



Amplifying the Voices of Student and Early Career Archaeologists

Conference

Abstract Booklet

26 July 2023

3 - 8 pm





CONFERENCE SCHEDULE

The event will run from 3-8pm on 26 July 2023, as per the following schedule.
Sign up to attend [here](#).

Time Name		Title
15:00	EC-SIG Committee	Conference Introduction
Session 1: The Tangible to the Intangible: Heritage, Communities, and Equitable Futures		
15:05	Emily Ziegler	Chair's Introduction
15:10	Makenzie Sorensen	"Vessels of the Past": Intangible Maritime Archaeology in Preserving the Oceanic Culture Memory through Performance
15:25	Rachel Graves	Wellbeing and Archaeology: The Impact of Community Engagement in Archaeology on Wellbeing
15:40	Megan Schlanker	Out at Ranger’s House: A Youth-Led Queer History Tour with English Heritage Shout Out Loud
15:55	Merlyn Singh	Ours and Theirs: A Case of Communalism Directed Towards the Babri Mosque and its Failed ‘Protection’
16:10	Speakers and Chair	Panel Q&A
16:30	Break	
Session 2: Networks of Trade and Exchange: From IndoRoman Relations to Illicit Antiquities		
16:45	Cassie Fletcher	Chair's Introduction
16:50	Emily Peacock	The Illicit Antiquities Trade: What can we learn by focusing on due diligence performed by antiquities dealers?
17:05	Emily Ziegler	The Core and a Little-Explored Periphery: Caucasian and Mesopotamian Interactions in the Late Chalcolithic/Early Bronze Age

17:20	Mrinalini Sampat	Interconnected Worlds: Understanding Roman Diplomacy through Trade Networks with India and Ireland through the Case Study of Drumanagh and Pattanam
17:35	Speakers and Chair	Panel Q&A
17:50	EC-SIG Committee	EC-SIG Intro the other pre-recorded talks/posters (where/what etc.)
18:05	Break	
Session 3: Life and Death: Bioarchaeological and Funerary Approaches		
18:20	Alex Harvey	Chair's Introduction
18:25	Isobel Grimley and Elizabeth Craig-Atkins	Coming of Age in Past Populations: The Role of Puberty Assessments in Our Understanding of Past Adolescent Health and Development
18:40	Elyse Mallonee	The Experience of Death: A Look at the Irish and British Mesolithic
18:55	Claire Hayes	Ritual and Violence at British Neolithic Monuments: How can the monument-focused deposition of individuals who experienced violent deaths inform our understanding of symbolism and ritual in the Early British Neolithic?
19:10	Ceri Pennington	The Archaeology of Deviant Burial in Early Christian Scotland
19:25	Anna Fisher	Concepts of the body and person in the past: Initially similar but vastly different
19:40	Speakers and Chair	Panel Q&A
20:00	EC-SIG Committee	Conference Thanks
20:05	END	



SESSION 1: THE TANGIBLE TO THE INTANGIBLE: HERITAGE, COMMUNITIES, AND EQUITABLE FUTURES

CHAIR: EMILY ZIEGLER

SESSION ABSTRACTS

3:10PM-3:25PM (15 MINUTES) | MAKENZIE SORENSEN | UNIVERSITY OF YORK

"VESSELS OF THE PAST": INTANGIBLE MARITIME ARCHAEOLOGY IN PRESERVING THE OCEANIC CULTURE MEMORY THROUGH PERFORMANCE


This research project aims to investigate the issues in representation of Oceanic performances in maritime archaeology and the mode/medium in which archaeology of Oceanic performances is studied. The key points of investigation will be in the lifecycle of performance objects, the performances as artefacts, the use of performances in response to climate change and migration, and to identify the types of cultural memory stored in such performances. This should be led by the discourse and the will of the community as to what is relevant and important to their cultural memory and experience. As Rodney Harrison argued, for cultural memory and emotional heritage to be the most impactful, a considerate, sensory archaeology should be engaged when protecting heritage (2013, pp 581). Thus, creating a more sustainable heritage field. To uphold this intentional practice, this project will be orientated around community archaeology, indigenous-led research that incorporates the shared maritime heritage, and intangible aspects of maritime seascapes using inclusive collection methods. As such, the resulting project will be both performed and written. The ever-evolving maritime aesthetic and cultural memory produce a need and desire to interpret maritime intangible heritage into an archaeological record.

KEYWORDS: MARITIME ARCHAEOLOGY; INTANGIBLE HERITAGE; SENSORY ARCHAEOLOGY; MATERIALITY OF PERFORMANCE; MARITIME AESTHETICS; OCEANIA

3:25PM-3:40PM (15 MINUTES) | RACHEL GLAVES | UNIVERSITY OF YORK

WELLBEING AND ARCHAEOLOGY: THE IMPACT OF COMMUNITY ENGAGEMENT IN ARCHAEOLOGY ON WELLBEING

In recent years, the concept of combining wellbeing and the heritage industry has been in development. The positive impact that heritage can have on people's wellbeing has been noted by national organisations such as Historic England, and as a result, heritage projects have appeared throughout the country which have a distinct focus on helping participants' wellbeing.



