



Theoretical Archaeology Group

2025 Conference

Hosted by William & Mary's Department of Anthropology

May 9th – 11th

Williamsburg, VA

Conference Program

Gather, Listen, Engage.

Working with and for others inspires us, gives life to research ideas, and is a critical element of today's archaeological practice. This year's organizing committee encourages conference participants to reflect upon, expand, and challenge community and collaborative archaeology. TAG is known for welcoming both traditional sessions and paper submissions, as well as formats that disrupt standard, individualistic conference praxis. With over 80 papers across 21 sessions, we are excited to welcome TAG 2025 to historic Williamsburg. The second oldest institution of higher education in the United States, William & Mary, offers an ideal location to discuss, present, and complicate the entangled history of archaeology in both civic discourse and community engagement.

Organizing Institution

Department of Anthropology, William & Mary

Organizing Committee

Kate Brock

Amy Connolly

Martin Gallivan

Victoria Gum

Audrey Horning

Patrick Hussey

Michelle Lelièvre

Jules Mileski

Neil Norman

Diogo Oliveira

Rebekah Planto

Oreoluwa Sodeke

Caroline Watson

Logo and Artwork

Amy Connolly

Website Development and Registration

Diogo Oliveira

W&M Conference Services

ACKNOWLEDGEMENTS

William & Mary acknowledges the Indigenous peoples who are the original inhabitants of the lands our campus is on today – the Cheroenhaka (Nottoway), Chickahominy, Eastern Chickahominy, Mattaponi, Monacan, Nansemond, Nottoway, Pamunkey, Patawomeck, Upper Mattaponi, and Rappahannock tribes—and pay our respect to their tribal members past and present.

The Board of Visitors acknowledges that William & Mary enslaved people, exploited them and their labor, and perpetuated the legacies of racial discrimination. The Board profoundly regrets these activities, apologizes for them, expresses its deep appreciation for the contributions made by the African and African American members of its community to the vitality of William & Mary then, now, and for all time coming, and commits to continue our efforts to remedy the lingering effects of past injustices.

STUDENT VOLUNTEERS

Jenn Browne
Allison Cox
Madelena DiFabio
Ayobami Diya
Ava Fischer
Molly Hennessy
Hannah Hetmanski
Jay Jolles
Shane Lea
Dolly Lebow
Molly Morgan
Reid Pierce
Emma Rossettini
Aubrey Strand
Caitlin Webster
Maia Wilson
Tingyi Zhang

THANK YOU TO OUR SPONSORS!



Venue Information

[Link to Interactive Map](#)

On Campus

Ewell Hall

- 221 Jamestown Rd
- Graduate Student Lunch

McGlothlin-Street Hall

- 251 Jamestown Rd
- Rain Location for Welcome Ceremony
- Meeting Location for CW Archaeology Lab Tours

Muscarella Museum of Art

- 603 Jamestown Rd
- Friday Night Reception

Music Arts Center

- 551 Jamestown Rd
- Conference Sessions (Rooms 217, 228)

Phi Beta Kappa (PBK) Hall

- 601 Jamestown Rd
- Conference Sessions (Rooms 115, 162)
- Primary Conference Check-in Location
- Plenary Session
- Saturday Night Party

