology can feel like a dance competition alternating between the slow movement of a collaborative project and the fast-paced nature of urbanization. Collaborative research partners dance with each other through listening, trusting and learning each other's rhythmic beat. This process takes time, patience and an openness to being flexible—in essence a slow waltz in both time and space. However, urban spaces tend to hustle rather than waltz; whether through rapid ecological transformations from climate change or hasty development that may threaten the community with displacement, the mere process of urbanization offers unique blocks to a slow research agenda such as creating a community-based project in a rapidly gentrifying area of Brooklyn, New York. The historically African American community of Bed Stuy is home to the United Order of Tents (the Tents), Eastern District headquarters. The Tents is the oldest Black women's benevolent society in the United States and was founded by two former enslaved African women at the end of the Civil War. This former secret society now finds that they need preservation both materially (for their nineteenth century structure) and socially (their membership has declined), while the heritage of a historically Black community is at stake. As scholars and community members organize to assist, a slow movement of give and take occurs; yet the neighborhood is changing at breakneck speed, and the structure continues to deteriorate. This paper will explore that space where benefits meet challenges in a slow community-based urban archaeology project.

2:40 ***Community Engagement Strategies in Dominican Archaeology***
Khadene Harris, Thomas Jefferson Foundation/DAACS

In this talk I consider the outcome of over four summers of community-engaged archaeology on the island of Dominica. The example from Dominica that I engage with looks critically at the strategies employed to involve local stakeholders in the broader research process. What I present are a series of lessons learned that have refined my understanding of a community-engaged archaeology can look like. When read against the promise of Slow Archaeology, the expectations for community engagement may seem lofty in the aftermath. In the first half of this paper, I examine the potential for Slow Archaeology and it may get right. I spend the rest of the paper discussing key encounters and observations in the field that reveal certain blind spots in community-engaged archaeology strategies. I maintain that these challenges are not insurmountable, but they do provide an opportunity to reflect on the values that are at the center of these efforts.

3:00 ***Hitting the barriers? Brexit and the slow archaeology of peacebuilding in Northern Ireland***
Audrey Horning, William & Mary

Just when archaeology was beginning to emerge as an effective if painstakingly slow means of building trust and cross community inclusive practice in post-Troubles Northern Ireland, the political debacle that is Brexit thrust the island of Ireland, and its unstable internal international border, onto center stage. The possible return of a hard border and the guaranteed promise of an economic downturn (if not outright disaster) through loss of EU subsidies and access to trade has fostered widespread anxiety which has already precipitated increased levels of violence. In the midst of this uncertainty, work continues to try to maintain and build on the trust that has been developed over years of inclusive practice and integration of archaeology with conflict transformation. Always political, this work now faces further challenges while gaining even greater immediacy.

3:20 ***Break***

3:30 ***“God told me if I painted it enough, I could have it”: Collaborative Archaeology and Contested Landscapes in Abiquiú, New Mexico***
Chandler Fitzsimons, The College of William & Mary

Current community-based, diachronic archaeological research in Abiquiú, New Mexico seeks to undertake projects that answer stakeholder questions about the past and bring these narratives about the past into conversations about the present. Located in far northern New Mexico, the Pueblo de Abiquiú was formally established by Spain in 1750 as a buffer settlement on the empire’s northern border populated by families identified as genízaro, or indigenous individuals formerly enslaved by other tribes. However, Abiquiú and its environs have long been a regional crossroads and site of significant settlement. Balancing the diverse requirements and entailments of this kind of partnership and project necessitates thinking with the way that landscape, identity, and the community-based nature of the project are entangled. It also requires recognition of the fact that findings about the past have lives in the present and that the process (and messiness) of community collaboration itself is not merely a methodological box to check but rather intimately intertwined with the community’s engagement with its own contested history and identity: findings about the past have lives in the present. In Abiquiú, the entanglement of history and landscape is a point of both continuity and flux, the site of community livelihoods, identities, aspirations, and anxiet-

ies. Landscape-based archaeological and ethnographic approaches must not only take an emic perspective but also acknowledge the positionality of the archaeologist. Integrating the messiness inherent in these dynamics provides more nuanced and fuller view of not only the archaeological and historical record but the practice of fieldwork itself.

3:50 ***A Call for Collaborative Indigenous Archaeology in Texas***

Kelton Sheridan, University of Texas, Austin

This paper examines how collaborative indigenous archaeology would benefit from the theoretical and methodological developments in Texas archaeology and ultimately help the state to engage with broader archaeological discourse. Through an analysis of recent research done by scholars in Texas archaeology, I will attempt to understand why this particular geographical location is behind the curve within the field of archaeology through its seemingly implicit (though, as I argue, purposeful) perpetuation of assimilation myths and ‘the Vanishing Indian’ trope. Furthermore, I argue these myths uphold nationalistic undertones that saturate Texan culture.

Comparing the ways in which archaeological discourse in Texas parallels mainstream patriotism narratives can sharpen aspects of archaeological analysis that need to be questioned and re-conceptualized. I will use certain temporal and topical foci to investigate this lag and discuss how to bring the subfield into a broader conversation of collaborative archaeology in North America. I argue that this field will critically develop through engagement with Native populations both within and outside the state. Structures of engagement and collaboration such as these have already been set up in other regions and would be beneficial if implemented in Texas.

4:10 ***Decolonizing Southwestern Archaeology***

Robert Preucel (Haffenreffer Museum of Anthropology) and Samuel Duwe

Our paper seeks to explore what it might mean to decolonize Southwestern archaeology. We start from the premise that all peoples have the inalienable right to tell their own histories from their own points of view. For too long, the histories of Southwestern peoples have been told by Southwestern archaeologists and Borderlands historians for our own purposes and with limited input from the peoples for whom this history is their lived experience and cultural heritage. We also believe in a corollary - namely, that all of us have the responsibility to learn something about other peoples’ stories in order to cultivate and promote mutual understanding. Decolonization is not just about the colonized, it is about the colonizer, particularly in broadening Western worldviews and ending the colonial project. In our paper we discuss Southwestern archaeology and highlight the range of engagements, some of which are overlapping, that facilitate the realization of these two premises, what we call the “decolonization spectrum,” and conclude with a discussion of the Continuous Path Project, an attempt to engage with Pueblo concepts in developing a deeper understanding of Pueblo history.

4:30 ***Discussant, Uzma Rizvi, Pratt Institute***

3:00 PM - 5:00 PM Session 018: New Feminisms? Radical Post-Humanist Archaeologies
Organizers: Hannah Cobb (University of Manchester, UK) and Rachel Crellin (University of Leicester)

Eggers 018, Haudenosaunee Room

3:00 *Introduction to the session*
Hannah Cobb (University of Manchester, UK) and Rachel Crellin (University of Leicester)

3:05 *New approaches to difference? Celebrating and experiencing ambiguous bodies in European Neolithic*
Dr. Penny Bickle, University of York, UK

In this paper, I posit that radical archaeological theories require new definitions and explorations of the concept of difference. This is because while difference remains under-theorised, Freudian/psychoanalytic concepts of difference flourish in archaeology - in which we are concerned with the average (e.g. male) and deviance from the average (e.g. female). Drawing on concepts of difference developed from post-humanist feminists such as Braidotti and Grosz, and anthropologists such as Moore, I debate how to refigure difference as inherent in becoming, as horizontal and ambiguous. I then explore how such concepts of difference can help us to write new narratives for the burial evidence and bioarchaeological data from the early and middle Neolithic of central Europe. Central to this discussion are the ways in which differences between bodies (sexes, genders, ages, and lifeways) have been interpreted to date. I will argue that considering range, variability, and possibility, encourages us to consider times of ambiguity, as well times of distinct policing and limiting of bodies. In conclusion, I suggest we should work towards an archaeology that accepts and celebrates ambiguous differences; that approaches differences as a positive, rather attempting to overcome them.

3:30 *Nobody knows what a [feminist] body can do': difference, immanence and becoming*
Oliver Harris (University of Leicester) and Yvonne O'Dell

Our question is, what can a body do? Employing feminist new materialisms this paper seeks to explore how difference opens up new possibilities for considering bodies (human, non-human and more-than-human) in the past and present. By emphasising becoming over being, and immanence over transcendence we can take up a radical feminist position which seeks to undermine dominant narratives. Doing so requires us to emphasise the becoming of bodies within an immanent relational assemblage. We need to talk of local patches, local gatherings and minor becomings. In the past, exploring these issues through two patches from our research (Chinchorro Mummies from South America and Mummies from Neolithic Britain) allows us to open up difference as a critical venue for investigation. In the present, such an approach changes how we think about climate change and our responses to it. If the body of 'Man', is fixed, essentialised and transcendent, then the bodies of feminism are open, transformative, nomadic and becoming. In contrast, we argue that we need to attend to the differences feminist bodies make, and the processes of difference that feminist bodies are.

3:55 *A post-humanist, feminist approach to power*
Rachel Crellin, University of Leicester

Power is a key aspect of our volatile political times. It runs through all relationships and plays a central role in sustaining unequal and damaging assemblages that seek to marginalise those who are different.

For radical feminists who seek to make the world anew it is clear that power will be central to this project. But, what is power, and how is it best understood in a post-humanist and relational approach? In this paper, I argue that all too frequently we adopt a very traditional reading of power where it is understood to be exercised by male subjects over a multitude of increasingly powerless objects; objects including things, plants and animals but also women, minorities and the less privileged. Re-understanding power is necessary to fight injustice and to combat climate change. I argue for an understanding of power in a post-humanist frame where the category human is historical and relational and difference is not about measuring the distance travelled from humanism's idealised 'Man'. Power is not something to be possessed or owned but rather something that flows through all relationships. By shifting our perspective on power we can see new ways to disentangle the assemblages of the patriarchy and build new assemblages in their place

4:20 ***Becoming Archaeologist***

Hannah Cobb, University of Manchester, UK

Post-Processual archaeologies have provoked considerable disciplinary soul searching about to how we can diversify our predominantly white, straight, male, able bodied, middle and upper class profession in the present, and how we can tell out non-normative identities in the past. There has been nearly four decades of such debate, and yet advances toward a diverse discipline are painfully slow. But what if the way we problematise this is the problem in the first place? When we discuss diversifying archaeology it is always in opposition to a norm (illustrated precisely by the first sentence of this abstract), and in turn we reify that norm. Thus, the steps we might take to diversify our profession are always caught in a tension which reproduces, and gives primacy to, the norms we seek to disrupt. Instead I turn to new materialist feminist approaches to consider how difference is emergent, and examine how, if we shift our attention to consider the assemblages of becoming archaeologist, we can move beyond foregrounding problematic constants by examining how past and present archaeological identities are materialised.

