

## CHAT 2009 KEBLE COLLEGE, OXFORD UNIVERSITY

### **Modern Materials: the archaeology of things from the early modern, modern and contemporary world**

Friday 16-Sunday 18 October 2009

How does the study of material things contribute to our understanding of the early modern, modern and contemporary world? What is the distinctive contribution of archaeology in these studies?

CHAT 2009 focuses on the archaeological study of 'Modern Materials' – from 'small things forgotten' to large and complex technological artefacts; and from discrete, single objects to large, disparate assemblages.

The study of material things is a central element of all archaeology. But some have argued that a concentration on materials fetishizes things, focusing too much attention on the empirical detail of materials or manufacture. Equally, others have suggested that material culture studies are too often strangely dematerialised – focused only on social relationships and not on the physicality of objects. Responding to both these arguments, CHAT 2009 considers and celebrates the diversity of archaeological studies of 'modern materials', and their interdisciplinary contribution.

Papers are invited that focus on the study of particular 'modern materials', broadly interpreted: the many material dimensions of the early modern and modern periods and the contemporary world (c. AD 1600 to present).

Questions addressed by the conference will include, but are not limited to:

Is it helpful to define the archaeology of the modern world according to its focus upon material things?

How can contemporary and historical archaeology relate to anthropological material culture studies?

How can we rethink archaeology's distinctive approaches to studying things as important tools and resources, rather than simply methods for dry empiricism?



## Keynote Address

### Archaeology, Coloniality, Modernity

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Conventional accounts of the development of the discipline understand it to be a product of modernity. The insight that these accounts offer is that archaeology is not only a product of modernity (in the sense of being a product of new ways of thinking about the scientific process and new forms of the gaze), but that it was also productive of modernity (to the extent that it provided a set of materials for thinking through categories of time, space, and the human). In this talk I sketch an alternative genealogy of the discipline. I understand archaeology to be the product of not one, but two, broad sets of historical forces and relations: modernity, on the one hand, and colonialism and its legacies (or coloniality), on the other. Following the work of Walter Mignolo, Arturo Escobar, and others, I understand modernity to be essentially Janus-faced, for coloniality and modernity to be inseparably twinned, and for the one to mirror the other, albeit in generally unacknowledged ways. As a way of developing this thesis, I outline four “moments” in the development of archaeology. These are as follows: coloniality/ modernity, colonial modernity, the postcolonial/ postmodern, and the decolonial. While my examples are drawn from the part of the world with which I am familiar, the world of the periphery (or the global south), my understanding is that versions of this schema apply to the discipline as a whole. Although presented as an historical review, the force of my argument is directed at the present and future of the discipline. What are the forms of deep inscription of colonialism and its legacies on the discipline as a whole? What is entailed by the notion of a decolonial archaeology? How do we begin to think the discipline differently based on an understanding that it has arisen at the nexus of coloniality and modernity?

## **Occupation artefacts: exploring the materiality of military occupation in the Channel Islands, 1940-1945.**

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During the German Occupation of the Channel Islands from 1940-1945, a variety of new objects came into being as a result of the occupation situation. These items were material manifestations of the unequal power relations between occupiers and occupied, and included artefacts resulting from unequal access to food, fuel and raw materials; artefacts that expressed resistance towards and negotiation with the occupiers; and objects which spoke of the experience of being constantly observed by soldiers. These 'occupation artefacts' of the Channel Islands can also be categorised by maker, and include the trench art made by occupying soldiers; artefacts made by civilian islanders, which speak of their experiences and sometimes drew upon cultural symbols employed in WWI; objects made from recycled red cross parcels by those deported to internment camps in Germany; items made by political prisoners in their cells; and items made by forced and slave labour in exchange for gifts of food. Collectively, the artefacts of occupation are a coherent group, which give archaeologists an insight into the difficulties and experiences of occupation.

## **Damn your creamware, local artefacts for local archaeologists**

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The archaeology of the recent past is frequently very strong on its immediate context and with the larger global scale, but weaker at intermediate levels such as the local. An archaeologically materially driven approach can address this neglected level of analysis. The post 1750 period can be characterised as one where artefacts become increasingly mass produced and the distribution of identical or near identical objects becomes international, and then global. Most studies focus upon this global material culture, yet certain aspects of material remain stubbornly local and vernacular in their nature. Such material typically forms a proportion of most excavated assemblages, but is often relatively neglected as it does not fit ideas of large-scale global historical archaeology addressing grand historical narratives.

Re-focusing attention on identifiably local material can help avoid subsuming the local into homogenising global narratives, and can act as a strategy of resistance to them. It can act as an empowering strategy for archaeological practitioners, by producing locally focused research aims and agendas that can only be addressed locally. Such material also serves to ground archaeology in longer term contexts, as this material is frequently only the latest phase(s) of traditions that have much deeper roots and material approaches that cut across temporal disciplinary boundaries can provide one approach to the *longue durée*. Such research need not, however, involve a rejection of the global scope of post 1750 archaeology, as local material is still an aspect of global capitalism and consumerism. This focus also can lead to a storytelling approach that is firmly empiricist, but not dry.