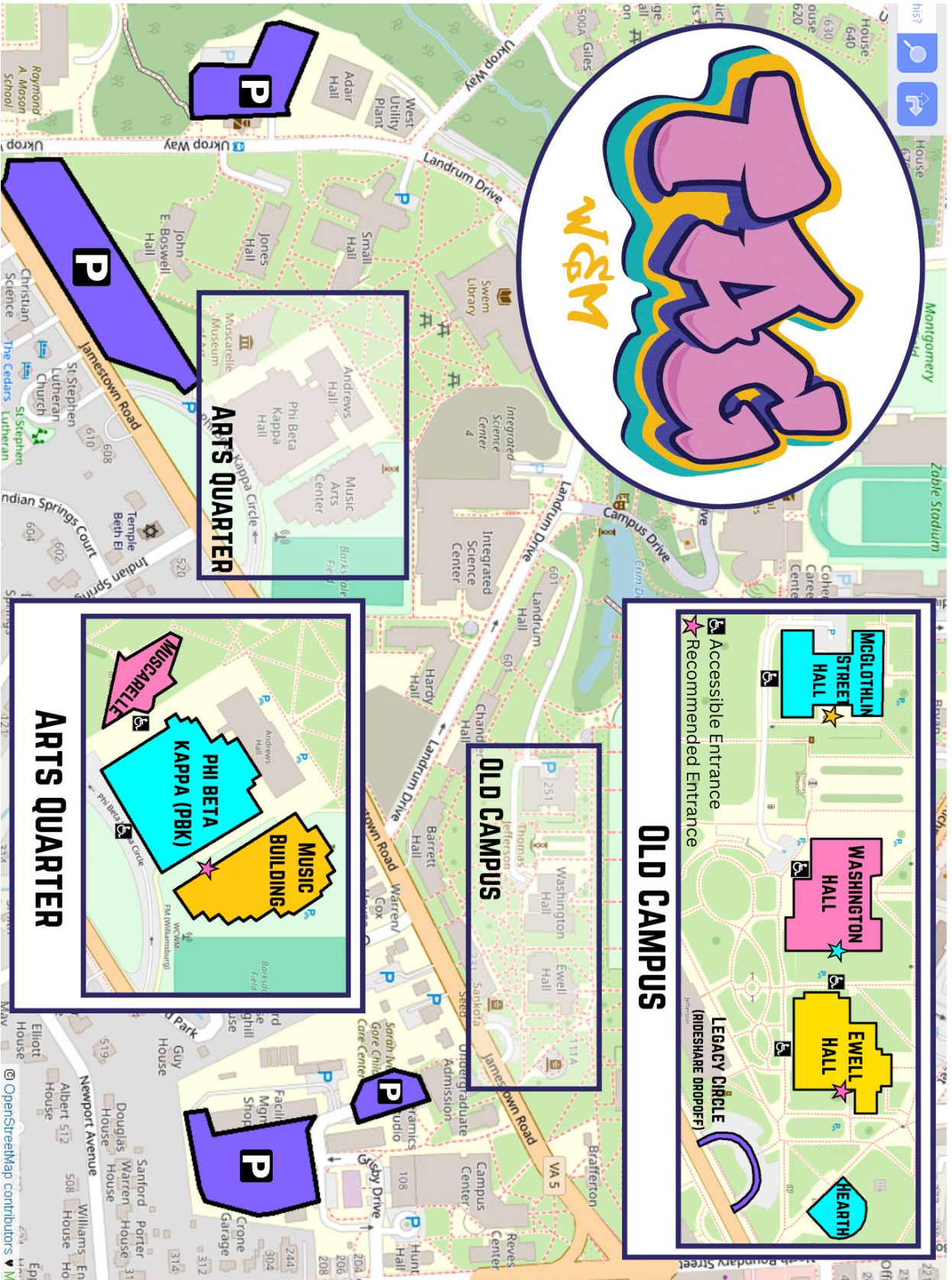
Washington Hall

- 241 Jamestown Rd
- Conference Check-in (Friday afternoon)

Off Campus

Colonial Williamsburg Archaeology Lab (Friday Tours ONLY)

- 303 N Botetourt St (meet at the corner of Nicholson and Botetourt Streets five minutes before tour start time, or at Hearth Memorial 30 minutes before tour start time)
- Tour registration required



Conference Schedule Overview

FRIDAY, MAY 9			
9:00 – 10:00 am	Colonial Williamsburg Archaeology Lab Tour 1 <i>Registration required.</i>	Colonial Williamsburg	Meet at Hearth Memorial at 8:30 or at the corner of Botetourt and Nicholson Streets at 8:55
10:00 am – 12:30 pm	Jamestown Rediscovery Lab and Site Tour <i>Registration required.</i>	Jamestown Rediscovery	Meet in front of PBK Hall to depart by 9:30
11:00 am – 12:00 pm	Colonial Williamsburg Archaeology Lab Tour 2 <i>Registration required.</i>	Colonial Williamsburg	Meet at Hearth Memorial at 10:30 or at the corner of Botetourt and Nicholson Streets at 10:55
1:00 – 2:00 pm	Colonial Williamsburg Archaeology Lab Tour 3 <i>Registration required.</i>	Colonial Williamsburg	Meet at Hearth Memorial at 12:30 or at the corner of Botetourt and Nicholson Streets at 12:55
1:00 – 3:00 pm	Conference check-in	Washington Hall, Room 101	
3:30 – 4:30 pm	Welcome Ceremony	Hearth: Memorial to the Enslaved	Rain Location McGlothlin Street Hall, Room 20
3:30 – 5:30 pm	Conference check-in	PBK Hall Atrium	
5:30 - 7:30 pm	Plenary Session	Studio Theater, PBK Hall	
7:30 – 9:00 pm	Opening Reception	Muscarella Museum	