4:45 ***Discussion***

3:00 PM - 5:30 PM Session 021: Matters of Making: Creative Practice in Art and Archaeology

Chairs: Dr. Ursula K. Frederick (Australian National University) and Heather B. Law Pezzarossi (Syracuse University)

Maxwell 204

3:00 ***"See the World One Drawing at a Time": Insights from the Urban Sketchers Movement***

Nicole C. Couture, McGill University

In this paper, I share insights gained as a participant in the Urban Sketchers movement. Founded a decade ago, Urban Sketchers (USk) is a global community of over 100,000 artists and sketching enthusiasts who practice on location observational drawing and visual journaling. Urban Sketching is variously described as a form of "reportage", witnessing, and storytelling; the title of this paper is taken from the Urban Sketcher's official motto, "See the World One Drawing at a Time". Local USk chapters have been established in 250 cities in over 50 countries. Members frequently draw together in "sketchcrawls" and other community drawing events and are encouraged to share their work with each other, both in person and online.

The practice of urban sketching, as a form of visual thinking, is now being adopted by academics from

a range of disciplines, including architecture, urban planning, sociology, and cultural anthropology to enhance their research and teaching. These developments have inspired me to reflect on the curious lack of training in drawing and visual thinking received by archaeology students in U.S. and Canadian institutions (where many archaeologists either teach themselves to draw and/or to try to avoid drawing altogether). In the final part of this paper, then, I share recent efforts I have made to help students at my home institution overcome their fear of drawing and to experiment with methods from urban sketching and visual journaling as a form of creative learning and collaborative storytelling, one drawing at a time.

3:20 *Archaeology of the Hypothetical: Performance Excavations from Time Capsules to Spaceships*
Scott W. Schwartz, City University of New York

In August 2017, among the 30,000 revelers gathered at the Oregon Eclipse Festival to glimpse a total solar eclipse, a small team of archaeologists and artists laboriously troweled through the iron-panned high desert soil. Rather than techno-raving, the team was being funded by the NSF to excavate for material evidence of UFO activity in the region. In fall 2016, archaeologists and interested onlookers reverse-excavated a time capsule in the front yard of the Queens Museum. In summer 2015, a 19th century industrial dock that never actually existed was publicly excavated in Long Island City. This presentation documents these performance excavations, theorizing the confrontation of meaning and materiality they provoke. What are the material remains of a street that only existed hypothetically (in planning maps)? How do you materialize future meanings? Is there material evidence to complement the discursive evidence of UFO activity? Such contemplations are meant to evoke Karen Barad's insights on the inextricability of meaning and matter. These theoretical questions will be buttressed with more immediate concerns regarding efforts to entangle and disentangle art and science as discrete practices of meaning making. The intersection of art and science is very crowded. Advertising campaigns, activist ecologists, and entities between make claims on producing and pursuing the fusion of art and science, but frequently this results in bad art and bad science—aka, marketing. It is hoped that the collaborative and participatory excavations discussed here help stretch this ongoing conversation beyond the confines of neoliberal knowledge production and aesthetic valuation.

3:40 *River Song: Caste, Indigeneity and Embodied Pollution in the Brahmaputra River Valley, India*
Nimisha Thakur, Syracuse University

What does the river sing about the bodies that float on its boundaries?

[1] *They keep floating, never swimming, never touching land*
Caught in the binoculars the state
throws out into the rippling water,
like fishing traps, the jakoi[2]
that line the river near its edges.

Writing this paper in part verse and part analysis was for me a plunge into memories of growing up in Assam, India and visiting my grandmother's home in the Brahmaputra River Valley in Assam. I locate my experience of caste privilege and interweave my memories of the pollution of bodies, structured to marginalize tribal indigenous women within the space I call home. Here, I talk about differential notions of home, caste hierarchies, state violence as well as the ebbs and flows of the river that make and unmake the river islands (*chars*) that a self-identified tribal indigenous community called the Misings inhabit and call home. The central question raised is how does the lack of menstrual taboos among the Misings get embodied as their pollution and how does this get coded as contagion in menstrual hygiene campaigns by public health

programs in the Brahmaputra River Valley in Assam, India?

[1] The italics refer to actual voice and in this case refer to the river's voice.

[2] A fishing basket used in Assam to trap fish in shallow water.

4:00 ***Wild Clay and Ancient Technologies: Promoting Preservation through Pottery***

Alleen Betzenhauser (Illinois State Archaeological Survey) and Susan Bostwick (MFA, Independent Artist)

Compliance-based archaeology is by necessity fast due to strict deadlines that require efficient field and laboratory methods. However, the results of such research are often disconnected from the local communities in which they occur and ultimately serve. One way to remedy this is through collaborative research projects inspired by the results of compliance archaeology. The authors, a cultural resources archaeologist and a professional artist, initiated such a project in 2016 aimed at identifying local clay sources that were used by the Late Woodland and Mississippian (AD 650–1400) residents of southwestern Illinois in a region referred to as the American Bottom.

What started as a two-person project based on shared interests in archaeology and pottery grew to include several collaborators, students, and local residents through our participatory workshops, guest lectures, conference presentations, and outreach events; impacting our personal work and practices in direct ways.

This research has initiated grassroots efforts to connect citizens to the cultural resources in their region in a tangible way; drawing attention to the value of these resources and the threats that impact their preservation, and to reevaluate how early potting practices are taught and integrated into arts curriculum.

The process, albeit slow and challenging at times, allows us to develop focused questions and rigorous methods while contributing to preservation efforts locally and original archaeological research. Through collaboration, citizen science, experimental archaeology, and communication with indigenous pottery revivalists, we continue to gain new insights into Mississippian potting practices and develop deeper connections with local landscapes and communities.

4:20 ***Break (10 min)***

4:30-5:30 ***Session will transition to gallery space in 204 Maxwell and Maxwell Foyer for engagement with artist exhibitions listed below.***

Shedding light: Lens-less photography, experimentation and the picturing of archaeological practice

Dr. Ursula K. Frederick, Australian National University

Photography has long been central to the practice of archaeology, whether it is used to record surveys and excavation, illustrate finds or even even a way of engaging socially on site. Still images are of course also a form of documentation and data in their own right and are a widely incorporated in the reporting and publication of archaeological research. Consequently, archaeologists have been gradually establishing conventions and protocols for how best to ‘shoot and snap’, since the camera was first adopted as a tool of the ‘profession’ in the 19th century. Hence, there have emerged embodied practices of looking and doing which both shape how we see and render ourselves and how we appear to a broader public. With recognition of this historical context, I set out to discuss two recent photography-based projects aimed at exploring the possibilities of picturing archaeology in non-representational formats. Using lens-less processes

and the slow making demanded by darkroom materials and techniques I hope to challenge ideas about what a photograph of archaeological practice entails.

The paper will accompany an exhibition of prints from the series 35mm Sieve. This body of artwork was made by stitching overexposed 35mm B/W film into a series of standard archaeology sieves, which were then used on excavated deposits from an historical site in Tasmania, Australia. The gestural marks recorded on the film reflect an abstract accumulation of bodily movements and materials as they co-mingle to render the practice of sieving visible.

Rewriting the Ft. Laramie Treaty

Drew Davis, Syracuse University VPA

I am investigating the erasure of indigenous people through mythical depictions of the American West. Growing up in Ft. Laramie Wyoming my Native American relatives instilled in me a particular sensitivity to Native American stereotypes and their effects on generations of marginalized peoples. My work examines root causes of the physical and subsequent cultural removal of indigenous populations through deceptive practices of the U.S. Government and manipulative treaties that stripped many tribes of their ancestral lands. My work is meant to illuminate these destructive and dishonest practices while serving as an antidote to the essentialist discourse within the history of the American West landscape, one that avoids the articulation of the brutalities faced by the indigenous populations in favor of whitewashed tales of westward expansion.

My landscapes are rendered in pen on large sheets of paper, referencing the grand scale of Hudson Valley River School paintings. Painters like Thomas Moran and Albert Bierstadt depicted romanticized sublime vistas often absent of Native Americans or depicted as people of the past. Pen on paper evokes the hand-written text of broken and nefarious peace treaties. The use of traditional methods of depicting grand and empty sublime landscapes is subverted by the implementation of the embedded text. The work reveals the historical violence embedded into the land itself by rendering the landscape with the text of documents that were used to seize that land from Indigenous populations.

“Hudson Valley Ghost Column 5” and “Embodied Drawings”

Alison McNulty, Parsons, The New School

For the *Slow Archeology* conference, I am constructing *Hudson Valley Ghost Column 5*, a six-foot column made on-site from dry-stacked historic Hudson Valley bricks and wool from a historic Hudson Valley fiber farm, which will be de-constructed at the conclusion of the conference. I am also presenting works on paper using salvaged and organic materials, such as spider webs, which I call *Embodied Drawings*. In this session I will briefly introduce my practice and discuss my approach to materials, process, and temporality in these projects in order to guide a conversation or critique of the work from a cross-disciplinary perspective. I am particularly interested in readings of the works that engage the ontology of the materials, negotiate an entangled relationship between human and non-human from an archeological perspective, and parse possibilities for a collaborative approach.