This locally focused approach will be demonstrated by case studies relating to material from recent excavations in Cambridge including locally pottery and clay tobacco pipes, as well as items that while not produced locally were manufactured specifically for local businesses.

## **Dutch beads in Formosa? The glass bead transactions in the early Historical Period of Taiwan**

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The 38 years of the Dutch East Indian Company (VOC) colonization of the southern part of Taiwan (1624~1662 AD) was the beginning of the Historical Period of this island. Historians considered that Dutch colonization made Taiwan part of the 17<sup>th</sup> century “world-system.” According to the archaeological and historical evidence, glass beads were produced by glass factories of Amsterdam before 1610. Those beads were produced for trading purpose and consequently circulated abundantly in North American and Southeast Asia from the 17<sup>th</sup> century. It was suggested that those beads were traded to Taiwan. Thus the study of glass bead in the early Historical period could provide profound information of Dutch colonization in Taiwan. In my research, I studied glass beads excavated from early historical sites. The result shows that even a fairly large number of glass beads were excavated from those sites once occupied by groups that had significant relationship with VOC, none of them were came from Amsterdam. The absence of Dutch beads in those sites manifests the historical account that the establishment of foothold in Taiwan was only to build a trans-shipment hub for trade with China, Japan, and Batavia. In addition, the evidence indicates that the overseas glass bead transactions had been practicing before and during Dutch colonization. The Indigenous people of Taiwan had been getting involved to a continuing regional interaction before the 17<sup>th</sup> century, unlike the historical account suggested. Thus the archaeological evidence provides us with a new perspective to study proto history of Taiwan.

## **Quakerism and the Lack of “Things” in the Early Modern**

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This paper will consider how things are used to create a social identity built, explicitly, on a lack of focus on them, and how archaeologists now can approach such ephemeral concepts as identity—especially an identity which denies its own materiality—through things. Religious philosophies structure social relationships, define acceptable gender and sexual identities, and even comment on race, wealth, and class. In a real sense, religion is a cultural identity through which other aspects of social identity are negotiated, contested, and made explicit. This paper will consider religion as a social identity, and the potential of an archaeology of religious identity to aid in the understanding of how identities are made and re-made in their own performance. It will examine the meaning and materiality of the things recovered in two seasons of work on an eighteenth century plantation in the British Virgin Islands. The project site is a now-uninhabited island in the British Virgin Islands once owned and occupied by a family, some of whom were active in the small community of Quakers which briefly flourished in the BVI from 1741-1762. They also owned between 7 and 50 enslaved people, some of whom also lived on this site.

## **In the Cobbler's Shop: On Salvage Photography and Sympathetic Magic**

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The contents of a disused Cornish cobbler's shop—a collection of worn tools, miscellaneous supplies, paper records, random leavings, and artefacts of repair—direct the concerns presented in this paper. We encounter the shop's contents in an interval between abandonment and recuperation, as they await their journey from a derelict back garden workshop to a theme-park heritage display. The paper considers the use of photography as a tool for apprehending (and also extinguishing?) the transient and contingent qualities of these objects, held in limbo between their practical lives and their symbolic reclamation. The ideas presented in the paper arose from a brief collaboration between a cultural geographer and two professional photographers, carried out in the spirit of a material-cultural salvage mission.

## **The Role of Entertaining Things in Constituting Masculinities: Contemporary Archaeology at Bam, Iran**

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There is no serious concern on the sphere of entertainments, games and hobbies. Leisure time, related concepts, practices and materials are defined as unserious part of life in many modern societies. Therefore it's role and importance in the process of constituting identities has been overlooked-at least in archaeological studies.

This research intends to investigate the role of leisure time in the processes of constructing masculinities. The research is based on contemporary excavation project in Bam disastrous layers. Six ruined houses by 2003 earthquake have been excavated. Material finds present Bam inhabitants life before earthquake from an archaeological view. Main focus of the research is on the masculine materials and appliances which are used in leisure time.

## Towards an archaeology of contemporary scientific discovery

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This paper looks at material artifacts and artificial features – but in very different contexts from those that archaeologists are accustomed to. It is often assumed that archaeology, being mainly concerned with ‘old things’, has little to do with contemporary scientific and technological practices. While it may be taken to include outdated scientific pieces of equipment that have already become part of heritage, the general assumption is that archaeology is irrelevant to discussions about latest and ongoing scientific discoveries.