SATURDAY, MAY 10			
8:30 - 9:00 am	Check-in and Coffee	PBK Hall Atrium	
9:00 - 10:30 am	Session 1	PBK Hall and Music Building	
10:30 - 10:45 am	Coffee Break	PBK Hall Atrium	
10:45 am - 12:15 pm	Session 2	PBK Hall and Music Building	
12:15 - 2:00 pm	LUNCH BREAK		
12:30 – 1:45 pm	Graduate Student Lunch	Graduate Center, Ewell Hall Room 250	Meet at PBK Atrium at 12:20
1:00 – 2:00 pm	Archaeology Center Hardhat Tour 1 <i>Registration required.</i>	Colonial Williamsburg	Meet at Hearth Memorial at 12:40
2:00 – 3:00 pm	Archaeology Center Hardhat Tour 2 <i>Registration required.</i>	Colonial Williamsburg	Meet at Hearth Memorial at 1:40
2:00 - 3:30 pm	Session 3	PBK Hall and Music Building	
3:30 - 3:45 pm	Afternoon break		
3:45 - 5:15 pm	Session 4	PBK Hall and Music Building	
6:00 – 9:00 pm	Hungry, Hungry Arrow Food Truck	PBK Hall Parking Lot	
7:00 – 9:00 pm	Saturday party	PBK Hall Atrium	

SUNDAY, MAY 11			
8:30 - 9:00 am	Coffee	PBK Hall Atrium	
9:00 - 10:30 am	Session 5	PBK Hall and Music Building	
10:30 - 10:45 am	Mid-morning break	PBK Hall Atrium	
10:45 am - 12:15 pm	Session 6	PBK Hall and Music Building	
1:00 – 5:00 pm	Field trip to Mattaponi Reserve winery and restaurant <i>Registration required.</i>	Mattaponi Reserve	Meet in front of PBK Hall at 12:30

FRIDAY, MAY 9

Pre Conference Tours

9:00 – 10:00 am

Colonial Williamsburg Archaeology Lab Tour 1 at Colonial Williamsburg. Registration required.
Meet at Hearth Memorial at 8:30 or at the corner of Botetourt and Nicholson Streets at 8:55.

10:00 am – 12:30 pm

Jamestown Rediscovery Lab and Site Tour at Jamestown Rediscovery. Registration required.
Meet at Phi Beta Kappa Hall front steps at 9:30 am.

11:00 am – 12:00 pm

Colonial Williamsburg Archaeology Lab Tour 2 at Colonial Williamsburg. Registration required.
Meet at Hearth Memorial at 10:30 or CW's Lab (303 N Botetourt St) at 10:55.

1:00 – 2:00 pm

Colonial Williamsburg Archaeology Lab Tour 3 at Colonial Williamsburg. Registration required.
Meet at Hearth Memorial at 12:30 or CW's Lab (303 N Botetourt St) at 12:55

Conference Registration & Check in, Welcome Ceremony

1:00 – 3:00 pm

Conference check-in, Washington Hall, Room 101

3:30 – 4:30 pm

Welcome Ceremony, Hearth: Memorial to the Enslaved. Rain Location: McGlothlin-Street Hall
Room 20

3:30 – 5:30 pm

Conference check-in, PBK Hall Atrium.

Welcome Plenary and Reception

5:30 - 7:30 pm

Plenary Session, PBK Hall Studio Theater

7:30 – 9:00 pm

Opening Reception, Muscarelle Museum of Art.

SATURDAY, MAY 10

Conference Registration & Check in begins at 8:30am in PBK Hall Atrium.

Coffee Available in PBK Hall Atrium beginning at 8:30am.