4:00 PM - 6:00 PM Session 014: Meandering Together: Slow Archaeology, Indigenous Collaboration, and Epistemic Futures

Organizers: Peter Johansen (McGill University) and Lisa Overholtzer (McGill University)

Eggers 010

4:00 Walking, Listening, Noticing: Methodological and epistemological re-centrings in the British Columbia forest

Peter Johansen, McGill University

In the first and second growth forest of the southern British Columbian interior where the sometimes (in) visible contemporary archaeological landscape escapes the detection of the ‘best practices’ of Culture Resource Management archaeology, the intervention of Nlaka’pamux communities in Heritage Management activities within their traditional unceded territories is having a profound impact on how and why archaeological sites are identified, and moreover how we may begin to understand regional landscape histories. This paper explores how a more engaged collaborative archaeology activates the transformative epistemic insight and expertise of our First Nations community colleagues that challenge and problematize certain conventional archaeological models, methods and practices. In particular, I discuss how a slower, collaborative and less-authoritative archaeological practice enables greater attention to what Anna Tsing has recently termed “arts of noticing”. My Nlaka’pamux colleagues introduced this methodological initiative to our collaborative archaeological practice simultaneously revealing a more empirically extensive archaeological record and enabling more expansive understandings of past social and environmental practices. This slower, culturally-inflected approach to investigating the past explores and exposes multi-scalar relationships between diverse assemblages of humans and non-human animals and plants, hydrological and geological features, and how these contingent relational assemblages constitute past and present Nlaka’pamux places and contemporary archaeological deposits.

4:20 Toward a “Small-Data” Archaeology at Xaltocan, Mexico

Lisa Overholtzer, McGill University

This presentation reflects on epistemological developments that have resulted from long-term archaeological work in the central Mexican community of Xaltocan, and more specifically from the establishment of more inclusive, participatory, and engaged archaeological praxis in the past 10 years at the site. As Indigenous descendant community members have reclaimed their roles in the production and dissemination of their cultural heritage, and as they have learned more about the archaeological tools and methods at their disposal, they have expressed interest in maximizing the interpretive potential of their finite archaeological record. They have asked for more thorough investigation of each excavated context, and in particular, for more analyses of their ancestral human remains recovered archaeologically. The result—what I am calling a “small data” archaeology—is an intensely peopled, affective, and personal view into the past that illuminates the individual lived experience of broader political and economic processes. In this talk I will meander through a few brief examples of these results within the context of a single household whose occupation spans the height of the Otomí city-state, the rise of the Tepanec and Aztec empires, and the arrival of the Spanish. While this work has been quite slow—the human remains on which I will present were excavated in 2009 and 2010—we find the resulting attention to the intersecting rhythms of generational family histories inscribed in the earth and imperial histories recorded on hide and paper to be worth the wait.

4:40 **Səmɣʷáθən: “Be quiet in this place and listen”**

Dr. Darcy Mathews (University of Victoria) and Joan Morris/Sutʰəma

Tlʰches is the Lekwungen Coast Salish name for an archipelago off the southern tip of Vancouver Island, British Columbia. It is here where Sutʰəma, a Lekwungen elder, was raised with the teachings of her great grandparents. In our work together on the islands, I (Mathews) am reminded by Sutʰəma that the old ones are watching, and that we should slow down, “be of good mind,” and səmɣʷáθən: be quiet and listen. Many of us who practice deeply place-based work with indigenous communities experience a parallel education, with the ideas and values of our community partners, and the places we work and inhabit, shaping us through time and experience. What is typically left out of publication, and often remains unspoken, are the personal experiences and the bodily connections that we as researchers develop; experiences and perspectives that shape our research values and outcomes. Slowing down and listening is a key to reconciliation—it calls for humility and acknowledges the time and effort that community and place invests in us. We can reciprocate through a conscious acknowledgement of this process in our work. Practicing this together at Tlʰches, for example, offers us all a deeper understanding of the weaving together of community knowledge, science, and the lessons of the sʔéləxʷ or “old ones,” which guide our work.

5:00 **Compacting & Heritage Management - Indigenous Interpretation in a National Park**

Francesca Calarco, University of Cambridge

The history between the National Park Service (NPS) and indigenous peoples in the U.S. is long and varied, ranging between differing levels of exclusion and inclusion. Sitka National Historical Park, an NPS site in Alaska popularly known for its totem poles, has a decade’s long working relationship with the Sitka Tribe of Alaska (Tlingit, Haida, Aleut and Tsimpsian). In 2018, the park announced plans for compacting with the Sitka Tribe of Alaska. Authorized by the 1994 Amendment to the Indian Self-Determination and Education Assistance Act, the process of compacting enables the government to contract with federally recognized tribes to provide federal services. In the case of Sitka, the national park’s Interpretation Department is now co-managed with the Sitka Tribe of Alaska, allowing for shared stewardship of education and visitor services. Sitka is one of the first national park units in the U.S. to compact with a tribe, and with this new type of partnership comes a number of implications and questions. This paper will explore the role compacting plays as both a new collaborative approach to heritage management, as well as an avenue for epistemic healing throughout the United States.

SUNDAY, MAY 5 SCHEDULE

8:00 AM - 12:00 PM Session 001: The Archaeology of Forgotten Places

Chairs: Christopher B. Troskosky (University at Buffalo/Skookum Technical Consulting), Dr. Sarah E. Hoffman (University at Buffalo), Ezra B.W. Zubrow (Universities of Buffalo and Toronto)

Eggers 010

8:00 *Sleight of Mind: Remembering, Forgetting and Retelling the Past*

Christopher B. Troskosky (University at Buffalo/Skookum Technical Consulting) and Ezra B.W. Zubrow (Universities of Buffalo and Toronto)

Humanity's systematic need to connect to the historically contingent landscapes upon which we dwell and connect them to the real everyday world which we inhabit has been practiced since the dawn of time.

Human beings are the most amazing magicians of a certain sort. Not the sort of magicians who pull rabbits from hats and deceive the eye but rather that more organic sort of magician, the storytellers who weave the tapestries of belief, myth, and internal normativity. The sort of magicians who practice sleight of mind by constantly reframing narratives about what is true, what is untrue, what is to be believed by some and what is to be believed by others.

Archaeologists have been instrumental in crafting, disseminating, and sometimes abusing these narratives for their own ends and for the ends of others. Humans have always engaged in this "archaeological behavior" of reframing narratives. We dig to solve many of our problems as an extrasomatic adaption and this brings us into the contact zone between material traces and narrative. Much of what we have uncovered has been alien to our worldview and therefore has always needed explication both now and in the past.

This paper presents as faithful an accounting as possible for some of the ways in which archaeological sites have fallen through the cracks losing themselves in the constant shuffle of documentation and the constant sleight of mind practiced by archaeologists in order to explicate the material culture which we encounter and the stories we change.

8:15 *Our Lady of the Slag Heaps: Memories of Ancient Sites and Interrupted Excavations in Cyprus*

Jonathan M. White, M.A., University at Buffalo, SUNY

With an archaeological record stretching back into the depths of prehistory, Cyprus is littered with archaeological sites from early sedentary camps to classical cities, from small sacred spaces to sprawling religious and industrial complexes. Throughout the centuries, places that once defined life on the island were abandoned and forgotten, sometimes entirely, and sometimes leaving behind legends and folk tales. As new places were built, the old tales held sway, and later place-names and construction retained memories of what had come before. Archaeology has begun to unearth these forgotten places, again and again confirming that the whispered memories of a lost time hold more truth than one might suspect. When antiquarianism was brought to Cyprus, exploration - and plundering - were widespread, resulting in stunning collections of Cypriot antiquities being gathered and exported. As part of this process, many sites were discovered, excavated, plundered, and then abandoned, often with their locations poorly noted or not recorded, with the antiquities themselves mixed together by type rather than provenience. Many archaeologists since have followed clues and references to rediscover these plundered sites to see what remains,

turning the linear progression of memory and forgetting into a cycle. This paper examines two types of forgotten and remembered places on Cyprus: places that change on their own but retain their own enduring memories of antiquity, and sites that were excavated or partially excavating but were subsequently forgotten by archaeology.

8:30 *Question and Answer*

8:45 *Ritual Abandonment and Reverential Termination Rituals of Ancient Maya Structures*
Kaitlin Ahern, University at Buffalo

The ancient Maya practiced a belief that monumental structures experienced a cyclical process of birth, death, and rebirth. A termination ritual is the intentional destruction of architecture, ceramics, and material goods that is performed to bring about the death of these objects. These rituals are most commonly performed following the death of a dynasty, a structure, or an important individual. In 2003, Pagliaro, Garber, and Stanton developed the term “reverential termination ritual” to discuss a particular type of termination event. Reverential termination rituals were conducted to complete the life-cycle of a structure, which resulted in it being ritually abandoned. The act of ritually abandoning a structure could be either temporary or permanent. The structure was either forgotten – whether buried under vegetation or covered by an additional phase of architecture – or it was remembered and used by later inhabitants who would restore the building and claim its ancestral ties.

Although researchers are beginning to explore reverential termination rituals in the Maya Lowlands, the interpretations of these rituals continues to be ambiguous, which has made it difficult to properly identify the occurrence of this type of ritual in the archaeological record. Thus, it is necessary to investigate the occurrence of reverential termination rituals and establish a more concise definition. This examination draws from various case studies involving both “forgetting” and “remembering” from across the Central Maya Lowlands to establish a better understanding of ritual abandonment among the ancient Maya.

9:00 *The North Remembers...Something?: Erosion of Place and Memory in Western Iceland*
Dr. Sarah E. Hoffman, University at Buffalo

On Christmas Eve in 1563, the last priest of the church of St. Nicholas on the island of Haffjarðarey fell through the ice on the frozen tidal flats and perished along with all of his parishioners. Or, thirteen parishioners were killed in a flash flood. Or, the last priest moved to another parish when the island church was closed. Several versions of that fateful night appear within the historical record. Social memory, like perception, is subjective. Medieval oral tradition, like the longest game of telephone, is a matter of modification over time. In the end, all of these versions are true because they were believed and the island was not only abandoned but haunted by ghosts of the drowned and restless dead.

We may never know the full truth however, at some point toward the end of its use as a church and cemetery the island began to undergo significant coastal erosion. This erosion likely contributed to the church closure, and definitely caused the abandonment of the only farm on the island. Erosion exposed human remains on the surface of the cemetery over time creating or reinforcing a haunted liminal land and seascape at the site.

This paper discusses the role of environmental change in the creation of social memory and place abandonment. Bioarchaeological research at Haffjarðarey presents an additional narrative of this once important place. A narrative that transforms from one of death and abandonment to a practical response to environmental change.