The archaeological strand of the heritage industry started making moves into wellbeing in 2015 with the Breaking Ground Heritage project, which worked with Operation Nightingale to better the wellbeing of ex-military personnel. Since then, York Archaeological Trust developed its Archaeology on Prescription programme, run by the Community Engagement Team, which partners with organisations in York and North Yorkshire to provide access to archaeology for people with learning difficulties, poor mental health and those going through rehab.

The aim of this is to highlight the positive impact archaeological wellbeing projects can have on both the participants and the staff. Having worked as part of the Archaeology on Prescription project, I intend to bring my personal experiences into this research. In this presentation, I also aim to document the diversity of the community such projects involve, as mentioned above, and how the variety of activities within the projects ensures that they are widely accessible. Through research and experience, I intend to show how these projects have bettered participants and changed their view of their own capabilities.

The purpose of this is to show how archaeology can be instrumental in bettering a person's physical and mental wellbeing, alongside improving important social skills. The participants are the focus of these projects, with the archaeology coming second. Due to this, the purpose is to highlight the structure of the projects, particularly Archaeology on Prescription, and how this structure is tailored to bettering the wellbeing of participants. The structure I will focus largely on is the seasonal approach which focuses on providing structure and consistency for participants.


The involvement of community engagement within the archaeology industry has led to the development of important projects which aim to improve participants' wellbeing. The diversity of the people involved in these projects highlights the importance of partnering with sectors which may usually be neglected or feel incapable of doing something such as archaeology. To show people they are capable of doing something they thought they were beyond is inspiring and rewarding. Therefore, this is a part of archaeology which should be more widely recognised by the industry as a whole.

KEYWORDS: COMMUNITY ENGAGEMENT; COMMUNITY ARCHAEOLOGY; WELLBEING; ARCHAEOLOGY ON PRESCRIPTION

3:40PM-3:55PM (15 MINUTES) | MEGAN SCHLANKER | SHOUT OUT LOUD, ENGLISH HERITAGE

OUT AT RANGER'S HOUSE: A YOUTH-LED QUEER HISTORY TOUR WITH ENGLISH HERITAGE SHOUT OUT LOUD

Beginning in late 2020, a team made up of professionals from English Heritage and young volunteers from the Shout Out Loud youth engagement programme began meeting online to co-create 'Out at Ranger's House', a tour investigating LGBTQ+ stories from the ancient world to the present day. The tour utilises the Wernher Collection at Ranger's House in Greenwich, London, to explore LGBTQ+ history and culture throughout time.



Co-creation, where organisations work alongside communities to produce exhibitions, experiences, and more, is a methodology that is increasingly being used within the heritage sector. This paper discusses a co-creative project from a participant perspective, almost three years after the project began, and explores approaches to youth engagement in heritage.

KEYWORDS: CO-CREATION; COMMUNITY; PARTICIPANT PERSPECTIVE; LGBTQ+; YOUTH ENGAGEMENT

3:55PM-4:10PM (15 MINUTES) | MERLYN SINGH | UNIVERSITY OF BOLOGNA

OURS AND THEIRS: A CASE OF COMMUNALISM DIRECTED TOWARDS THE BABRI MOSQUE AND ITS FAILED 'PROTECTION'

According to Thapar (1990), 'Communal ideology perceives Indian society as constituted of several religious communities and the identity of the Indian society is seen essentially in these terms.' It is not just the Indian society, but both in the colonial and especially post-colonial years, this communal ideology has percolated into how one perceives the Indian heritage. The notion of this communal antagonism is often based on the case of Hindu temples desecrated by Muslim invaders, followed by the construction of mosques (Thapar, 1990; Wink, 1997). Drawing from those mentioned above, this paper notes the demolition of the Babri mosque that took place in 1992 and was caused by communalism and political gains.

Therefore, this paper aims to study the communal perception often directed toward the heritage of Islamic descent. For this, tracing the dispute of Babri mosque seemed essential. Archaeology also seemed to have played an important role in fuelling the dispute. However, the excavation reports are often contested on account of providing no definite result and suggesting the presence of a temple. Even so, the role of archaeology is also to protect, and in this aspect, the Archaeological Survey of India can be rendered to have been incapable. It, therefore, sheds light on the loopholes when it comes to the protection of heritage sites. Thus, the question of why the Babri Mosque was not protected and whether it would not have been demolished if protected is important. In this respect, the case of Qutub Minar in Delhi is also taken up to form a comparison in the context of its 'protected' nature. Given this, this paper heavily relies on secondary sources and news reports.

KEYWORDS: COMMUNALISM; DEMOLITION; BABRI MOSQUE; ROLE OF ARCHAEOLOGY; QUTUB MINAR; HERITAGE SITES; PROTECTION



SESSION 2: NETWORKS OF TRADE AND EXCHANGE: FROM INDO-ROMAN TO ILLICIT ANTIQUITIES

CHAIR: CASSIE FLETCHER

SESSION ABSTRACTS

4:50PM-5:05PM (15 MINUTES) | EMILY PEACOCK | UNIVERSITY OF YORK

THE ILLICIT ANTIQUITIES TRADE: WHAT CAN WE LEARN BY FOCUSING ON DUE DILIGENCE PERFORMED BY ANTIQUITIES DEALERS?