Special Events Schedule

12:30-1:45 pm

Graduate Student Lunch at the W&M Graduate Center, Ewell Hall Room 250. Sign up at the check-in desk if you haven't already! Meet in PBK Hall Atrium at 12:20 to walk over as a group.

1:00-2:00 pm

Colonial Williamsburg Hardhat Tour 1 at Colonial Williamsburg. Registration required. Meet at Hearth Memorial at 12:40.

2:00-3:00 pm

Colonial Williamsburg Hardhat Tour 2 at Colonial Williamsburg. Registration required. Meet at Hearth Memorial at 1:40.

6:00-9:00 pm

Hungry Hungry Arrow Food Truck on site! Located outside of PBK Hall. Ticket for one food item provided in your welcome packet.

7:00-9:00 pm

Saturday Night Party in PBK Hall Atrium.

SESSION 1: 9:00am – 10:30am

PBK 115:

More Than the Stories We Tell: Considerations in the Development and Sharing of Archaeological Narratives in the Age of Community Archaeology

Session Chair: John P. McCarthy (Independent Scholar)

In the late 1990s a number of prominent American historical archaeologists began to develop fictional narratives of events in the past based on the results of archaeological investigations. The goals of this movement were to make the results of archaeological research more relevant and meaningful to the public while attempting in some cases to also personalize, contextualize and demystify the research process. I previously argued that this focus on interpretive narrative was more than just “telling the story;” it in fact recast narrative interpretation at the center of the archaeological enterprise (McCarthy 2003). Subsequently, a number of other archaeologists have recognized that all archaeological writing is a form of narrative creation (e.g., King 2012). This session presents papers that address the process of creating archaeological narratives writ large, that is, considered as broadly and inclusively defined as possible, and considers the role of such efforts as part of the Community Archaeology movement.

An Introduction

John P. McCarthy (Independent Scholar)

More Than Artifacts: Fragmentation and Emotion in Archaeological Poetry

Tori Harris (University of Chicago)

When the Narrative Goes Sideways

Esther Doyle Read (University of Maryland Baltimore County/Charles County)

Preserving Heritage Through Co-Creation: A Case Study of Nivin in Casma Valley, Peru.

Elizabeth Katherine Cruzado Carranza (SUNY Oneonta)

PBK 162:

The Role of Expertise in Archaeological Practice 1

Session Chairs: *Madolyn Hyytiainen-Jacobson (University of California, Berkeley), Tanya Bertone (University of California, Berkeley)*

Current archaeological scholarship emphasizes the importance of community collaboration and community based participatory research. Central to this is the recognition that communities are not only collaborators but also co-creators of archaeological narratives, from research design to the preservation and publication of sites. Archaeologists, inheritors of their antiquarian and colonialist roots, are traditionally situated as ‘experts’ in the creation of narratives about the past. This has led to the misapplication of archaeology in support of nationalistic ideologies and is still a legacy with which we grapple today. Furthermore, institutional frameworks have given archaeologists authority and legitimacy while devaluing community contribution creating a troubling binary. Recognizing that this conception of the archaeologist as singular “expert” can perpetuate inequities and obscure community agency, this session seeks to identify ways to counter these misapplications through multivocality and interrogate what constitutes archaeological expertise. By centering community involvement, we aim to redefine the production of archaeological narratives, emphasizing co-creation over hierarchy and situating archaeological work within broader social, political, and historical structures. We invite, and encourage, scholarship from broad geographic and temporal focuses to explore how centering community can redefine the production of archaeological narratives, recognizing regional praxis as a way to foster collaborative and interdisciplinary research.

Plating Hidden Food Stories: A Plea for Slow Archaeology and Methodological Reflection

Jordi Rivera Prince (Brown University), Katherine L. Chiou (University of Alabama), Di Hu (James Madison University), Kylie E. Quave (George Washington University)

The Agents of I DIG UCI: Unlikely Experts of the Irvine Master Plan

Ian Straughn (University of California, Irvine)

The Politics of Collaboration: Some Theoretical and Practical Implications of Doing Archaeology on Public Lands in the Age of Trump

Randall Puckett (University of Virginia)

The Substance Sojourner Truth Sold

Jasmine Mitchell (University of California, Berkeley)

Discussants

Lindsay M. Montgomery (University of Toronto) and Nicholas Laluk (UC Berkeley)

MUSIC 228:

Vegetal Landscapes 1

Session Chairs: *Alexandria Mitchem (Columbia University), Zoe Crossland (Columbia University)*

What would an archaeology of and from the vegetal look like? How might this starting point shift the conceptual frameworks within which plants are normally studied in archaeology? We suggest that centering our narratives on plant life and sociality, and how they unfold relative to human lifeworlds, rather than starting from the perspective of human plant use or plant symbolism has the potential to open up new questions for the field. What other possibilities exist for destabilizing conventional approaches to human-plant relationships that might bring previously unstudied regions into view? This session aims to explore a wide range of topics and questions, defining plants broadly to think capaciously about vegetal landscapes, and the forms of vegetal agency and archives that they encompass.

The “Social Life of Trees” and the Transformation of Linear Earthwork Landscapes in West Africa

Tomos Llywelyn Evans (Washington University in St. Louis)

Seaside Gardens and Landscapes of the Swahili Coast: A Reflection on Maritime Practices and Ecologies

Diogo Oliveira (William & Mary)

Reimagining Plants in Archaeological Landscapes as Agents of History and Identity

Chiamaka Laurretta Mangut (Columbia University)

Vegetal Life and Statecraft

Zoë Crossland (Columbia University)

Maya Cloud Forests and Muybridge Photographs: A Study of Root Memory and the Optical Unconscious

Anna Blume (State University of New York, FIT)

SESSION 2: 10:45am – 12:15pm

MUSIC 217:

Crossing Narrative Streams: Native-Archaeological Dialogue

Session Chair: Martin Gallivan (William & Mary)

This roundtable examines the intersection of Indigenous knowledge systems and archaeological practice in Virginia, bringing together tribal members, archaeologists, and cultural resource managers. The discussion features perspectives from practitioners working in cultural resource management—where most archaeological work now takes place—and academic contexts. Representatives from federally recognized tribes, along with members of Virginia's state-recognized tribes, will join state officials in examining how tribal sovereignty intersects with both CRM compliance requirements and academic research frameworks. This dialogue comes at a crucial period as eight Virginia tribes have received federal recognition since 2015, building on a history of reservation communities dating to the 1640s and an Indigenous presence spanning over 15,000 years. Participants will address fundamental questions of sovereignty and decision-making in archaeological projects, exploring how Indigenous archaeology can transform compliance-driven and research-oriented archaeological practice.

The dialogue centers on tribal knowledge systems and authority, examining successful models where archaeological practice follows tribal priorities and protocols across CRM and academic contexts. Key themes include building sustainable tribal capacity in CRM, ensuring tribal control over heritage interpretation, and developing research frameworks that respect Indigenous sovereignty. Through structured discussion of case studies and shared experiences, participants will examine opportunities for reshaping Virginia's archaeological practice. Topics include implementing tribal authority in decision-making, developing tribal-led research programs, and ensuring meaningful power-sharing throughout the research process. We aim to establish concrete steps toward Indigenous-centered archaeological practice in Virginia while identifying priorities for policy development that strengthen tribal sovereignty in heritage management.

Roundtable Participants:

Desirée Dyer (Upper Mattaponi Tribe)	Carole Nash (James Madison University)
Ashley Spivey (Pamunkey Tribe)	Kendall Stevens (Pamunkey Tribal Government)
Brad Hatch (Patawomeck Tribe)	Keenan Stewart (Chickahominy Tribe)
Vicky Ferguson (Monacan Indian Nation)	Julia King (St Mary's College of Maryland)
Jess Hendrix (Virginia Department of Historic Resources)	Martin Gallivan (William & Mary)

PBK 115:

Reimagining Archaeology: Undefining Boundaries and Engaging the Present

Session Chair: *Robyn Price (Brown University), Danielle Kalani Heinz (California State University, Northridge)*

While many people view archaeology as the study of the past in the present, this fails to recognize that the histories it produces are both *of* and *for* the present. We call for a vocational activist approach that champions complexity as an equitable practice and recognizes multivocal and pluralist frameworks. We challenge notions of exclusivity and superiority, demonstrating how both immaterial and material traces of the past continue to shape our present and inspire alternative futures. How can we move beyond the normalized capitalist-materialist hierarchies of the present and embrace relationality, pluralist histories and complex temporalities? How should archaeology engage with contemporary crises and what responsibilities do the archaeologists have regarding stakeholders? And how can rethinking archaeology as a generative practice create space for healing, resilience, and community investment?