9:15 **Break**

9:30 ***Forgotten Time: Toward a Critical Archaeology of Bacon's Castle, Surry County, Virginia***
Rebekah Planto, William & Mary

Shannon Dawdy (2016) describes heterotemporal sites as places “in which different patterns of temporal relation and experience can coexist and be explored archaeologically (from micro events of an individual throwing away a peach pit to dynastic shifts and the slow structural time of a building’s decay) (30).” The materiality of historic buildings and landscapes, though often portrayed as timeless, is thus produced through continuous social practice and processes of change and deposition at multiple scales. This paper interrogates the heterotemporal character of Bacon’s Castle, a seventeenth-century domestic site just a few miles from Virginia’s “historic triangle,” home to some of the country’s most-visited and best-studied historic landmarks. Archaeology at Bacon’s Castle, by contrast, has been literally “slow,” consisting of skilled but sporadic CRM work, with little attendant research or consideration of the house and landscape as living, lived-in spaces. Limited scholarly engagements have, like official preservation and interpretation efforts, focused on its representative value as an elite, plantation house—“the oldest brick dwelling in North America,” according to Preservation Virginia’s website—with an occasional nod to its curiously “Jacobean” stylistic flourishes (2019). My research challenges conceptions of Bacon’s Castle as a static, isolated artifact in a timeless landscape, or as simply a representation of its owners’ status. Drawing on archaeologies of the contemporary that explore the afterlives of buildings and ruins, it demonstrates the potential for a critical archaeology of historic structures that illuminates the mutually constitutive character of these places and the lived experiences of their inhabitants and visitors.

9:45 ***Rediscovering Forgotten Burials under Church Floors in Finland***
Sanna Lipkin (University of Oulu), Titta Kallio-Seppä (University of Oulu), Annemari Tranberg, Tiina Väre, and Erika Ruhl

Within two hundred years, common knowledge of past burial practices may be forgotten. Present-day churchgoers in Finland are commonly unaware that, under the church floors below their feet, lay coffins with several mummified individuals. Until the turn of the 18th and 19th centuries, it was customary to bury the members of elite under church floors, a custom kept fresh in parishioner’s minds during the summer due to the often permeating odors of decaying human remains. The coffins laid under floors inside family owned chambers were not simply a way to dispose the human remains or prepare the dead for their journey to heaven. Behind the burial customs and the understanding of the death and the deceased existed a rich and multi-dimensional religious belief system. In Finnish folklore, a number of stories hint that mummification was not understood as a natural process, and a common belief was that the church was filled with “Church people”, the deceased, who controlled the churches at night. Funerary attire and small items (such as coins wrapped in paper or textile, wood chips, brooms, and small coffins for frogs) slipped under floors were believed to expel devils or evil, and otherwise used for spells. In this paper, we will consider how and when the church burial tradition and associated customs were forgotten, what part of this heritage still remains and is manifested in Finnish culture, as well as the stories we as archaeologists tell the audience of different ages, from child to elderly.

10:00 **Break**

10:15 ***Forgotten Places: The Erie County Poorhouse Cemetery***
Douglas J. Perrelli, Ph.D., RPA, Archaeological Survey, University at Buffalo

The Erie County Poorhouse Cemetery, like so many forgotten places, was lost through time by the rapid growth of an urban center overtaking land formerly on the outskirts of town. Another factor in the loss of this place is the social standing of the people buried there. In use from about 1850 to 1913, the cemetery served the needs of a local poorhouse where thousands of people lived and died, many remaining on the grounds in the temporarily marked burial grounds. Shifting land use and a lack of record keeping have led to forgotten poorhouse cemeteries all across our nation. This paper addresses the particular circumstances of re-discovery of the Erie County Poorhouse Cemetery and describes the results of a large-scale exhumation and reburial process. Future impacts to this and other cemeteries are anticipated. This project can hopefully serve as a model for other situations where similar events are likely to occur.

10:30 *Lost and Often Forgotten: African-American Cemeteries, Communities, and Identity*

John P. McCarthy, Delaware State Parks

Drawing on the author's experiences investigating cemetery sites associated with African-American communities in Maryland, Pennsylvania, and New York and on his research of African-influenced, creolized burial practices, this paper examines the important role of burial ritual to expressing community and individual identities in the past and memorializing ancestors and community in the present. In the process of laying the dead to their final rest, an individual's identity is defined, refined, and resolved in the context of community and family, and in this way, burial is a special venue for expressions of identity. In the present, cemeteries are similarly special venues for communities to find meaning by connecting with and memorialize the lives of ancestors. Yet, the cemeteries of African-American communities are all too often lost and disconnected from community, and it is left for archaeologists to find these resources and reconnect them to their communities. The paper specifically discusses the Catoctin Furnace Slave Cemetery and Belvoir Plantation Cemetery in Maryland, the cemeteries of the First African Baptist Church in Philadelphia, and New York City's African Burial Ground illustrating the above and as case studies toward archaeologies increasingly engaged with descendant communities.

10:45 ***Break***

11:00 *The Cataract House Inferno and the Terminus of the Underground Railroad in Niagara Falls, USA*

Joseph Prego, University at Buffalo

The Cataract House Hotel was a staple of Niagara Falls culture from its construction in the 1820's until its destruction by catastrophic fire during the 1940's. It was a prominent hotel in the city and secretly the last stop for many along the Underground Railroad to Canada across the Niagara River. Currently, an emphasis on the site's importance to the Underground Railroad in Western New York, and particularly the unique culture of its freedman wait staff, overshadows other aspects and events of the site's history.

It is important for archaeologists to engage with the public holistically. Given that the Cataract House is no longer standing, archaeologists and cultural institutions like the Niagara Falls Underground Railroad Heritage Area Museum help the public re-contextualize what previously would be understood as just a simple stroll through what is now Heritage Park.

The memory of events will inevitably fade over time. Therefore, it is important to consider how archaeologists are placed as mediators between the excavation of sites, and contextualizing for the public why those sites were, and are, important.

This paper will critically reflect on how archaeologists present information to the public for places like the Cataract House. In doing so this paper will show how it is impossible to transmit all details of a site's history in a single narrative, and thus archaeologists must create multiple historically contingent records in order to effect a creation of place that is holistic.

11:15 ***The Past in the Public Imagination: Archaeology and Public Engagement with Abandoned Mental Asylums***

Sarah Bell, Brown University

This paper will engage with a particular category of lost and forgotten places, the abandoned mental asylums of Connecticut. In 1963, President John F. Kennedy signed into law the Community Mental Health Centers Act which led to the closure and abandonment of State-run mental hospitals throughout the country. Over the years that have passed since America was “deinstitutionalized” many of these structures, in Connecticut and in other states, have been demolished—along with the material evidence that they contained concerning the practice of mental health care in the 19th and early 20th centuries. Others still lie decaying, forgotten by the State and by the mental health care community—but not by the public who engage with these structures through graffiti and vandalism, ghost hunting, and urban exploration. The physical manifestations of these public engagements are an important part of the decaying material record that is housed within these asylums, and this paper hopes to explore what contemporary archaeology can bring to the table in terms of understanding the relationship between how these structures were used in the past and how they are interpreted by the public today. Between the largely undocumented archaeology of the asylum and the dark tourism aspect of their current appeal lie many truths about the past of mental health care that are relevant to the mental health care crisis that we are experiencing in our country today.

11:30 ***Break***

11:35 ***Roundtable discussion, moderated by Dr. Ezra B.W. Zubrow***

8:20 AM - 12:00 PM Session 008: Entangling Ancient Art: New Perspectives from Americanist to Classical Archaeology

Chairs: Christopher Watts (University of Waterloo) and Carl Knappett (University of Toronto)

Eggers 220, Strasser Legacy Room

8:20 *Introductory Remarks*

Christopher Watts (University of Waterloo) and Carl Knappett (University of Toronto)

8:40 ***The Anti-predation Reformation: Images and Onto-ethics in the Ancient Andes***

Darryl Wilkinson, University of Cambridge

It has become increasingly common for scholars to contrast the ontological frameworks of Western and non-Western societies, an approach that has been especially influential with respect to the indigenous Americas. Yet despite offering some important insights, this work remains largely embedded in a synchronic mode of analysis. In other words, indigenous groups are increasingly presented as embodying a generic and unchanging “Amerindian” metaphysics. But art has the potential to provide an important corrective to this, especially as viewed over deep time. In the ancient Andes at least, visual culture underwent

remarkable and dramatic changes over the millennia. Drawing on an analysis of long-term patterns in Andean visual culture, I therefore suggest a major period of “reformation” occurred in the late precolonial Andes. In particular, the once dominant predatory ontologies still found in lowland South America today, began to disintegrate across the highlands, and were increasingly replaced by a new onto-ethics grounded in hierarchical reciprocity. The analysis of visual culture over the extended scales of deep time is thus presented as an indispensable tool in the study of ontological difference as a diachronic phenomenon.

9:00 ***Networks of artistic production in Egypt during the 3rd Millennium BCE***
Deborah Vischak, Princeton University

During the 3rd millennium BCE in Egypt, the king and his highest-level officials lived in the capital city and produced a vast body of monumental visual culture (as the royal pyramids most effectively evince). Yet a large part of the population lived spread across the Nile valley and the delta, surrounding the capital city located between them. As elite officials located in these provincial towns engaged in practices of making tomb monuments linked to broad geographic, cultural, and temporal traditions, they also utilized these opportunities for more individualized expressions, drawing upon a narrower range of experiences. The monuments they created thus provide excellent resources for investigating localized social dynamics and community identities rooted in location. Recent discussions in archaeological literature concerning the related concepts of assemblage and networks intersect with my work on local community identities in Egypt and provide valuable arenas of dialogue for furthering this work. This paper will look at the cemetery at el-Hawawish in Upper Egypt, considering several distinctive elements related to artists and their practice. It will examine how the material remains allow us to consider the dynamic networks within which such monuments were produced and used, and how they became crucial pieces of the constantly transforming networks moving forward.