The trade of illegal antiquities remains an under-researched area. Within the last century, looting was accepted as inevitable, but attitudes towards cultural heritage crime have since changed. However, the interdisciplinary field of research into the illicit antiquities trade is still in its early stages, with most studies focusing on source countries. Recent research has highlighted the damage caused by looting to archaeological sites and the social and cultural factors that contribute to heritage destruction. Despite efforts to regulate the trade, it is believed to be larger than ever before, and it is a truism that ‘never in history has there been a black market defeated from the supply side’ (Naylor, 2002).

Therefore, this study aims to investigate the buying end of the market. Antiquities dealers act as intermediaries in a transnational crime network, earning up to 98% of the profit. This research focuses on online dealers who are members of the Antiquities Dealers Association (ADA). By examining the level of provenance information provided by ADA dealers in their online listings of ‘Roman Gold Jewellery,’ we aim to create an informative dataset. This research is particularly valuable as statistics on the sale of portable antiquities are scarce. It should provide insight into dealers' adherence to the Code of Conduct and their attitudes towards due diligence in general. The level of due diligence performed by antiquities dealers, market participants who should understand the importance of provenance information as part of their profession, directly impacts the level of provenance information available for buyers. In this way, this research demonstrates the level of due diligence it is reasonable to expect buyers of antiquities to perform.

KEYWORDS: ANTIQUITIES TRADE; ANTIQUITIES DEALERS; CULTURAL HERITAGE CRIME; DUE DILIGENCE; PROVENANCE RESEARCH



5:05PM-5:20PM (15 MINUTES) | EMILY ZIEGLER | UNIVERSITY OF CAMBRIDGE

THE CORE AND A LITTLE-EXPLORED PERIPHERY: CAUCASIAN AND MESOPOTAMIAN INTERACTIONS IN THE LATE CHALCOLITHIC/EARLY BRONZE AGE

The Uruk expansion of Late Chalcolithic (ca. 4th millennium BC) Mesopotamia is a phenomenon that has intrigued scholars due to the rapid urbanisation and evidence of long-distance exchange. Different models have attempted to understand how the Uruk expansion worked and came to be. A notable and influential model put forth was that by Guillermo Algaze (1993), who proposed a centre-periphery, world-systems model for the relationship between Mesopotamia and the other regions involved in the exchange network.

Following recent trends of democratisation and decolonisation, this paper seeks to re-examine exchange relationships between the Mesopotamian “centre” and its peripheral exchange partners and furthermore to examine a particular peripheral region that has not been deeply analysed in relation to Mesopotamia and Uruk: the Majkop.

The Majkop were a Late Chalcolithic/Early Bronze Age (ca. 4th millennium BC) culture horizon of the North Caucasus and North Caucasian steppes. This cultural horizon is remarkable for its lavish burials and large amount of metals deposited in them. Mostly in the realm of Soviet, Eurasian, and European archaeology, the discourse around Majkop and Uruk relations is quite limited, but not non-existent. The work of Evgenij Chernykh has been influential by creating the metallurgical province model, on which most studies of this region and time period are based on. Part of his model is the observation of wealthy burials moving southwards, and his idea that the Majkop culture may have influenced or inspired the burials at the Royal Cemetery of Ur, although this idea is not further fleshed out due to the focus of his book (Chernykh, 1992) being the past cultures on the territory of the USSR.

This paper builds off Chernykh’s model and idea to better understand the relationship between Uruk and Majkop. By analysing the movement of goods and ideas, particularly that of metals and a particular type of burial ideology, from the north to the south, this paper argues that networks of exchange are more complex and nuanced than simple core-periphery models and that the designation of “core” is dependent upon the good or idea being exported.

KEYWORDS: MESOPOTAMIA; URUK; MAJKOP; CAUCASUS; METAL; METALLURGICAL PROVINCE; WORLD SYSTEMS; LATE CHALCOLITHIC; EARLY BRONZE AGE; BURIAL IDEOLOGY


INTERCONNECTED WORLDS: UNDERSTANDING ROMAN DIPLOMACY THROUGH TRADE NETWORKS WITH INDIA AND IRELAND THROUGH THE CASE STUDY OF DRUMANAGH AND PATTANAM

The period from the 1st century CE to 500 CE witnessed significant developments and transformations within the Roman Empire, culminating in its zenith as a dominant power in the Mediterranean region. The Roman Empire expanded its frontiers across diverse geographic features such as seas, oceans, mountains, and deserts. This expansion necessitated diplomatic interactions with various empires and powers. Roman emperors approached diplomatic relations through two primary means: force and trade. The use of force involved territorial expansion and invasions, exemplified by Claudius' invasion of Southwest England in 43 CE. However, trade maintained cordial relations with neighbouring regions and sustained dynamic frontiers characterized by economic influences. Ireland and India are two maritime regions that engaged in trade with the Roman Empire.

Drumanagh, an archaeological site on Dublin's east coast, has been excavated since 2018, uncovering stratigraphy from the 1900s to the Iron Age. It is a notable site in Ireland for its Roman presence, yielding a substantial number of Roman artefacts like pottery, coins, toiletries, and ornaments with links to Romano-British manufacturing origins. Pattanam, a port city on Kerala's west coast, has been subject to excavations from 2015, revealing cultural layers from the modern to the Iron Age periods. Pattanam provides abundant archaeological evidence of Roman coins, pottery, and amphorae. Its connection to the Muziris papyrus, a Greek commercial letter detailing the shipment of goods from Muziris to Alexandria, further highlights its significance.