We invite papers that critically examine archaeology's entanglements with current challenges and crises: environmental change, political conflict, ethnocentrism, social justice, and studies that redefine--or undefine--the traditional boundaries of archaeological practice. Topics might include pandemics, modern media, education in and outside the classroom, climate change, war, poverty, or identity and display. Contributions applying ecofacts, nontraditional "materials", native epistemologies, storytelling, sensory archaeology, or interdisciplinary approaches are likewise encouraged. Through these discussions, we aim to inspire new ways of thinking about archaeology's role in the modern world, emphasizing its capacity to bridge past and present and/or question this bifurcation while fostering more inclusive, accessible, and dynamic understandings of time and memory. Papers that interrogate archaeology's generative potential for addressing global and/or local challenges are highly encouraged. We also see a balanced, global perspective and so welcome submissions that discuss a variety of places and times.

Introduction

Robyn Price (Brown University), Danielle Kalani Heinz (California State University, Northridge)

Not Letting It Get Away From Us: Archaeology as Kinkeeping at Grove Island Memorial Cemetery

Christina Miles (Brown University)

Contemporary Soils and Past Narratives: Untangling Palimpsests via Soil Chemical Analysis

Beatrice Fletcher (McMaster University)

Queering Archaeology by Using Feminist Theories to Queer the Past

Suzanne M. Spencer-Wood (Oakland University), Steph Wong (Independent Scholar)

Tracing the Past in the Present: A Case for Continued DEI in Archaeology Amidst the 2025 Executive Orders

Danielle Kalani Heinz (California State University, Northridge)

PBK 162:

The Role of Expertise in Archaeological Practice 2

Session Chairs: *Madolyn Hyytiainen-Jacobson (University of California, Berkeley), Tanya Bertone (University of California, Berkeley)*

Current archaeological scholarship emphasizes the importance of community collaboration and community based participatory research. Central to this is the recognition that communities are not only collaborators but also co-creators of archaeological narratives, from research design to the preservation and publication of sites. Archaeologists, inheritors of their antiquarian and colonialist roots, are traditionally situated as ‘experts’ in the creation of narratives about the past. This has led to the misapplication of archaeology in support of nationalistic ideologies and is still a legacy with which we grapple today. Furthermore, institutional frameworks have given archaeologists authority and legitimacy while devaluing community contribution creating a troubling binary. Recognizing that this conception of the archaeologist as singular “expert” can perpetuate inequities and obscure community agency, this session seeks to identify ways to counter these misapplications through multivocality and interrogate what constitutes archaeological expertise. By centering community involvement, we aim to redefine the production of archaeological narratives, emphasizing co-creation over hierarchy and situating archaeological work within broader social, political, and historical structures. We invite, and encourage, scholarship from broad geographic and temporal focuses to explore how centering community can redefine the production of archaeological narratives, recognizing regional praxis as a way to foster collaborative and interdisciplinary research.

Mobile Misnomers: Navigating Heritage and Expertise in California’s Trailer Parks

Tanya Bertone (University of California, Berkeley)

Knowing Your Audience: The Impact of aDNA in Archaeology

Madolyn Hyytiainen-Jacobson (University of California, Berkeley)

Bridging the Gap: Towards Integrating Cultural Heritage Education in Nigerian Secondary Schools

Ayobami Diya (William & Mary)

Journal Publication: Political and Ethical Entanglements

John Robb (University of Cambridge), Kevin Kay (University of Cambridge)

Discussants

Lindsay Montgomery (University of Toronto), Nicholas Laluk (UC Berkeley)

MUSIC 228:

Vegetal Landscapes 2

Session Chairs: *Alexandria Mitchem (Columbia University), Zoe Crossland (Columbia University)*

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Two Maya Landscapes of Copan, Honduras: The Natural and the Ritual

Cameron McNeil (Lehman College, CUNY)

Rooted in Community: Spruce and Human Relationships in Kachemak Bay, Alaska, 4,000 BP to Present

Isabel Beach (Boston University)

Ecological Communities of Practice and the Co-Created Landscape of Cultivation

Joy Merשמann (UNC Chapel Hill)