9:20 ***Replication and invisibility: ancient Roman female statues as a case study***
Alicia Jiménez, Assistant Professor, Department of Classical Studies, Duke University

Do things stand for people or shall we let things stand for themselves as recent manifestos (symmetrical archaeology) have claimed? To investigate this question, I have chosen to study mass-produced female honorific statues from the late Roman republic and the early Roman empire. There are three main reasons: because they did actually stand for people and were considered replicas of individual bodies in the past; because in fact they are not exact doubles of individuals, since these types of statues were “mass-produced” and made use a quite limited set of types all over the Mediterranean and lastly, because these statues are representations of one of the social groups consistently silenced by the ancient sources and archaeologists alike: women, even if they certainly represented elite women. In this paper, I intend to go beyond the problem of women’s visibility and tackle questions not only of absence/presence, but also of whether certain forms of presence may actually function as mechanisms of invisibility. In that sense my paper explores to what extent these stone personifications of ideal femininity gave voice or muted women by talking for them in monumental porticoes or fountains, the theatre or the tomb.

9:40 ***Art/Archaeology: Beyond Meaning in the Past***
Doug Bailey, San Francisco State University

This paper explores the fertile spaces beyond the boundaries of art and of archaeology. The suggestion is that we examine one alternative to seeking meaning or interpretation of past behaviors and events: the

disarticulation of artifacts from their ancient contexts, the repurposing of those artifacts as raw materials for making new work, and the affect of that work on debate and action within contemporary social and political challenges. Without dispensing with or disregarding the value of rigorous interpretive archaeological work, this paper investigates the potentials that come with destruction and creation. Discussion includes examples of projects completed and in progress, including the creative repurposing of assemblages from the recent excavations of the San Francisco Transbay Transit Center, and the destruction of 1000s of archival objects from a large university's anthropological archive.

10:00 ***Break***

10:20 ***Drinking together: Entangled Pots and People from the Ancient Americas to Classical Greece***
Mary Weismantel, Northwestern University

The ancient Greeks were famous as philosophers, as the creators of beautiful painted vases – and for drinking parties that involved bawdy humor. Drinking vessels were active participants in these parties -- constructed to create embarrassing situations.

10:40 ***Color, keramos, and Cosmos***
Jennifer M.S. Stager, Johns Hopkins University

This paper takes up the entangled translocal possibilities of color as matter in the specific context of potter's clay and worked terracotta in ancient Mediterranean art. Keramos emerges from the earth, as do added slips and pigments. Color in ancient Mediterranean art is everywhere: as extant marks, pigments, slips, unworked stones, metals, and variegated earth, or as images incompletely sculpted, holes for attachments, differentially weathered surfaces, and sockets emptied of their inlaid eyes. Devalued within a Cartesian system that has prioritized dematerialized ideals, colors have not been treated as constitutive, despite their unavoidable material presence. As matter, color moves from the disembodied realm of perceptual hue to act within embodied color-space in, on, and of the earth. Clay holds within it a set of active, scalable part-to-whole material relationships. Potter's clay and worked terracotta draw and shape on and with the earth's body to act through and beyond the space of representation. A focus on material color, such as clay, invites transmedial as well as translocal analysis, breaking down division of artistic media that have historically held sway in art historical practice. Circulating colors index earthly beginnings while continuously reformulating the fabric of the cosmos, so that color is both the matter of the universe and the means by which things within that universe come into being and circulate within it.

11:00 ***"The Curious Case of Coronado's Shields: Towards a Pueblo Iconology on the Eve of Spanish Colonialism"***
Severin Fowles, Columbia University

In 1540, Francisco Vázquez de Coronado marched north with his troops to conquer, he hoped, the gold-bedecked kingdoms that were rumored to exist on the far northern frontier of the Spanish Empire. He encountered instead the Pueblo communities of what is today New Mexico and Arizona. This paper reconsiders one fleeting episode drawn from the Spanish account of Coronado's violent travels throughout the region: the gift of shields by a Pueblo delegation to their invaders. To understand this gift, I will argue, we must embark on a complicated cultural inquiry into Pueblo shields, the images that adorned them, the wider role of iconography in Ancestral Pueblo society, and the very nature of power, agency, and subjectivity within the indigenous traditions of the American West.

11:20 ***Art in the Community: The Role of Antefix Production in Archaic Campania and Southern Lazio***

Anna Soifer, Brown University

Scholarship on Classical art has a tendency to focus on static form and appearance as the object of analysis, a tendency that often results in studies at either the macro-scale (e.g. typology-building) or the micro-scale (e.g. art as an affective local agent). Such a focus is therefore at the expense of understanding both the meso-scale and the dynamic processes in which ancient art was involved. In order to understand what meso-scale insights might be gained from a consideration of process rather than form, this paper will investigate the phenomenon of the Campanian antefix system, which, operative in 6th century BCE Campania and southern Lazio, produced a unique set of decorative antefixes for temples and public buildings, and has primarily been studied iconographically. This study will take an alternate approach and consider processes of knowledge transfer in multi-craft workshops and mold-sharing/artisan mobility in the production of Campanian antefixes to investigate their role in processes of community building in Archaic Campania. Adopting a situated learning framework (Lave and Wenger 1991; Wenger 1998), with additional insights derived from work on assemblages (e.g. Harris 2014), the paper will demonstrate that Campanian antefix molds and the artisans that produced the antefixes themselves were, respectively, boundary objects and brokering agents, key participants in processes of community formation and constellation throughout 6th century Campania and southern Lazio, and thus that these works of art were constitutive members in the assemblages known as communities.

9:20 AM - 12:00 PM Session 007: Slow Violence

Organizer: Aja Lans, Syracuse University

Eggers 032

9:20 ***The destruction of Syrian archaeology before the start of armed violence***

Lubna Omar, Binghamton University Anthropology Department

The ongoing conflict in Syria drew considerable attention to the urgent need to protect world cultural heritage sites, while there is no noticeable discussion of how the war transformed the lives of national archaeologists. Recently, there have been few reticent attempts to restore the status quo with DGAM (Directorate General of Antiquities and museums) to the era before the uprising in 2011. However, the members of the international community, who are interested in resuming excavations in Syria tend to avoid not only the devastating consequences of supporting the Syrian regime to get access to archaeological and Cultural Heritage sites but also, they tend to avoid the dysfunctional structure of archaeological practices.

The framework of archaeological principles and policies in Syria was established on questionable colonial groundwork, and later it was fortified by post-colonial powers to benefit from archaeological heritage in Syria at the expense of its scholars. The Syrian regime in the past five decades discouraged the development of ethical archaeological practices in the region, in order to achieve its manufactured nationalist agenda and to reinforce its authoritarian image through controlling the accessibility to archaeological sites.

This paper addresses the factors, which negatively impacted archaeology in Syria, and the implications of encumbering national individuals and local non-governmental institutions from contributing to the history of Syria through their scholarly work. Furthermore, it stresses the need to reevaluate and attempt to rectify archaeological practices in Syria, while envisioning the future of archaeology in Syria.

9:40 ***Beyond the Anatomy of a Moment: Situating Spain's Civil War Graves in a Chronology of Repression and Dissent***

Dr. Layla Renshaw, Kingston University

This paper will look critically at the dominant paradigm of forensic archaeology, specifically the exhumation of mass graves or massacre sites. The focus on mass graves as material indices for a brief moment of cataclysmic violence can come to dominate our characterisation of conflict, and our understanding of what constitutes loss and suffering in war. Mass graves often seem to encode an intense snapshot of compressed or chaotic activity, displacing the representation of planning, intent and resistance, so masking the agency of both perpetrator and victim. The apparent animation or immediacy discernible in some graves contributes much to their affective power, visual and imaginative hold, and strengthens the perception that forensic evidence contained in mass graves is authentic and unmediated.

Drawing on ethnographic research amongst communities undergoing the exhumation of civilian mass graves from the Spanish Civil War, this paper will highlight the long histories of political repression in these locales, including the appropriation of property, exploitation of labour, and sexual violence, spanning decades. These forms of repression leave different material traces from the killings in the Civil War and cannot be captured directly by the excavation of a mass grave. It will also highlight the century-long time frames of social and political conflict through which the Civil War is understood on the community-level, and ask how forensic archaeology can extend its focus to recognise structural violence.

10:00 ***Archaeologies of Structural and Physical Violence in Nineteenth-to-Twenty-First-Century Liberia***

Matthew Reilly, City College of New York

An archaeological examination of the Back-to-Africa movement in Liberia offers the potential to examine multiple intersecting forms of violence operating at various tempos. With a national history which is said to “begin” with the arrival of mostly free African Americans in the early nineteenth century, the weight and violence of Liberian history is normally characterized by structural oppression of native Liberians by the settlers and their Americo-Liberian descendants. This form of slow, systemic violence was one of the primary causes of the physical, large-scale violence that erupted in a 1980 coup and outright civil conflict beginning in 1989. This paper analyzes the forces of structural and physical violence through an archaeological examination of the architecture and material culture of an 1865 Barbadian settlement in Liberia known as Crozierville. Here, the material record is indicative of the slow forms of violence that unfurled as Barbadian settlers claimed space and elite politico-economic positions in Liberian society. The ruins of settler architecture and material vestiges of Liberia’s civil wars similarly speak to violence, but at a radically different tempo and intensity. While illustrative of the historical divisions said to be ingrained in Liberian society, I also suggest that this archaeological research has the potential to disrupt the stark binary of settler/native that has limited the ways in which the complex nature of encounters and relationships between settlers and natives has been approached.

10:20 ***Situated lives: a comparative osteobiography of social conditions***

John Robb, University of Cambridge

Archaeologists have used skeletal remains to infer how inequality affected people’s bodies and life experiences for about 40 years, mostly through a biomedical approach looking for statistical correlations between social status and health. The results are often equivocal, for many reasons. Only recently have

we started to use an osteobiographical or life course approach, which looks not at single skeletal traits but at the shape of a whole life. This is much more revealing, showing how events such as childhood health, adult work, death and memorialisation are enchainned in causal sequences. But the key limitation here has been methodology; because of the complexity of the data, osteobiography is usually done on a skeleton-by-skeleton basis. One has to assume that the individuals studied represent “typical” life patterns. We lack methods for doing a comparative osteobiography of social conditions.