Yet I will argue that archaeological ideas *are* relevant to these debates. At the very cutting edges of science and technology – not so much at the edge of the trowel but at the cantilever tip of an atomic force microscope, for example - distinctive archaeological problems are to be found. Even in the world of the infinitesimally small, artificial features are encountered in substances and on surfaces. These have been created by scientists in the selection of raw materials, the setting up of experimental situations, or in remote actions performed with the aid of highly complex observational apparatus. Such features are, in an important sense, the artifacts of scientific practice itself. ‘Artifact’, then, is just as crucial a concept here as it is in the practice of archaeology itself. The fundamental problem of disentangling the *scientific artefact* ( material traces left by acts of observation and measurement) from the *scientific object* (that which is being observed and measured) is dealt with by all scientists in one form or another, at whatever scale they operate.

Is there a role, then, for an archaeology of contemporary scientific discovery?

## **Hoarding, reusing and disposing: the home as a repository for transient objects**

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This paper discusses aspects of contemporary everyday relationships with a class of objects usually considered ephemeral but on which the provisioning of everyday life in the developed world relies. These are the items of packaging that we buy along with food and other products and which usually have a very short life before they find their way into waste. Designed to *be* waste, everyday interactions with these objects may subvert their normative role in modern consumption if these actions mean that this potential waste is reused.

The paper considers examples of packaging reuse to discuss the relationship between the physical materiality of packaging and the varied courses it can take through the domestic 'factory'. It draws from the author's previous work on material practices (2008), and particularly on plastics, a particularly modern class of materials (2001, 2004, 2009,) and their use in packaging (2003) as well as work in contemporary archaeology such as Lucas' study of the influence of moralities of thrift and hygiene on disposability (2002). The paper relates the author's previous use of the work of James J Gibson to Ingold's (2007) use of these ideas in his discussion of the relationship between mind and matter.

The paper also relates to recent work in geography about waste and the ethics of the 'throw-away' society (Hawkins 2001, Gregson, Metcalfe and Crewe 2007), but brings to it the perspective of design. This perspective facilitates consideration of the role that the physicality of packaging objects plays in decisions to reuse it, or dispose of it, as well as paying close attention to the effect on such decisions of the spatial and temporal patterns of everyday life and the multi-layered relationality of people's interactions with objects within these patterns.

Although it comes from outside the field, the paper engages with the conference question about the focus of contemporary archaeology on material things by introducing a view of an aspect of contemporary material culture that draws from design.

## **Materialising experience: archaeological approaches to theming and the experience economy**

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In *The experience economy*, Pine and Gilmore argue that late modern societies have seen a shift from a service based economy to an experience based one, in which goods and services have come to be valued not so much for their function, but in terms of their engagement of the senses and the experiences which surround their purchase and use. Some authors have related this shift in the nature of consumption with other conditions of late modernity, in particular with new modes of capitalism involving more flexible forms of capital accumulation and distribution. Various manifestations of the experience economy—casinos, museums, entertainment spaces—have begun to form a major theme for archaeologists interested in documenting some of the more distinctive features of late modern societies. This paper describes a recent archaeological survey of the former American Adventure theme park in Derbyshire, England, which operated over the period 1987-2006. I argue that because of its reliance on material culture, archaeology has an important role to play in understanding the processes and meaning of 'theming' and by extension, in understanding the distinctive qualities of late modern life and the new role of the imagination in the experience economy.

## **Coppery dreams: attitudes to copper and biographies of copper coins in early modern Sweden**

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Copper was invested with considerable ideological and symbolic value in seventeenth-century Sweden which was the world's biggest producer of the metal at that time. The Swedish 'copper fever' also resulted in trouble, as the state wanted to maintain its overproduction of copper and at the same time prevent the price of the metal from plunging. The solution, failed though as it was, was to mint excess copper into money because there was also an increased need for hard cash in the kingdom.

Hard cash was not novelty as such, even though much of the trade especially in northern peripheral regions was based on exchange rather than monetary transactions. The introduction of copper coins, however, increased the amount of money in circulation: millions of coins were minted in seventeenth-century Sweden, mainly in a few brief periods. Unsurprisingly, then, copper coins of low nominal value are also common archaeological finds.

Coins and especially their 'meanings', however, have attracted very little attention among archaeologists: coins are mainly used for dating purposes. This paper considers attitudes to copper and especially copper coins in early modern northern Finland, which was a peripheral region of Sweden. Coins are regarded as biographical things, and a particular emphasis is put on the distribution and deposition patterns of copper coins at various sites on the northern Gulf of Bothnia. The observed patterns are then related to broader dispositions towards the material world in early modern northern Finland.

## **The Workman Laid Down His Tools –the success and value of recording material remains in 20<sup>th</sup> century workshops.**

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This paper will evaluate the value of abandoned 20<sup>th</sup> century workshops and their contents for the analysis of behaviour in the workplace. It will compare methodologies adopted in the archaeological recording of two specific sites: Tooley's Boatyard in Banbury, undertaken in 1998, and JW Evans, Jewellery Factory in Birmingham, undertaken in 2009.