Based on the archaeological findings from these two sites, it appears that while Rome maintained an amicable relationship with India, it may have encountered some tensions with Ireland. This divergence is not surprising, considering Ireland's immediate proximity as a neighbouring region compared to the significant distance between Rome and India. This paper aims to analyse the artefacts and structural features from both sites while drawing insights from literary sources such as *Geographia*, *Silappadikaram*, *Commentarii de Bello Gallico*, *Agricola*, *Periplus of the Erythraean Sea*, and the *Muziris Papyrus*. By examining trade as a medium for understanding the depth of friendship and tension, this study seeks to shed light on the dynamic nature of Roman diplomacy.

KEYWORDS: ROMAN ARCHAEOLOGY; ROMAN DIPLOMACY; TRADE NETWORKS; INDO-ROMAN RELATIONS; IRISH-ROMAN RELATIONS



SESSION 3: LIFE AND DEATH: BIOARCHAEOLOGICAL AND FUNERARY APPROACHES

CHAIR: ALEX HARVEY

SESSION ABSTRACTS

6:25PM-6:40PM (15 MINUTES) | ISOBEL GRIMLEY AND ELIZABETH CRAIG-ATKINS | UNIVERSITY OF BRADFORD/UNIVERSITY OF SHEFFIELD

COMING OF AGE IN PAST POPULATIONS: THE ROLE OF PUBERTY ASSESSMENTS IN OUR UNDERSTANDING OF PAST ADOLESCENT HEALTH AND DEVELOPMENT

Adolescence is characterised by a complex process of physical and psychological changes. This life stage often combines puberty, the process of achieving sexual maturity, with a social transition from childhood to adulthood. Initially, it was thought that puberty would be unobservable in most archaeological remains because clinical assessments of pubertal stage tend to rely on outwardly visible signs in the soft tissues and most archaeological remains are skeletonised. However, Shapland and Lewis adapted clinical methods to assess the pubertal stage an individual was in using dental and skeletal development. Using these methods, bioarchaeologists can shed light on the lived experiences of past adolescents, a group which receives much less attention than they should. Since their publication, the methods have been applied to several populations from different time periods and geographical locations.

Recent research, including by the authors of this paper, has shown the potential for pubertal development to be used as an indicator of physiological stress. Comparisons of pubertal timing and palaeopathological lesions have shown a relationship between delayed puberty and markers of dietary deficiencies, infection, and compromised immune systems. A fuller appreciation of this relationship is fundamental to the understanding of past environmental conditions, and the extent to which the transition to adulthood may be affected by earlier childhood experiences. Modern clinical studies show that stress, such as malnutrition and/or intense physical activity during this period of rapid and important development can also heavily influence later adulthood morbidity and mortality. Therefore, assessing puberty can also examine how experiences during this transitional period can affect later life outcomes.

This paper will review the application of these puberty methods, present new avenues of research utilising these methods and provide considerations and recommendations for those wishing to pursue research in this exciting area.

KEYWORDS: BIOARCHAEOLOGY; PUBERTY; ADOLESCENCE; CHILDHOOD; PHYSIOLOGICAL STRESS; PALAEOPATHOLOGY



6:40PM-6:55PM (15 MINUTES) | ELYSE MALLONEE | UNIVERSITY COLLEGE DUBLIN

THE EXPERIENCE OF DEATH: A LOOK AT THE IRISH AND BRITISH MESOLITHIC

It is the aim of this project to explore how the people of Mesolithic Britain and Ireland experienced death through the handling of a corpse throughout the period known as the Mesolithic in Ireland and Britain (9,400 BCE-4,000 BCE). Death not only creates a 'hole' in the social structure that a person once filled but also creates a body in a liminal state, a corpse, that is neither a living member of the community nor fully removed from society. Funerary rituals are used by the deceased's community to work through issues of closure for both the person's role in society and the corpse. This ritualised response to death allows the living to 'experience' death. Further, the experiences of death that the living partake in are filled with significance and meaning represented through actions, and symbolism. As the period of the Mesolithic carried on, the significance of these actions and symbols would have taken on additional or even entirely new meanings.

To do this I have taken a three-step approach. First, I developed a catalogue of sites with human bone dated directly to the Irish and British Mesolithic. These sites are categorised into one of five contexts: cave, cremation water/floodplain, open-air, and midden. Second, I have created a timeline putting each site into chronological order to see what mortuary behaviours are happening over time. Third, I have conducted a cross-cultural analysis of recorded hunting and gathering groups that exhibit mortuary behaviour that would result in a similar archaeological record. Furthermore, to do this research I have applied Queer theory which calls for one to look beyond Western normativity. The known human remains dated to the Mesolithic in these locations are scarce. Even fewer are found in mortuary contexts that are recognizable to the Western eye. By applying the above methods, we may begin to see patterns emerge of how Mesolithic people experienced death over time.