In this paper, I discuss methods for representing life patterns comprehensibly for comparative analysis, particularly graphically via biograms. Using some experimental format biograms, I explore the relationships between people’s social context and how their lives unfolded. Two datasets illustrate this. At Pontecagnano, an early Classical city in Southern Italy, the skeletons of working-class men show a bifurcation in life paths between those doing general manual labour and those carrying out a specialised craft. In medieval Cambridge, different life paths are evident among people buried at the prosperous Augustinian Friary, an ordinary parish church cemetery (All Saints Near The Castle), and a charitable institution for the indigent and sick (the Hospital of St. John).

10:40 *Slow Violence and the Creation of Disability: Pathology, Obstruction and Erasure*
Jennifer Muller, Ithaca College

Bioarchaeology, along with its sister discipline paleopathology, continues to disseminate substantive scholarship focused on analyses of the skeletal traces of disease processes, traumas and their resulting impairments. Bioarchaeology, compared to archaeology, has been slow to embrace social theories of disability and impairment. Disabilities studies, and in particular the young subdiscipline of disability history, has much to contribute to bio/archaeological investigations that seek to understand lived experiences with disability as well as social responses to injury and disease in the past. This paper interrogates the relationship between slow violence and impairment/disability in two ways. First, slow violence is evident in present and past societies via human actions that create physical and social obstructions that disable some members from full engagement in society. Slow violence also manifests as the lack of human action that creates disability via a failure to alter the environment to be inclusive of human variations. Second is a critical review of how bioarchaeologists study impairment and disability. Recent theoretical developments represent movements away from the traditional medical model of disability that pathologizes particular human variations. In addition, methodologies designed to assess “care” in the past offers the discipline new insights. However, these investigations must also take care to include narratives that explore the agency and the multiple movements of people who are made to be disabled within a given environmental context. A lack of such contributions perpetuate the hegemonic narrative and serve as slow violence that harm the socially marginalized through erasure of their agency and contributions.

11:00 *Slow Violence in Progressive Era New York City*
Aja Lans, Syracuse University

Scholars of African Diaspora populations in the United States often consider the effects of the long dureé of slavery and institutional racism on black life (Snorton 2017). The oppression, marginalization, and segregation that black communities face have limited their job opportunities and housing options, resulting in health discrepancies. Much of this can be attributed to slow violence, which results in individual and group underdevelopment (Ward 2014).

Applying a slow violence framework, I explore the lives and deaths of 82 black women in the Huntington

Skeletal Collection. The collection was established using the remains of unclaimed bodies in New York City between the years of 1893 and 1921. Many of these women suffered from tuberculosis, an infectious disease prevalent in crowded areas and poorly ventilated housing. Several were recent migrants to the city, where they lived in segregated neighborhoods and worked for meager wages. About a quarter of the women in the study died at almshouse hospitals. Here, I consider the social and environment interactions these women had that are likely to have affected their health and contributed to their deaths.

11:20 *Fate of Our Fathers*

Joel Cook, ECU Program in Maritime Studies

Logic holds that the person best suited for farming is a farmer, and the person best suited for sailing a sailor. In much the same way, the people best suited for different types of archaeological work are those who through labor or lineage have a connection to the type of archaeology they choose to study. It is also logical that, like the physical injuries sustained from the rigorous work done by farmers and sailors, archaeologists working in the particularly difficult fields they may be best suited for can sustain mental injuries that can just as effectively end their careers. In particular, black maritime archaeologists focusing on the Transatlantic Slave Trade are frequently exposed to primary source material that, due to the combination of brutality and personal relevance, can cause severe mental health issues. Without proper support throughout the process, exposure to materials related to the suffering of their ancestors could exacerbate these conditions. This research paper will present evidence arguing in favor of the need for mental health counseling among these archaeologists in order to help them maintain a healthy living standard and high performance level while interacting with this difficult material.

11:40 *Critical Perspectives on Biological Anthropology, Public Health, and Race*

Delaney Glass, University of Washington

The concept of race often serves to perpetuate stereotypes about people of color and upholds systems of oppression. Race, as an operational construct in research, has historical roots in biomedicine and anthropology, and was a driving force in the development of various scientific institutions. Anthropology and other bench science fields have been informed by data collected at the expense of using the bodies of black and brown people, often without informed consent. The vestiges of these historical events beckons today's scientists to explore the complexity of race as a stratifying variable to explain health and disease in anthropology.

There is a need for more deliberate inquiry regarding race, questioning the utility and accuracy in rigorous science and pedagogy. In this paper we utilize case studies of cardiometabolic disease risk to demonstrate our critique of public health models that are atheoretical and operate under assumptions of homogeneity in black populations. This may be erasing important differences in ethnicity, life history traits, or other phenotypic variation with potential to affect health outcomes and human biological variation. In our critique, we explain our interdisciplinary approach that synthesizes the work of scholars in evolutionary anthropology that improve interventions and pose future directions for methodologies that increasingly rely on interdisciplinary approaches.

9:30 AM - 12:00 PM Session 004: Indigenous Futurities

Chairs: Lindsay M. Montgomery (University of Arizona) and Heather B. Law Pezzarossi (Syracuse University)

Eggers 018, Haudenosaunee Room

9:30 *X-Marks: Futurity and the Animated Nipmuc Landscape*

Heather B. Law Pezzarossi (Syracuse University)

Scott Lyons looks at the Indigenous “X mark”, as he calls it, in the signing of treaties as a troubled object. It signifies “consent in the context of coercion” (Lyons 2010:1). It means land loss, it signals power and a loss of power, agency and a loss of agency. But, argues Lyons, “it also signaled a move toward a future for Native America that was just as viable, yet distinct from that of Western modernity, it signifies “a desire to improve their lot and the futures of their progeny, and a wish to play some part in the larger world.” He says, “An X-mark is a commitment to living in new and perhaps unfamiliar ways, yet without promising to give up one’s people, values or sense of community. It’s a leap of faith into the unknown.” (Lyons 2010:169). In this paper, I’d like to examine a series of x-marks in the history of one Nipmuc family in 18th and 19th century Massachusetts. I’ll be focusing, as Lyons has done, not on the losses they represent, but the Indigenous futures they enabled.

9:50 *Refugees and Indigenous Futurities: Incorporation among the 17th and 18th Century Haudenosaunee*

Dusti Bridges, Cornell University

Refugees and mass migrations are undeniably phenomena we face today, but studies and discussions on the subject tend to confine such movements to only the past century, focusing on the years following World War II and little before. Movements prior to this, particularly among Indigenous communities, are not allowed the same debates of strategy and social and cultural adaptations found among contemporary refugee studies. Instead of a process of social adaptation contributing to Indigenous futures, movement and coalescence are seen as processes of cultural decline. The Haudenosaunee (Six Nations Iroquois) of present-day New York State provide one theater of activity of Indigenous-centered refugee processes through which archaeologists can reassess this narrative. Using a framework of Indigenous futurities, we find that Haudenosaunee communities throughout the 17th and 18th centuries incorporated large bodies of diverse peoples as a component of maintaining political-economic unity and autonomy in the face of European disruptions. The coalescence of diverse bodies of refugees into the territory of the Haudenosaunee served both the confederacy through the supplementation of their population and the refugeeed peoples through protection from colonial powers-- incorporation became a complex strategy of resistance within which communities chose to actively negotiate cultural and social boundaries as a way to resist colonial control. This paper will draw upon historical accounts, Haudenosaunee traditions, and archaeological evidence to gain insights into the process of incorporation as a strategy for cultural security.

10:10 *Re-Assembling Past, Present and Future “Thrive-ance” and Indigenous Autonomy in the Los Angeles Basin Colonial Hinterlands.*

Nathan Acebo, Stanford University

Opting for post-structuralist models of ethnogenic social identities, including processes of persistence and ethnogenesis, archaeological studies of Alta California highlight the agency/autonomy of indigenous Cal-

ifornian communities living in the colonial metropole and in the adjacent hinterlands as a central theme of borderland historiography. Many of these scholars are beginning to mobilize Vizenor’s concept of survivance to account for the survival of Native Californian traditions over successive waves of colonization and further embed the analysis of subaltern agency within indigenous epistemologies. However, it is not always clear how archaeologies focused on social identity processes inclusive of survivance rupture the reproduction of settler futurity while acting in service of the indigenous stakeholder community. This paper presents an example of how models of persistence and ethnogenesis fall short in overcoming the dark colonial heritage of the Black Star Canyon “Puhu” Village in Orange County, California. The California Historical Landmark (#217) “Puhu” Village commemorates the site of the 1832 C.E. “Battle of Black Star Canyon”, during which the indigenous occupants were massacred as a reprisal for theft by frontiersmen hired by mission authorities. Previous archaeological and historical research has failed to document the history and political force of the Puhu village community, and in the vacuum of empirical study, the massacre folklore has facilitated settler colonial discourses of indigenous extinction. Here, I present how archaeology is mobilized to understand the political force of indigenous autonomy outside of social identity models through the Tongva and Acjachemen project collaborators’ appropriation of survivance as “thrive-ance”.

10:30 *Indigeneity and Industrialization: Wampum Factories and Fragile Futures between New Jersey and the Plains, 1750-1900 CE*
Eric Johnson, Harvard University

At first glance, the existence of Euro-American “wampum factories” in New Jersey suggests a notable entanglement of “Native” and “Western” worlds. However, careful attention to material evidence points not to a “traditional past” caught up in a “modern future,” but instead to a conjuncture of alternative futurities: settler-capitalist and Indigenous. Between 1750 and 1900 CE, Euro-American colonizers of northern New Jersey appropriated the production of Northeastern Indigenous shell beads known as wampum. Dutch and Irish households supplied government enterprises and private fur trading companies, culminating in the Campbell Wampum Factory by 1850. As exchange networks and settler-colonial violence extended to the Plains, new bead styles emerged from the factory’s drilling machines and water-powered grinding wheels. These included the “hair pipe bead,” worn in breastplates iconic of many Native Plains identities today. In analyzing archaeological production debris from sites in New Jersey, Indigenous consumption is viewed here for the way it shaped the futures of both settler-capitalism and Indigenous sovereignty. Osages, Blackfeet, Comanches, and many others drove demand and shaped commodity aesthetics, pushing the limits of capital and labor, of shells and machines. By adorning Native counterinsurgents, intertribal brokers, and delegates to Washington, Jersey-made beads constituted material claims to sovereign futures throughout the 19th century. The concept of “fragility” – as both a material characteristic of shell beads, but also a reading of futurity-in-jeopardy – ties contradictory futures of settler-capitalist production, Indigenous sovereignty, and the force of colonial violence on borderlands of dispossession between the 19th century and today.