Artefacts will be discussed as indicators of process, and of the individual's cognitive approach to tasks within the workplace. In particular the use of spatial analysis in the recording and examination of modern workspaces will be addressed, and will consider this approach as a method of facilitating comparison with how differing tasks are carried out. What can traditional archaeological recording and methodology bring to the study of the modern period? Are techniques used in prehistoric archaeology or anthropology successful in the archaeology of the modern period?

It will also seek to address factors exclusive to the study of modern artefact assemblages and how these can help or skew the evidence. How archaeological analysis of essentially modern sites is affected by our own knowledge and experience of material culture. The use of oral histories as evidence will be examined with an emphasis on advantages and disadvantages of first hand experience and memory. It will seek to examine whether these sites actually represent time capsule of the final stages of process or should we actively record processes prior to the demise of techniques?

Finally, the paper explores future directions in the analysis and interpretation of time capsule industrial buildings, and in the development of protocol for recording industrial detritus prior to removal in order to maximise the potential of such sites.

## **Things as Events, Things as Effects**

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**Abstract Forthcoming**

## **Rediscovering the great outdoors: campsite archaeology**

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Caravanning and camping were once in decline, but the current economic climate has led to a renewed interest in these cheaper, more environmentally-friendly and 'wholesome' holiday activities. Although the resurgent affection for these leisure pastimes can also be blamed on the nostalgia of being under canvass and the free-to-roam feeling of the caravan, this paper will focus instead on what remains after all the tents have been taken down and the caravans have been towed away. It will draw on the material things uncovered during fieldwork at a disused, twentieth-century campsite: Worcester Lodge.

Worcester Lodge caravan and camping ground occupies 4.4 hectares of open fields in the Royal Forest of Dean. It was opened in 1971 and closed in 1996. Primarily an over-spill campsite, it was often used for organised rallies and festivals, as well as traditional caravan and camping holidays. The transient nature of this site is amplified by both the short duration of its use as a campsite and the annual seasons over which it was open to the public. There were no standing structures on the site, so this is an exercise in recovering items that were dropped or discarded in the time span of the camping or caravanning experience.

During the summer of 2009, the site will be field-walked and excavated using a series of test pits. This paper will critically assess the material found in association with this site, while at the same time providing an opportunity for reflection on method and modes of engagement with archaeological sites and artefacts from the recent past.

## **A tale of two bricks: the Industrial Revolution explored through objects**

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This paper will examine in detail the physical characteristics of two examples of house bricks, separated by 100 years, in order to demonstrate the extent to which their size, mass, shape and markings reflect the social, technological, and economic context in which they were made and used. A handmade brick from Castle Bromwich, West Midlands, made in 1740 by a local labourer, is contrasted with a machine-made example from Pontypool, Monmouthshire, in 1890. The paper will attempt to illustrate the dense texture of meaning that resides in even the simplest of commonplace objects.

## **An excavation on Fort Santo Domingo— A Case Study On Historical Archaeology of Taiwan**

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The study of historical archaeology in the world has more contributed since early 20<sup>th</sup> century. In this paper I will introduce you an attempting research on historical archaeology of Taiwan. First as we know, Taiwan is located at southeast of mainland china, with good geographical position for trade route from northeast Asia to southeast Asia. Second, for its characteristics of development at historical period that Taiwan was colonized or occupied by different countries or rulers in different times. Expect for that, there also are varies groups of residents who come overseas at different times. For those reasons, Taiwan would be a good area or subject on historical archaeology research. The research scale could be from global point-view or focus on the interaction between ruler and aborigine people or even pay attention to the competition within different colonizer in the historical period of Taiwan.

Though since 17<sup>th</sup> century Taiwan first time “discovered” by European explorer, not only change Taiwan`s destiny but also influence the people who had lived in Taiwan. Today, I will focus on the excavation and material remains of Fort Santo Domingo in 2006. I will use the metal ball which discovered from the site, by compare with documentary, use electronic micro prone analysis, and geographical information system(GIS) to reconstruct the image about the sea battle at the estuary of Tamsui river that between Dutch and Spanish in early 17<sup>th</sup> century.

## **Archaeology as Artifact: Addressing the Modern Materiality of American Slavery**

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This paper considers the archaeological making of space in the heritage landscape dedicated to the commemoration of African American slavery and freedom. The focus is the tension between archaeological efforts to document enslaved persons and commemorative efforts that gloss the heritage of American slavery in favor of celebrating the triumphs of abolition and thus the heritage of American freedom. Case studies of sites in New York and Virginia present archaeologies that speak about not only enslaved lives but material evidence of the legacy and memory of enslavement well after its legal abolition. These same sites have also been the subject of recent public commemorations of slavery and freedom that tell the stories of respectable enslaved persons and abolitionist struggles yet ignore entirely the very discoveries of slavery's powerful legacy that archaeology also produced.