KEYWORDS: IRISH MESOLITHIC; BRITISH MESOLITHIC; FUNERARY ARCHAEOLOGY; QUEER THEORY

6:55PM-7:10PM (15 MINUTES) | CLAIRE HAYES | BIRKBECK, UNIVERSITY OF LONDON

RITUAL AND VIOLENCE AT BRITISH NEOLITHIC MONUMENTS: HOW CAN THE MONUMENT-FOCUSED DEPOSITION OF INDIVIDUALS WHO EXPERIENCED VIOLENT DEATHS INFORM OUR UNDERSTANDING OF SYMBOLISM AND RITUAL IN THE EARLY BRITISH NEOLITHIC?

For my dissertation I carried out a desk-based analysis of human remains interred at EBN monuments to identify individuals that died violently. I also carried out a comparative analysis on similarly interred intentionally killed animals to supplement and interrogate my findings. This original research forms the basis for my presentation.

Although the deposition of human remains at monuments is well documented, the deposition of remains belonging to individuals who experienced violent deaths is not well understood. While not



characteristic of most depositions, their repeated representation implies a consistent and intentional decision to combine the ritual nature of monumentality with acts of violence.

Due to the relative rarity of deposited human remains showing explicit signs of violence, the treatment of human remains has been compared to the treatment of animal remains within monumental contexts. The lives of humans and animals were symbolically and practically enmeshed, therefore a comparative overview of the ritualised treatment of both provides a more complete impression of attitudes towards symbolism and ritual activity, thereby allowing for subtle patterns of behaviour to emerge.

Studies of crania from British EBN assembles found that an estimated 7.4% had suffered traumatic damage, and this is supported by similar findings from Linearbandkeramik assemblages in Europe (6.2%). These figures suggest that violent deaths were positively selected for deposition. Furthermore, the comparable treatment of human and animal remains within monumental contexts strongly implies that there were symbolic traditions and behaviours embedded in EBN attitudes to deathscapes.

My presentation will explore possible explanations for this ritual behaviour and the significance of EBN monuments as a setting.

KEYWORDS: RITUAL BEHAVIOUR; LANDSCAPE SETTING; HUMAN REMAINS; PREHISTORIC MONUMENTS; BRITISH NEOLITHIC; ANIMAL/HUMAN RELATIONSHIP


7:10PM-7:25PM (15 MINUTES) | CERI PENNINGTON | INDEPENDENT RESEARCHER

THE ARCHAEOLOGY OF DEVIANT BURIAL IN EARLY CHRISTIAN SCOTLAND

Atypical burial practices have been present across different cultures and societies since prehistory. These are defined as burial practices which contrast with normative burial rites. This paper seeks to understand the origins of atypical burial practices, their meaning and significance within different settings, and the extent to which these practices may be considered 'deviant'. Initially, this study explores the ways in which atypical practices may be identified, for example through burial position, context, or grave goods.

This paper comprises a literature study and data analysis focused on sites dating from 500-900 AD in Scotland. Comparatively little research has been completed on early medieval sites in this region, contrasting with the wealth of information on sites in England. This paper seeks to address this information bias and partially rectify it through a detailed examination of early ecclesiastical sites across Scotland. The broad scope of the project allows increased data to be gathered and regional differentiation in burial practice to be explored.

Data has been recovered in regard to 40 sites, alongside 768 inhumation burials pertaining to 25 of these sites from various regions of Scotland, forming an extensive catalogue through which data analysis has been conducted. Through this analysis, around 13 definitively 'deviant' burials have been identified, alongside 70+ burials of potential 'deviant' origin. This has provided enough data with which to explore deviant practices in their local and wider context, alongside a comparison with



typical burial rites found in a number of other burials. This paper discusses the impact of community change, pathological factors, and demographic data relating to age and sex, concluding that Scotland represents an area of regional differentiation in a number of these aspects when compared to studies conducted in England and Ireland.

KEYWORDS: DEVIANT BURIAL; SCOTLAND; EARLY MEDIEVAL; ECCLESIAITICAL; COMMUNITY CHANGE; COMPARATIVE STUDY

7:25PM-7:40PM (15 MINUTES) | ANNA FISHER | UNIVERSITY OF LEICESTER

CONCEPTS OF THE BODY AND PERSON IN THE PAST: INITIALLY SIMILAR BUT VASTLY DIFFERENT

This paper seeks to challenge prior assumptions of the body and person in archaeology using a theoretical approach and put forward the argument that current views of these concepts represent too much of a microcosm to be an adequate analytical framework. Even within the restrictive nature of the dichotomy of a biological species or social construct, nature or culture, current approaches focus on specific areas of the body or person, such as gender or identity, rather than providing a holistic analytical framework. In study of the body and person, much like in assessment of Iron Age hillforts, the only applicable measure of standardisation is the acknowledgement of a significant degree of variation (Ralston, 2007, p.12). The diversification of perspectives on the body and person point to a broad-spectrum starting point that cannot yet be clearly defined, meaning that the only feasible way forwards is to assume that there were varied and complex concepts of the body and person in the past too.

This paper concludes that the revolutionary work of Harris and Robb in creating a relational approach to gender in the Neolithic founded on contextual production of difference (Harris and Robb, 2018, p. 141), lays a solid foundation from which to assess not just concepts of gender in each archaeological period, but also a framework from which the body and person can be crystallised. Extension of this theory could allow analysis of hitherto unexplored binaries and dualisms within the broader discipline, such as approaches to wealth inequality and perceptions of status and has huge potential. Further exploration of this theory is not just warranted but pivotal for the future assessment of these concepts in relation to archaeology.