10:50 *150 Years Later: Conceptualizing the Words of Barboncito*
Mariah Claw, Diné, Graduate Student, University of Arizona

On June 1, 1868, the “Treaty Between the United States of America and the Navajo Tribe is Indians” was concluded at Fort Sumner, New Mexico. The Treaty of 1868 (Naaltsoos Saani), as it is broadly referred to by Diné populace, represents the promise of a new beginning, as well as a reminder of a painful past. In light of the Sesquicentennial of the signing, an original copy of the Treaty was obtained for *display at the*

Navajo Nation Museum, which prompted critical discussions regarding the legacy of the Treaty. Though Barboncito agreed to all of the terms of Naaltsoos Sani, his utmost priority was to lead his people home. Yet, the insertion of Article VI, calling for the education of all Diné children, inherently undermined the purpose of Barboncito's negotiations. The purpose of this paper is to suggest that rather than fixating on the aspects of the Treaty related to education, we may have an opportunity to reflect on who we are and where we come from by understanding the guiding wishes of Barboncito.

11:10 ***Wouncage (Our way of Doing): Traditional Leadership and Cultural Survivance on the Rosebud Sioux reservation***

Lindsay M. Montgomery, University of Arizona

Over the course of the nineteenth century, the United States government sought to subdue and assimilate indigenous peoples into American society. The Sincangu (Brulé) band of the Lakota Sioux were one of the many indigenous communities to face these challenges. Exterminating wars, boarding schools, missionization, and allotment were federal policies intended to undermine the authority of traditional leaders and erode the foundation of Sincangu kinship relations and responsibilities. Despite these efforts at culturicide—attempts by the dominant society to establish cultural dominance through directed control, elimination, and coercive assimilation—indigenous actors found strategic ways to protect tribal sovereignty. Prestigious leaders played a particularly important role in this cultural survivance by actively finding ways to maintain their traditional control over domestic tranquility and the economic prosperity of the tiyošpaye (extended kin group). As Lakota leader Luther Standing Bear commented, the Lakota people were self-governors guided by wouncage (our way of doing) which “was hard for a person to get away from” (Standing Bear 1933: 124). Through an examination of the archival record and ethnographic objects from the Rosebud reservation, this paper will document how three Sincangu leaders, High Pipe, Swift Bear, and Yellow Robe, negotiated the changing dynamics of indigenous life during the nineteenth and early-twentieth centuries. In tracing these individual histories, I hope to complicate the simplistic categories of “progressive” and “conservative” which has come to define descriptions of indigenous action during this period and reveal how indigenous leaders strategically ensured the survivance of the Rosebud community.

11:30 ***Archaeology and Science Fiction: Narratives of Space, Time, Technology, and Colonialism***

Jesse Harasta (Cazenovia College), Guido Pezzarossi (Syracuse University), and J. Ryan Kennedy (University of New Orleans)

Archaeology and science fiction share similar colonial origins, and practitioners of both have long been interested in other peoples (human or alien), places (temporal or geographic), and technologies. Yet despite science fiction's attempts to be forward looking, its dominant narratives continue to be entangled with colonialist discourses of the early modern world. In this paper, we explore the presence and influence of uncritical anthropological and archaeological approaches to space, time, and technology in colonial encounters found in a sample of popular science fiction. We highlight several pervasive colonialist tropes within science fiction including the spatialization of time, narratives of linear technological progress, and an emphasis on the agency of technology and things in colonial encounters. We discuss how these themes have been cast as deterministic forces in human development and cross-cultural and extraterrestrial encounters, and how the concepts of space, time, and technology are intertwined with colonial discourses within the genre.

1:00 PM - 5:00 PM Session 012: Inequality and Political Economy: Challenging Archaeological Theory to Be Relevant

Chairs: VPJ Arponen (Department of Philosophy, University of Kiel, Germany) and Artur Ribeiro (University of Kiel, Germany)

Eggers 220, Strasser Legacy Room

1:00 ***New Approaches to Political Economy and Inequality***

VPJ Arponen, Department of Philosophy, University of Kiel, Germany

The last decade has seen a flux of interesting fresh takes on how to conceive political economy and related themes such as social complexity and inequality, not only in archaeology but for example in the philosophy of economics and social theory. This talk attempts to obtain an overview of selected work ranging from the concept of heterarchy, via anarchism and collective action theory, to the capability approach, modes of production and theory of value. The claim will be that all these disparate approaches can be seen to converge toward something like a new paradigm that is focused on heterarchy rather than hierarchy and doings and beings rather than havings.

1:20 ***Achieving equality, or why is there so little inequality in European prehistory?***

John Robb, University of Cambridge

Big-scale models of social evolution have never mapped well on to European prehistory. On one hand, there is no simple, steady increase in “inequality”, “social complexity”, or any similar quantity. On the other hand, unarguable inequality emerges only patchily and late. In theorising this situation, archaeologists have displayed an unhealthy attraction to inequality, jumping at every opportunity to identify hierarchy rather than wondering why it is often so ambiguous and elusive. This paper proposes an alternative model grounded in anarchy theory. It assumes not that people inherently want to dominate others but that they aim to conserve their own autonomy. Given this, European prehistory does not show a backsliding failure to develop inequality and evolve socially. Instead, it displays a successful long-term achievement of equality, through a variety of structural mechanisms limiting hierarchy. A commitment to mobile ways of life lasted well into the first stages of the Neolithic and in part explains its rapid spread; ritualism and hyper-ritualism served similar ends later in the Neolithic. Bronze and Iron Age societies adopted other tactics, such as a politics grounded in kinship and ideologies of display rather than accumulation. It is only at the threshold of the urban/ Classical world that these systems began to break down and systematic inequality became entrenched. This “people’s history” approach exemplifies the emergence of large-scale patterns from on-the-ground action, and it underlines how political styles relate to the speed of change; for much of prehistory, heterarchical societies were characterised by slow politics and stability.

1:40 ***Gender, sex and identity, past and present: The use of archaeological theory and research to challenge biases and inequalities today.***

Karina Croucher, University of Bradford

It is now widely accepted that we need to move away from binary dichotomies when discussing sex and gender. However, the starting point of understanding funerary assemblages, especially human remains, usually begins with categorisations of male/female, assigning sex to skeletal remains as a common first step in analysis. Unsurprisingly, our interpretations are consequently framed in the context of male vs female, with identity directly related to binary opposition. Heteronormative frameworks further influ-

ence assumptions about past identities. Much research has discussed the serious implications of the use and misuse of sex, gender, sexuality in the past, with traditional accounts supporting a heteronormative and androcentric picture of societies through time, ranging from President Bush's misuse of archaeology and anthropology in his opposition to gay marriage (Voss 2009) to the tragic case of Matthew Shepherd (Dowson 2009).

This paper marks a new project which challenges this approach, asking what happens when starting from a different point. Can we analyse skeletal and other funerary remains without first assigning a sex, and assuming a gender? What happens to our interpretations when we try this? Furthermore, what are the impacts on understandings of gender today if archaeology can challenge heteronormative accounts – what impacts may this have on health and wellbeing, shedding light on a diversity of identities. Rather than archaeology being a handmaiden to the social sciences when historical perspective is needed, we argue that archaeological considerations of sex and gender have the potential to shape and influence contemporary conversations about sex and gender today.

2:00 ***Break***

2:20 ***Modes of production as a unified materialist analysis for the modern and ancient worlds***

Robert M. Rosenswig, University at Albany

I argue that the Marxist concept of modes of production provides insight into the both the modern and ancient worlds. As a modern example, I discuss Russian-US relations during the 20th century and argue that competing economic interests explain events far better than a clash of ideologies. As a second modern example, I discuss Darfur where the ethnic narrative of Arab-African conflict obfuscates understanding the situation as a clash between pastoralists and agriculturalists in the context of climate change and the expanding Sahara desert. Next, I turn to the Soconusco region of southern Mexico and explore the changing relationship between the economic base and political superstructure of the region's inhabitants during the first and second millennia BCE. Major esthetic and political transformations occurred across the region when naturalistic standards were replaced by abstract Olmec-style representation beginning approximately 1,400 BCE. In contrast, botanical, ground stone, and faunal patterns indicated that a major transformation of the economy occurred during the Conchas phase (1,000–850 BCE). I conclude that the use of modes of production holds unrealized potential for a materialist interpretation of the modern world and that the development of a tributary mode of production helps explain the changes in the Soconusco after 1,000 BCE.

2:40 ***Seeing Like a Capitalist: Challenging Egoist Interpretations of Collectivist Societies***

Bill Angelbeck, Douglas College

In an issue of *Science* magazine, devoted to an interdisciplinary look at inequality, some authors drew upon archaeological studies to maintain that inequality is concomitant with complex society. Therefore, the argument suggested, hierarchy and inequality are simply “natural” consequences of the development of complexity within human societies. The argument drew upon archaeological hypotheses put forth for Salishan peoples of Northwestern North America, highlighting theories of “aggrandizers” as serving to drive society to more complex social arrangements. They also emphasized the competitive individualism of feasting in ceremonies such as the potlatch, framed in terms of the rational economic actor. For both cases, they imply that there is a “virtue of selfishness”, in Ayn Rand's sense, that ultimately serves to better society for all. James Scott described “Seeing Like a State”, and its consequences, but these cases

illustrate “Seeing like a Capitalist.” As a researcher in this culture area, I will address how these interpretations in themselves are tainted by capitalist views, which leads to misunderstandings of the archaeological record. Such cases illustrate clear connections between our archaeological dialogues with popular renderings of the past, and how we need to construct accurate readings of the archaeological record, ones in which we are conscious of their prospects for broader public consumption and influence. Here, I’ll present that anarchist and heterarchical approaches not only better characterize the mutualist and collectivist dynamics of Northwestern Salish societies, but also serve to provide portrayals of non-capitalist relations and their potential.