This strategic parsing of the archaeological story is further complicated at these sites when they also celebrate the archaeological origins of their interpretations. This treatment of an engagement with 'archaeology' as an abstract practice that was done at these sites rather seeing archaeology as a process of engaging with these sites shifts and weakens the impact of the archaeological interpretation from a complex "present-ing" of the past to its simple presentation.

This shift is argued to be part of the hidden discourse of history in the modern age in which the history profession (inclusive of archaeology) is driven by the creation of history as a product rather than an engagement with history as a process. Just as historians built archives for their use, archaeologists build sites. This paper seeks to turn this around positing that sites not only build archaeology but position 'archaeology' in place of other ongoing history making efforts. The question becomes then what happens when archaeology gets in the way of heritage?

## **The Archaeology of Cold War Early Warning Sites: Perceptions of Wasserkuppe, Germany**

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The Wasserkuppe, the highest mountain in the German state of Hesse, still has a distinct silhouette, with a bright 'golfball' situated at its peak. At one time five iconic radomes (i.e. spherical structures protecting radar antennae and other radio equipment) were at the heart of this military air surveillance site close to the inner-German Border. The site is a landmark and deeply embedded in local consciousness. From a distance, the Wasserkuppe military establishment was even more apparent at night, with the perimeter fence constantly lit. Tourists using the numerous leisure facilities on Wasserkuppe frequently walked the public footpaths enclosing the station, reinforcing its presence in the landscape. The last radar was finally disassembled in 2004, while the respective radome building remains in situ. Lively public discussions on its fate have led to the establishment of a public viewing point on the structure that is due to open in June 2009.

My paper investigates how different groups-locals, politicians, tourists and peace campaigners-read the Wasserkuppe radar station. The questions relate to themes that have frequently been the subject of public discourse. In what way did the radomes impact on the landscape? To what extent did they contribute to local identity? The meaning the site has acquired potentially bears little resemblance of the task that had been carried out there. I will discuss the material record of the site as well as oral histories relating to it. Can archaeology help shed light on the personal connections of local individuals and communities to the site?

## The Material Culture of the Cult of Infant (or why my loft is full)

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Daniel Miller suggests that Cult of the Infant has taken over from Patriarchy as a dominant devotional form in recent decades. His discussion of this in *A Theory of Shopping* obviously focussed on provisioning, but less attention has been paid to the life histories of the objects involved in this devotion. The use, curation and disposal of these items is as charged as their acquisition. When I traded in our infant bike seat, the owner of the bike shop said 'don't you want another then?' He didn't mean another seat. Some items, such as prams, have immense charge when purchased but have little on disposal. Others, such as clothing, can increase in significance through curation.

This paper will follow the life histories of some characteristic items and will visit some of the afterlives which await them. It will concern itself with the ways in which these objects construct both parents and children as desiring subjects and how that changes through the life cycle of the object.

## **An archaeology of Graffiti in post-Apartheid South Africa**

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Place and eutopia, personhood and depersonalisation are often pithily materialised as 'graffiti'. Superficially understood as a modern language of the poor and peripheral, a more grounded analysis shows graffiti to continue and extend an ancient tradition of politically-engaged place-ma(r)king. Inherently feral and unstable, graffiti has been studied from many perspectives but seldom has an archaeological sensibility been used to situate graffiti as emplaced artefacts with surprisingly long-lived genealogies and specific ethnographies. Oscillating between crime, art, corporate co-option, and historic witness; graffiti is a multi-sensorial artefact that closely indexes and calibrates unfolding histories. Contrary to perception, graffiti is a remarkably enduring artefact, enmeshed in larger site formation processes. But they are perceived as evanescent, even spectral, and their materiality provides imperfect anchorage for interpretation. Archaeological surveillance is, however, very well suited to the study of graffiti as artefact. Moreover, graffiti from post-colonial contexts foregrounds this artefact's core characteristic of resistance, as well as functioning as a 'reverse gaze' that comments on archaeological constructions of time, place and materiality. I use examples that range from a San rock painting, a Boer War engraving, a 19<sup>th</sup> landscape artist's work, as well as contemporary examples such as anti-Apartheid graffiti, corporate advertising and an intriguing 'outsider' musing on archaeology.

## **All that remains: an imperfect archaeology of the Mickery Theatre, Amsterdam**

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For twenty years commencing in 1971, the Mickery Theatre was a key venue for nurturing and staging alternative theatre practice, hosting visiting companies from the US, Japan and elsewhere and producing its own experimental performances. Housed in a converted cinema, it was one of Europe's first 'black box' studios. Initially it employed a flexible system of seating rostra that could create different audience configurations; later, audiences were transported around the central hall on mobile hovercraft units. Its internal architectural configuration – allowing actions to be simultaneously viewed and overheard from various locations - would ultimately play an important role in the emergence of the 'post-dramatic'. In a project that combines assessment of artefactual remains with archival research and oral history, Mike Pearson reflects upon the significance of Mickery and the archaeology of contemporary performative activities.