KEYWORDS: HUMAN BODY; CHALLENGE ASSUMPTIONS; GENDER; BINARAIES; DUALISMS



Pre-Recorded Videos

GULFAREEN CHOHDRY | NEWCASTLE UNIVERSITY

FROM A VOLUNTEER TO AN ARCHAEOLOGIST: A GUIDE

Archaeology as a profession has many subdisciplines and specialisations. Often it is hard to keep a focus, especially when someone is just starting their journey into the profession. Likewise, there are many different routes that can lead someone to archaeology. Some of us already know what we want to do, and some are like me. As a mature student with no background in classics, history, or archaeology, I felt unprepared when I started my part-time MA at Newcastle University. During my studies and the pandemic, everything started to come together to form a coherent research interest and pathway.

In this presentation, I will take you through the route I took from being a volunteer on a local community archaeology project to becoming an archaeologist. I will share my experience of working on Channel 4's *The Great British Dig* as a volunteer archaeologist and the pros and cons of doing so. As much as finding your niche is important, it is also vital to keep your options open. What comes next once you finally become an archaeologist?


Every profession has some trade secrets, and although I may not know them all yet, I have some tricks that can be useful for students joining the world of archaeology or early careers archaeologists like me.

KEYWORDS: EARLY CAREER; ARCHAEOLOGIST; VOLUNTEER; EXPERIENCE; SUBDISCIPLINE

EMILY DRUMMOND | UNIVERSITY OF LEICESTER

AESCLEPIUS: A MILITARY CULT? AN EXPLORATION OF AESCLEPIUS AND HYGIA AT LAMBAESIS

The Aesclepium of Lambaesis at modern day Tazoult prizes itself as being one of the largest sanctuaries to the deity within North Africa. Though its central temple was dedicated to Aesclepius and Hygia, the many chapels that flanked it along the *via sacra* were dedicated to numerous other cults. Lambaesis's status as the headquarters of the *legio III Augusta* brought in many deities associated with military activity (such as Jupiter Optimus Maximus, Jupiter Valens, or Silvanus Pegasianus) to this sanctuary, which would mark Aesclepius and Hygia as outliers within this menagerie of imported cults. Benseddik in her 2010 work on Aesclepius and Hygia in Africa has observed a decrease in statues and inscriptions to these two gods in western North Africa compared to the east. How could this pair of gods, which were connected to cults associated with health and protection against illness elsewhere in the Roman Empire (such as the Asklepieion at Pergamon and Epidauros) be so sparse in certain parts of North Africa? In this paper, I discuss the relationship between Aesclepius and the *legio III Augusta* in North Africa, and how his ties to the military may have both aided and hampered his spread. I also discuss what may have caused certain local



populations to be less willing to adopt these cults, and what this reveals about the complex intersections between culture, religion, and Imperial power within the Roman provinces of North Africa.

KEYWORDS: NORTH AFRICA; TAXOULT; AESCLEPSIUS; LEGIO III AUGUSTA; INTERSECTIONALITY

JOSE RUIZ FLORES ORLANDO | UNIVERSITY OF GENEVA

LA PEÑA DE LOS ENAMORADOS: BETWEEN ARCHAEOLOGY AND LEGEND IN A WORLD HERITAGE SITE

La Peña de los Enamorados (literally translated as the Mountain of Lovers, due to a medieval legend) is a limestone promontory located within the territorial demarcation of Antequera (Province of Málaga, Spain). It rises at its highest point to 874 metres above sea level and its unique orography stands out in the landscape, above all because its peaks give it a morphology of a lying anthropomorphic face which 'looks' towards the sky. In 2016 it was declared a World Heritage Site by UNESCO, together with the karstic formation of El Torcal and the Dolmens of Antequera.

Antequera in particular reflects a profound relationship between legend, heritage and landscape, which in this land can be observed in an indissoluble combination. In this sense, one of the most relevant factors is the orientation of the great Dolmen of Menga dated according to recent research to the first half of the 4th millennium BC. This monument does not present an astronomical orientation usual for megalithic monuments in the south of the Iberian Peninsula, but the 45 degrees of its main axis point directly to the Peña de los Enamorados and more specifically to the point which anatomically would be the chin of the silhouette, exactly to the position of the so-called Abrigo de Matababras, a small cavity where schematic cave paintings were found, whose dating gives us dates prior to 3800 BCE. We shall add to this the recent discovery of a megalithic tomb and its excavation, which resulted in a series of findings of relevance in the context of the understanding of the site.


The lecture will review the most important archaeological elements of the landscape of La Peña de los Enamorados, contextualising them and covering a diachrony that will make us talk about an occupation from the Neolithic to the medieval period.

KEYWORDS: PEÑA DE LOS ENAMORADO;, LANDSCAPE ARCHAEOLOGY; DIACHRONIC PROCESSES; IBERIAN ARCHAEOLOGY; MEGALITHISM.