3:00 ***Thoughts on private and privacy: understanding agency in terms of economics***
Artur Ribeiro, University of Kiel, Germany

In his 1956 book “Empiricism and the Philosophy of Mind” Wilfrid Sellars challenged scholars to think about the idea of ‘inner’ thoughts. Why do we define thoughts as internal or external, or in what Sellars believes is more appropriate, as either private or public?

The aim of this talk is to question whether there is connection between the mind, economics, and agency through the concept of private and public. In archaeology, agency has been explored in universal terms, as something that exists as a property of humans at all times and places, or as a feature distributed symmetrically between humans and objects. Would it not be more beneficial to think of agency in economic terms, that is to say, as something that is either public or private? If we frame agency in these terms, it becomes possible to think of actions as more than just the effects produced by causal agents, but as something that a subject can claim as one’s own – as private property of the agent. This, in turn, allows us to recognize agency in more historically framed perspectives, and allows us to understand in better terms the differences between past agency and modern agency.

3:20 ***Break***

3:40 ***Postprocessual Archaeology and Archaeological Relevance: A Case Study Using the Ivory Trade***
Dr. Alexandra Kelly, University of Wyoming

This paper argues that postprocessual trends in archaeology, such as those that have led to material culture studies and critical heritage studies, can allow us (when used in tandem) to trace how archaeological objects are doing political work both in the past and the present. I use my work tracing the *longue durée* of the East African ivory trade to argue this. This work is anchored by an assemblage of ivory objects that is the result of a decades-long process of assemblage and disassemblage in Ivoryton, CT, and is linked to local and global heritage discourse concerning industrial capitalism, imperialism, slavery, elephant conservation/neoliberal conservation and heritage tourism. I am interested in the ways artifacts (in this case, ivory objects) are simultaneously mobilized both in past and present political projects. Nineteenth-century capitalist expansion and abolitionism were linked in that the evils of the slave trade (in this case, the Omani-controlled Indian Ocean slave trade) were stressed to encourage Western imperial intervention in East Africa. Now, Western concern about elephant extinction and African “poaching” is used to justify neoliberal conservation policies that hinge on Western intervention and paternalism. In this paper, I argue for the importance of tracing modern-day trajectories of archaeological or historical artifacts and use the Ivoryton ivory assemblage to demonstrate the way these objects speak to asymmetrical political projects in both the past and present.

4:00 ***Mold-Making at Teotihuacan, Mexico: A Practice-Based Approach to Figurine Production***
Jennifer Faux-Campbell, Luzerne County Community College

At the center of archaeological discourse is the understanding of power. Determining how power is gained, used, and is engendered has been debated for considerable time. Through understanding social power in past contexts, we are able to reconstruct the development of identity; consider cultural change prehistorically; and determine inter-and-intrasocietal interaction. Power is visible in all aspects of human life, from a person's ability to vote, to a parent's will to punish his or her child, to a flag representing the political power of a nation, or, in the context of figurine mold use in the ancient world. In the present paper, social power is manifested in figurine mold use at Teotihuacan, Mexico. Despite their ubiquity at Teotihuacan and their importance in the mass-production of figurines, few archaeologists have sought to theorize the implications of mold use in Teotihuacan's prehistoric past. Then, the researcher seeks to evaluate the sociopolitical implications of figurine mold use at Teotihuacan through a practice-based approach, arguing that the mold was the engine by which Teotihuacan elite perpetuated their social power. Produced primarily at the Ciudadela workshop, an elite retainer workshop-yet circulated to the general public- molds acted as conduits for spreading prescribed elite figurine styles, design, and form. This social power, enacted by the elite through a top-down approach, led to dramatic changes in the social structure, structure that affected all elements of public and private life, including figurine production.

4:20 ***Recognizing Political Reorganization and Reaction on the North Coast of Peru During the Middle Horizon (600-1000 C.E.) and Late Intermediate Period (1000-1475 C.E.)***
Stephen Berquist, University of Toronto

The Transitional Period (800-1000 C.E.) on the North Coast of Peru has been characterized as a brief interlude of highland influence between eras of largely autochthonous cultural development and self-rule. Localized Moche polities declined and collapsed before reemerging as the powerful Sican Confederation centered on the Lambayeque Valley in the north and the Chimu Empire, expanding from the Moche Valley in the south. This period has also been treated as the transition between a form of rule grounded in more localized Moche theopolitics vis-à-vis ritual performance to a more "secular" Chimu realpolitik characterized by a state monopoly on violence, a bureaucratic administrative apparatus, and a redistributive economy. In between lies the Sican polity, interpreted as a theocratic state that merged highland and coastal cultural traditions to cement regional hegemony.

In this paper I will use the evidence from my excavations at the site of Tecapa to show that that the practices and relations that coalesced into "Sican" and "Chimor" emerged from a regional dialogue and that the extent of regional hegemony enjoyed by a polity centered on the Lambayeque Valley should be questioned. I will compare evidence across different epochs to argue that political formations of the late pre-Hispanic North Coast were deeply impacted by widespread political reorganization during the Late Middle Horizon (600-1000 C.E.). In offering this critique, I argue that the categories of "secular" and "religious" are contingent, emerging from uniquely European histories. As an alternative I suggest delineating specific discursive formations of "power-knowledge" to characterize sociopolitical formations

4:40 ***Concluding Thoughts and Discussion***

1:00 PM - 3:00 PM Session 010: Plantation Archaeology as Slow Archaeology

Chairs: Theresa Singleton (Syracuse University) and Matthew C. Greer (Syracuse University)

Eggers 032

1:00 ***Introductory Comments***

Theresa Singleton, Syracuse University

1:05 ***Bringing Black Cooks into the Lab: A Call for an Interdisciplinary Approach to Zooarchaeology***

Scott Oliver, Veterans Curation Program

Zooarchaeology has, historically, used approaches based in fast-science to the study of foodways. The disciplines roots in “hard” sciences like biology have provided zooarchaeology a pathway to understanding the past, primarily by using evidence like MNI, and NISP. While these offer an understanding of the archaeological remains present on a given site, it fails to provide a compre

hensive understanding of the foodways on enslaved peoples by removing the experiences of the sites inhabitants. Ethnographic interviews of descendant communities have become integral to archaeologists interpretations of historic sites. This importance has not reached zooarchaeology, however. In this paper, I will propose a new approach to historic zooarchaeology in which the knowledge and skills of black cooks are placed on the forefront and treated with the same importance and level of respect that traditional zooarchaeological methods have received. The use of comparative data analysis in this process would help to decenter both the faunal analysis as well as acknowledge and decenter my own privilege as a researcher. As an example of how such an approach can take place, I draw on my ongoing research on enslaved foodways in Virginia’s Shenandoah Valley, where I will be working with contemporary Black cooks and investigating the paper trails left by their predecessors to create a holistic and more complete understanding of enslaved diets.

1:30 ***Making Time for Tea(wares): Slavery, Economies, and the Poetics of Consumption***

Matthew C. Greer, Syracuse University

The study of enslaved people’s consumption practices has often relied upon ‘fast science,’ reducing the act of acquiring things to a reflection of socioeconomic structures (e.g. capitalism) or a medium for agency and self-expression. This focus on the meaning behind consumption, however, often downplays the effects these actions had. In this paper, I build on Édouard Glissant’s discussions of the ontological and ethical aspects of ‘slow science’ to argue that attending to what Glissant would call the poetics of consumption – how consumers and commodities came together and the effects that radiate outward from acts of consumption – allows us to see enslaved consumers not just as people who acquired and used commodities but as people whose actions affected the world around them. To demonstrate this, I draw on merchants’ ledgers and archaeological data from ongoing excavations at Belle Grove Plantation to discuss how enslaved people came to acquire both tea and teawares, and how this consumption affected how local economies and the institution of slavery operated in Virginia’s Shenandoah Valley.

1:55 ***Plantation Dérive***

Rui Gomes Coelho, Cultural Heritage and Preservation Studies, Rutgers University

Slavery is the mode of production that allowed the formation of the modern world-system, and an institution that has been constitutive of modernity. To persevere in the eyes of an increasingly liberal Western society, slavery gradually became a holistic institution that started to parallel other institutions that sought to create self-disciplined bodies in the modern society. In this sense, the progressive abolition of slavery in most of the Atlantic world was a step that marked the emergence of a new group of individuals nominally free but bounded to work and subjected to the discipline of modernity. The experience of factory workers, landless peasants or forced laborers collapsed into a new form of subjectivity, often racialized and flattened by the former institution of slavery. I argue that the transition between different forms of subjection in liberal modernity is materialized in landscapes that perpetuate the transition. The architectures of masters' houses and the pathways that led slaves to the fields are still out there, enforcing the psychogeography of a perpetual transition. Drawing from International Situationist discussions on the material constraints of modernity, I will show how archaeology has the power to navigate the landscapes of unfree labor and make sense of its legacies in the contemporary. I will focus on my own experience as an archaeologist who was born in a family of landless peasants of Alentejo, Portugal, then went on to study slavery in the Paraíba Valley of Rio de Janeiro, Brazil and journeyed back to confront the unfinished emancipation.

2:30 ***The Digital Archaeological Archive of Comparative Slavery: A case study in Slow Archaeology***

Khadene Harris (Thomas Jefferson Foundation/DAACS) and Jillian Galle (Thomas Jefferson Foundation/DAACS)

In keeping with the theme of this conference, we consider the juxtaposition of Slow Archaeology with “data-centric” research, and what gets lost in framing the two as oppositional. The Digital Archaeological Archive of Comparative Slavery (DAACS) is a web-based initiative designed to foster comparative research on slavery in the Caribbean and the US. Since its beginnings in the early 2000’s DAACS has managed to combine archaeology with data science in ways that we hope serves as a model for the use of the Web to foster new kinds of scholarly collaboration and data sharing among archaeologists working in a single region. In our almost 2 decades of experience, the problems linked to fast science signal either a breakdown in, or lack of commitment to, community-wide collaboration and transparency. In this talk we focus two on things: first, we offer a brief history of the history of DAACS and, how we avoid the problems of fast science and its correlate - unverifiable data. And second, we describe in detail how we go about conducting collaborative research within a community of scholars and, the challenges we face in doing so. We maintain that our commitment to transparency and producing high-quality data requires a slow archaeology as defined by the conference organizers.

2:50 ***Discussion***