## **Treadmills: an archaeology of postindustrial physicality at work and in the gym**

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The days have gone since the working day was a bodily matter. No longer is strength a requirement for most working people, at home or in the workplace. But as the economic benefit of a healthy working body has decreased, postindustrial workplaces – business parks, office complexes, town centres, commercial centres – now invariably contain a gym with a loyalty discount for the corporate. The matter of the gym and the related workplace is matter of the present. This paper is an archaeological materialising of the commodification and dislocation of the white-collar working body. If the gym is the physical manifestation of the postindustrial preoccupation with the bodily, what is the matter with work?

## **‘Earthen Ware and Other Old Things’: The (in)significance of pottery in the early modern household**

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Broken pots loom large in the archaeological record of early modern England, as they do for other times and places. Much archaeological time and effort continues to be expended on describing, classifying, quantifying and interpreting ceramic assemblages from the 17<sup>th</sup> and 18<sup>th</sup> centuries. On the other hand, probate inventories illustrate the economic and physical insignificance of ceramics (that is, in terms of both value and quantity) in at least some households.

This paper will explore the disjunction between archaeology’s concentration on ceramics, as *the* primary element in the archaeological assemblage, and what written sources suggest was the low status of these things in the hierarchy of the household. It will argue that this situation arises at least in part from the radical separation of archaeology from historical studies in the academic and, perhaps even more important, the ‘professional archaeological’ world. Ceramics have become a specialism quite divorced from the study of the material culture of the households of which they formed only a small part.

This is emphatically not to say that describing, classifying, quantifying and interpreting early modern ceramic assemblages are a waste of time. On the contrary, pottery studies provide a real opportunity to find out about things in households which inventories do not include, and something about households which are not covered by inventories at all. But it is to say that the fragmented practice of archaeology creates difficulties in the properly integrated practice of making sense of historic material culture.

The author will illustrate these arguments with reference to his current doctoral research on ceramics in the early modern households of Worcester.

## **Design, innovation, and the archaeology of things**

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Questions of design and innovation are critically important for understanding histories of things and the techniques used to make them. These questions, however, demand an archaeological perspective that is situated, but also poised to consider the movement and co-production of knowledge and materials over the long term. Using a case study of craft industries in colonial Rhode Island, particularly metalworking, this presentation examines how archaeologists might (or might not) account for some of the challenging technological processes involved in innovation and design, especially knowledge transfer, sensuous experiences, and the fluid relations between industries and craftspeople over time. The discussions will offer a contrast to the continued linear treatment of technological processes supported by explanatory notions, such as the Industrial Revolution, and will necessarily depart from archaeological orientations that separate the social from the material elements of material culture. Beginning from microscopic details of metalworking objects, this presentation examines networks of innovation and tradition archaeologically.

## **“Telling a story with compass and rule: the use and abuse of maps in historical archaeology”**

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Maps are studied in a wide variety of scholarly fields. Archaeologists, historians, geographers, geologists, architects and even economists all use historical maps and plans to reconstruct past landscapes and societies. But the use of maps in archaeology differs, and rightly so, in its need to consider the map as an artifact, subject to the same critical investigations as other types of archaeological artifacts, be they potsherds, pipe stems, or animal bones. Such an emphasis on the physicality of maps can sometimes lead to a misplaced fixation on rarity or value (a problem to which the general public is not immune, as demonstrated by a quick perusal of the catalogs of Sotheby's or Christie's). At its best, however, this distinctive approach can lead to a more nuanced way of interpreting visual evidence, one that is both theoretically engaged and leavened with a healthy dose of skepticism regarding the limits of what maps can and cannot tell the observer.

This paper takes as a case study the ways that a close examination of historical maps has informed a larger landscape-oriented project charting 18<sup>th</sup> century colonial development in the Caribbean. Questions relating to cartographic authorship, manufacture, accuracy, intended audience, preservation, and archival access will be considered. Examples from the case study will serve to illustrate the richness that this type of approach can yield, but will also touch on ways to avoid possible pitfalls in interpretation. By examining the distinctive ways that historical archaeologists use and abuse maps, this paper aims to show how an archaeologically-informed reading of maps can contribute to a narrative history of the modern world.