ANNABELLE ORLANDO | MOLA

THROW ME IN A DITCH: AN ARCHAEOLOGY PODCAST

At present, I am not aware of many archaeology podcasts that focus on equity, diversity, and inclusion (EDI), or on the day-to-day experiences of professionals in the heritage sector. Throw Me In A Ditch: An Archaeology Podcast aims to fill this gap to make the field more accessible and welcoming to underrepresented groups. According to Landward data collected in 2020, 97% of



archaeologists in the United Kingdom are white, and 53% of archaeologists are women¹. Platforms like this podcast will ideally provide an informative avenue into archaeology and related professions for diverse populations.

The podcast will share professional stories of people who are involved in archaeology, the heritage sector, and related fields. While there are many archaeology and heritage podcasts that focus on theory, much less is available about the people in the field and how they got involved.

The goal of this podcast is to increase interest and excitement in the sector, particularly from groups of people who may not ordinarily have access to materials about archaeology and related fields, and to tell stories from those in relevant positions to communicate some of the possible ways to get involved. Additionally, the podcast will explore the diversity of ways that individuals can get started in archaeology, by interviewing guests from a wide range of cultures, backgrounds, and interest areas.

This podcast, and accompanying short lecture, will discuss the importance of making archaeology and related fields more accessible and better understood to individuals who may otherwise have a limited understanding. The anticipated outcome of Throw Me in a Ditch is an increased interest in and participation from individuals in groups who are not currently well-represented within archaeology and the heritage sector.

KEYWORDS: ARCHAEOLOGY; DIVERSITY; MEDIA; EQUITY; INCLUSION; PODCAST

RITHIK PRAMOD | ANCIENT STUDIES ALLIANCE AND JAHANVI SHARMA | SHRUTI FOUNDATION

BUDDHA BRONZES FROM GUPTA VAKATAKA PERIOD: WITH SPECIAL REFERENCE TO PHOPHNAR BUDDHA BRONZES


The Vakatakas were among the most prominent dynasties to rule South India in ancient period. At one point, their empire covered a large area, spanning from Malwa and Gujarat in the north to the Tungabhadra in the south, from the Arabian Sea in the west to the Bay of Bengal in the east.

Cultural and administrative relations were deepened and increased with the marriage of Prabhavati Gupta, a daughter of Chandragupta II, to the Vakataka prince Rudrasena II. As a result, the art of the Deccan is typically referred to as Gupta-Vakataka art.

Indian bronzes have a rich heritage that dates to the harappan sculpture. In this paper the researchers are going to concentrate on the Buddhist Bronzes of Vakataka Gupta period.

The monasteries of eastern India, the most well-known of which included Nalanda, Rajgir, Vikramsila, Sarnath, and Paharpur, were the epicentres of bronze casting of Buddha images that emerged in the sixth and immediately succeeding centuries. Relics were eventually replaced by Buddhist metal images as the primary sacred item traded in the Buddhist world. It appears that devotional activity began in the fifth and sixth centuries. Early Gupta bronzes have been found in a

¹ <https://profilingtheprofession.org.uk/2-6-ethnicities-of-archaeologists/>



variety of locations, such as Phophnar (Madhya Pradesh), Ramtek (Vidarbha, Nagpur, Maharashtra), Akota (near Vadodara, Gujarat), and Buddhapada.

The study area of the research which the researchers are going to concentrate is Phophnar, a small village close to Burhanpur in the East Mimar District, which is located on the boundary between Madhya Pradesh and Maharashtra which yielded Buddhist bronzes.

In this paper the researchers are going to focus on the Buddhist Bronzes from the Gupta Vakataka period, detailed objective analysis of the Phophnar Buddha Bronzes, geographical importance of the study area and understand the importance of bronze casting of Buddha images.

KEYWORDS: SOUTH INDIA; VAKATAKAS; GUPTA-VAKATAKA; BRONZES; RELICS; EAST MIMAR DISTRICT

NAOMI TAYLOR | AOL ARCHAEOLOGY

WORCESTERSHIRE PILLBOXES THEIR CURRENT CONDITION & WHAT CAN BE DONE


During the Second World War the threat of invasion from the Axis forces resulted in the construction of thousands of defence structures, designed to protect Britain. Many of these structures survive today, though many are unaware of what they are and their true purpose. Pillboxes, in particular, are the most commonly known form of structure, mainly due to their size which makes them more visible in the landscape. However, they are quickly disappearing, due to poor maintenance or demolition.

Their part in the Second World War makes them highly significant at both a national and local level, yet they are rarely protected. This is, in part, due to the lack of public awareness surrounding them which could be mitigated through the production of archaeological survey and interpretation panels around sites.

This presentation examines the current condition of seven pillboxes in Worcestershire to show the current threats to each site and the level to which they are at risk. It addresses current protections surrounding them and looks at what more can be done to afford them better protection. National examples of pillboxes are drawn upon to widen the context of this research and examine recent developments in the reuse of pillboxes. It also explores the possibility of using local initiatives that could complement archaeological survey and further public awareness of these structures through the web platform Know Your Place².

Locally, pillboxes and other such conflict archaeology are disappearing rapidly, particularly with the increase of development. Many of them are at risk and have no protections beyond local listing. The importance of Worcester City and the surrounding county in World War Two will soon no longer be

² Worcester City Council (2023) Know Your Place Worcester. Available at: <https://kypworchester.org.uk/>
Accessed: 4th June 2023



visible and the loss of that generation's memories will mean there will be little tangible evidence to tie the area to such a major time in history beyond photographs and books.