## **Dogs, table cloths, curtains, and gossip mirrors: engendering household spaces in early modern Finland**

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This paper will consider some gendered aspects of material culture in the Northern Finnish towns of Tornio, Oulu, and Raahe. All three towns were founded in the 17<sup>th</sup> century, but developed in very different ways. Raahe and Oulu specialized in exporting goods from harbours on the Gulf of Bothnia, while Tornio specialized in inland trade with the Lapland and Sami population. Work by international historical archaeologists has shown how early modern women used household goods, such as ceramics, table cloths, bedding, and curtains, to create and maintain order in domestic spaces. Drawing upon the recent work of Gavin Lucas, and Andrew Jones, we tack back and forth between 17<sup>th</sup> century contexts of appropriation and use of household goods and contemporary re-imaginings, through traces in 21<sup>st</sup> century Finland. We focus upon how the women of Oulu and Raahe may have sought control over domestic spaces (and each other) in these small Lutheran towns during the months when their men were at sea through the practise of street surveillance using 'gossip mirrors', and the use of ceramic dogs as window furniture. Staffordshire dogs were originally brought back to the port towns by sailors, as souvenirs from England, where they were popular as representations of Queen Victoria's King Charles cavalier spaniels. The women of Raahe and Oulu, took to placing the dogs in their windows, looking outwards when their husbands were at sea. Were the women using these dogs to create their own engendered space and identity, and how did their ideas of domesticity work in relation to this English-made material culture?

## **'Epistemography' and archaeological assembling**

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A 'turn to things' is being discussed in disciplines across the humanities and social sciences. A helpful corrective to an overemphasis upon human agency and social processes – a anthropocentrism - as explanations for (pre)historical change, this shift to ontology has nonetheless left many in the discipline of archaeology concerned that purely descriptive accounts will result. A depoliticized, naïvely empiricist throwback to the under-theorized archaeology of yesteryear.

I discuss how archaeology's commitment to things, far from denuding archaeological explanations, encompasses and transforms what is often partitioned as the alter ego of ontology. Epistemology in archaeology is conventionally (though often tacitly) held to due with agreed upon criteria for justifying and adjudicating our accounts of the past. But extending our consideration of archaeological practice to the many associations between people and things that cumulatively assemble the past (as the 'record') challenges such a conception. An ontological lens reveals how we don't 'discover' the past; we work to achieve the past. No explicit criteria for judging interpretations; neither an interpretive free-for-all nor descriptive myopia. Epistemography moves our attention to the action of assembling things from the past and present. This is how archaeologists are taken seriously. The more heterogeneous, 'heavy' (with 'actants' and their relations) and useful the assemblage, the more (epistemic) weight it carries.

Understood in this way, working with the past, assembling it for knowing, is primarily about the process of making and using media. Of the many materials, instruments, institutions and colleagues involved in this work, the past as rendered through visual media is especially noteworthy. While the 'down and dirty' of archaeology involves sites and artifacts, visual media are indispensable to the process of assemblage, of turning the past into usable forms. From reconnaissance survey, to excavation of features, to laboratory analyses and interpretation of glyphs, the work archaeologists perform could not be accomplished without proxies of our vision of the past. I present proto-historic, historic and modern examples of media cascades of the site of Teotihuacan, Mexico to underscore such an active role of media and the principle of epistemography.

## Resistance or Acculturation? Chumash Cache Caves and Colonial California

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The archaeological study of 'cache caves', hidden throughout the sandstone canyons of the Santa Barbara backcountry, provides us with a means to explore the acculturation and/or resistance processes taking place in south-central California during the turbulent colonial period. Traditionally this period has been viewed from the perspective of historical documents, particularly Spanish Mission registers and *interrogatorios*, which provide us with numerical information regarding population movements and describe the structure of the Mission system; specific events such as the 1824 Indian revolt are also described but purely from a Spanish perception.

Cache caves contain many items of Native American material culture, including exceptionally preserved organic materials, and evidence suggests that at least some of this material dates to the historic period. Examples of these items are basketry, feather headdresses, musical instruments and 'witch-sticks'; many objects seem to have had a ritual or ceremonial purpose. Consideration of the material culture associated with these caves thus provides us with an alternative approach to the question of acculturation or resistance amongst the historic-period Chumash population.

The Chumash people occupied the south-central region of California for thousands of years and by the mid-16<sup>th</sup> century were living semi-sedentary lifestyles with a high level of social and political complexity. They exploited a vast range of natural resources to provide food, tools, housing, clothing and other material objects. From the late 18<sup>th</sup> century, however, most of the Chumash Indians were forced to abandon their traditional religion and radically change many other aspects of their life as they were rapidly dispersed into the Spanish Missions. Contact with European diseases, furthermore, meant that the Chumash population was severely reduced. This paper examines 'cache caves' within the context of this colonial milieu.

## **The Materiality of Burning Man**

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Each August, cadres of volunteers begin to construct Black Rock City. Every September, 50,000 inhabitants populate it, creating the third largest city in Nevada. By mid-September, the city is fully dismantled and by October, the playa on which the city lay is scrubbed of evidence of its existence. This city, located in the Black Rock Desert in northwestern Nevada, is the locus of a project that examines Burning Man through its material manifestations. What happens when archaeologists study a site before it becomes a site? This multi-year project addresses that question along with many others.

This paper focuses on the archaeological component of what is multi-year cross-disciplinary project, using archaeological and ethnographic approaches to understand the physical environment of the temporary city and the lives and interactions of people who inhabit it. This paper will concentrate on the archaeological side of the project, presenting findings from two seasons of fieldwork. Using traditional archaeological methods---survey, mapping, and artifact analysis---to examine the city as constructed during the festival, combined with the results of data provided by surface collection overseen by the Bureau of Land Management following the festival, the project has explored the city during and after its use. This collaborative project focuses on the materiality and cultural expressions of Burning Man, aiming to uncover the intersecting ethereal and material dimensions of the festival and to study the event's significance for those who create, reside in, and deconstruct Black Rock City

**Going About Things: a perspective from Manhattan**

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**Abstract Forthcoming**

## Archaeology and Pragmatology

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Archaeology's original obligation has been to 'ta archaia', literally 'old things'. There is nothing wrong with this commitment so long as archaeology holds fast to the cares specified by its etymology—a duty to stuff out-of-date; a concern for those forgotten associations covered by 'ta archaia'. Difficulties ensue, however, when, in spite of its etymological roots, 'archaeologists' expand their remit to encompass all things implicated within other webs of concurrent relations. Though 'ta archaia' things may be, they are also a lot of other things in addition.

The realities of things confront archaeologists with the possibility of shifting ontological grounds. These new grounds raise a whole series of questions that run to the very heart of the metaphysical commitments of the discipline.

In light of these concerns, my purpose in this paper is show how in order to be faithful to the bewildering diversity of things, archaeology cannot be construed as holding fast to domain of 'ta archaia' exclusively. The range of motion required to do things justice, I suggest, may be granted to practitioners under the banner of pragmatology. Much like things, 'pragmata' fulfill many more roles than what is covered by the 'material past'. To this end, I offer several vignettes from Greece.

## **Harbor Trade and the Forming process of Chinese settlement-The Historical Archaeology Research at Shui-Ku-Tou port of Tainan County in Taiwan**

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There is a harbor structure made of rice, sugar and shell bits still remained at Shui-Ku-Tou district of Ma-Tou town, Tainan County in Taiwan Today. According to Archaeology research, the stratum correlated with the harbor can be divided into two periods, the early period is about 1680-1750, and the later period is about 1750-1850.

According to the historical records, in spite of a ban to migrate to Taiwan during 1680-1750 in Chin Dynasty, there are still many Chinese people move in. The Shui-Ku-Tou district just right located at the gateway to communicate with the Chinese people in Southern parts of Taiwan and the aborigines around the Ma-Tou district, and therefore forms the trade harbor gradually. There are few artifacts unearthed this stag, but the few high quality tri-colored glazed porcelains imported from Jingdezhen's kiln of Jiangxi had obviously reveal its trade harbor function.

Until to during 1750-1850, the Chinese people have gradually substituted for the indigenous people's influence in Ma-Dou society. Because the harbor gradually silts up during later periods, a new port facilities had rebuilt, and pile of daily lives relics were abandoned around the harbor. Among the artifacts, beside the low quantity Fujian, Guangdong kiln's porcelains, there are also many building trash mixtured in which. It indicates the forming of Chinese occupied settlement.

The archaeology material of Shui-Ku-Tou port, not only has verified the trade between the aborigines and Chinese people, but also explains the forming process of Chinese settlement at Ma-Dou area in Taiwan.

## **Eating in English, Speaking in Spanish - British Transfer-Printed Ceramics in Venezuela**

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Transfer-printed ceramics of the late 18th and 19th centuries were an immensely successful British-manufactured product, and have been recovered from archaeological sites across the globe, from the United States to Australia by way of South America and South Africa. Their import role in South American archaeological assemblages in particular is perhaps not fully appreciated by British historical archaeologists, possibly because of the inevitable language barrier. Using an archaeological assemblage excavated by co-author Rodríguez from the colonial centre of the Venezuelan city of Barcelona, we will discuss how British potters expanded into the South American market generally – and Venezuela specifically – in the early 19th century. By the middle of the same century, South America had become the second largest market for British ceramics exports, behind only the United States - and ahead of all of the British Empire combined. Using comparisons with co-author Brooks' work in the United Kingdom and Australia, we will also explore how the ideological meaning of British ceramics decorations found in Venezuela shifts between the point of production and the point of consumption; how these vessels become an instrument for transmitting European ideology, while also serving as a marker of social status for the new ruling class of a country that preferred to reference its European roots over any potential Indigenous or Black ancestry.