KEYWORDS: CONFLICT ARCHAEOLOGY; SECOND WORLD WAR; WORLD WAR TWO PILLBOX; LOCAL HERITAGE; HERITAGE PROTECTION.

Posters

MERIEAM AMZAL | UNIVERSITY OF ALGIERS 2

THE SOCIO-ECONOMIC LIFE IN THE TASSILI N'AJJER REGION (ALGERIA) DURING THE HOLOCENE: A ROCK ART PERSPECTIVE

The Tassili n'Ajjer national park was nominated as a world heritage site by the UNESCO in 1982. It is located south-east of Algeria, at borders with Libya, Niger and Mali, and is part of the Sahara (central Sahara region), the largest hot desert in the world.

The rock art of the central Sahara was first discovered in 1857 in Libya, and was studied by the colonial soldiers and explorers. The first studies of the prehistory of the region centred around this art and aimed to interpret these enigmatic figures, which resulted in descriptions and classifications into categories depending on the topic represented.

Nowadays, more scientific approaches are being applied, ranging from ethnographic studies to more sophisticated methods, from dating to excavations. The excavations in the settlements where the rock art is present aims to study the archaeological record of the region and therefore attempt to recreate the whole landscape and human behaviour which led to the creation of the rock art.

The Tassili n'Ajjer park covers an area of 80.000 km², and regroups more than 15.000 rock art paintings and engravings, representing various topics. In this study, based on our masters dissertation, we tried to link archaeological evidence with the rock art in order to get an insight into different aspects of the socio- economic life of the inhabitants of the central Sahara and the Tassili n'Ajjer and the transition from hunting- gathering to pastoralism during the Holocene, or what is known as "the neolithic revolution".

Defined by Gordon Childe (1892-1957) as the step that preceded the rise of civilisation and the phase of history in which humans started to control their food supply, this phase has different criteria varying from a region to another. In this study, we tried to define the neolithic revolution and its criteria in the Tassili n'Ajjer, which included pottery making and domestication of different species, but the absence of permanent settlements, and then explore how they are represented in the rock art.

Although limited due to the lack of excavations in the region and of the current database of rock art at our disposition, this method allowed us to explore the art from another perspective: the art as a recording method of the socio-economic life during the neolithic.

KEYWORDS: LATER STONE AGE; NEOLITHIC; ROCK ART; CENTRAL SAHARA.

MARINE GEOPHYSICS: HOW TO APPLY NEW DISCIPLINES FOR ARCHAEOLOGICAL PURPOSES

Underwater archaeological resources are irreplaceable, and it is, therefore, essential to preserve or at least record the artefacts before they get lost forever. According to UNESCO's convention (UNESCO, 2001), preservation in situ is considered the preferable method of a non-intrusive investigation. For this reason, high-resolution marine geophysical tools (i.e., side scan sonar, multibeam, sub-bottom profiler, magnetometer) offer great potential and accuracy for the collection, processing, monitoring, and interpretation of underwater sites on a river, lake, or seabed.

Over the last 15 years, there has been an increase in the use of 3D technologies in the practice of maritime archaeology. Although it is easy to state the need for geophysical strategies, there needs to be debate on how to ensure knowledge transfer to enable a skilled work force, with many early-career practitioners facing related issues in job hunting and skills practising.

In this poster, I will highlight my experiences in understanding marine geophysics. I want to present some ideas and reflections about maritime archaeology that bridge the gap between theory and early-career practitioners' fieldwork regarding using marine geophysical techniques for archaeological purposes.

This poster argues the need for early-career archaeologists applying marine geophysics in maritime archaeology, will highlight the difficulties they face in developing skills and confidence in this area, and most importantly, examine how these new technologies are used across the discipline on our understanding of archaeology.

Archaeology is a multi-discipline, and we should enhance our understanding of the increasingly new technologies in the field, their future importance, and their knowledge sharing within the job market.

KEYWORDS: ARTEFACTS; GIS ANALYSIS; MAPPING; MARINE GEOPHYSICS; SHIPWRECKS; SURVEY; UNDERWATER RECORDING

DIVERSE DOMESTICATES?: AN INVESTIGATION OF THE ANIMAL BONE ASSEMBLAGE RECOVERED FROM COMMON BARN FARM, SOUTHOE

The assemblage analysed for this poster presentation was recovered during excavation works near the village of Out, Cambridgeshire. Initial trenching of the area found archaeological features and led to more extensive excavations occurring in 2018.

The assemblage was a typical representation of the type and quality of zooarchaeological commercial archaeologists work with. It is important to represent these assemblages in datasets and, though the quantity of viable material is relatively small, the data that can be acquired from it is regionally significant.

The results showed an increasing prevalence of cattle over time, coupled with a distinct reduction in overall remains recovered. A significant shift toward cattle toward the Later Roman Period has been noted at other sites which suggests Roman preferences are influencing dietary choices on site. An overall reduction in remains is an indication that population levels in the area had reduced, perhaps because of the Roman conquest.

KEYWORDS: COMMERCIAL ARCHAEOLOGY; FAUNAL ASSEMBLAGE; CAMBRIDGESHIRE;
LATER ROMAN PERIOD; DIET

END