Plants, Pests, and People: Desiccated Macrobotanicals at Bartram's Garden (Philadelphia, PA)

Ally Mitchem (Columbia University)

Invasive Species as Historical Actors: Tree of Heaven (*Ailanthus altissima*) in Nineteenth-Century Virginia

Graham Callaway (William & Mary)

SESSION 3: 2:00pm – 3:30pm

MUSIC 217:

Archaeology and the Body: A Zine for Workers

Session Organizers: *Allison Mickel (Lehigh University), Sam Holley-Kline (University of Maryland), Travis Corwin (North Carolina State University)*

Calling all archaeologists with a body! We want your scraps, your bits, your memories, your testimonies to the experience of archaeological labor on your skin and bones. At TAG 2025, we'll assemble a zine that gathers and engages with evidence of how archaeology works on the body as we work in archaeology. Within the increasing number of publications on archaeological labor, as well as conference sessions— including TAG 2021 at Stanford— there are references to the physical effects of archaeological work on the body. Such scholarly discussions of archaeological labor have started to cohere around the possibilities and potentials for archaeological workers to unionize, but also the obstacles for organizing entailed in the diversity of work and workers within archaeology. We argue that documenting and recognizing both shared and particular embodied experiences of archaeological labor is a crucial step toward labor solidarity in archaeology.

Archaeological work can be energizing and strengthening; it can also be uncomfortable, tiring, and disabling. Our bodies might sunburn, constipate, menstruate, dehydrate, and the work of archaeology impacts these body processes just as these bodily experiences impact our work. We are seeking contributions of: Photographs, Artwork, Short recollections (under 500 words), News clippings, Poetry, Receipts and bills, Social media posts, Paper ephemera ... that speak to the impact that participating in archaeological work has had on the body, or how negotiating bodily functions affects archaeological labor. We hope that the assemblage of these bits and pieces will convey widely shared experiences of the relationship between archaeological labor and the body as well as particular experiences shaped by race, gender, class, disability, and other identities. In Williamsburg, we will have a freeform and open conversation about our contributions, and will work together to assemble a zine for copying & distribution throughout the community of all who provide labor to the project of archaeology.

Participation in this Workshop is open to all TAG Attendees! Come craft with us, and stay for as long or as little as you like.

PBK 115:

Mobility and Interaction Phenomena 1: Perspectives from the Andes and Amazon

Session Chair: *Christian Cancho (University of Virginia), Gabriel Santos de Oliveira (University of Virginia)*

This session seeks to explore the diversity of perspectives on the phenomena of mobility and interaction in the Andes and the Amazon, two regions shaped by complex dynamics of cultural contact, exchange, and social transformation. Through a multidisciplinary approach, researchers from various fields—archaeology, anthropology, history, linguistics, and ancestral knowledge—are invited to reflect on how the movement of people, things, goods, and ideas has shaped cultural and social landscapes across different periods. While the discussion focuses on rethinking the increasingly fragile colonial barrier that separates the Andes and the Amazon as contrasting areas, contributions highlighting the diverse ways Andean and Amazonian communities interact within their local environments are also encouraged. This session aims to create a dialogue that emphasizes both convergences and divergences in interaction as a complex phenomenon—extending beyond mere trade to encompass a wide range of possibilities. It seeks to foster new perspectives on the construction of identities, the dynamics of power, and cultural agency in these two fundamental regions of South America.

Becoming Local: Placemaking and Pottery Production of the Huancas Mitmaquna (Amazonas, Peru)

Daiana Rivas-Tello (Brown University)

Communities in motion: Translocal specialists and emergent complexity in the Chavín Phenomenon

Michelle Young

Making Movements: The Geoglyph Road Networks of Southwestern Amazonia

Gabriel Santos de Oliveira (University of Virginia)

Comments

Sonia Alconini (University of Virginia) & Jason Nesbitt (Tulane University)

MUSIC 228:

Annotations: Reworking the Past

Session Chair: Jenny Ni (Columbia University)

The glyph for "gods" is scratched out and replaced with the singular for "god" on a temple wall. The window of an aging factory is bricked up, the structure's function shifted and reimagined. An offering is left on the surface of an ancestral site. A grave is reopened to inter a second body. Another grave is opened to retrieve a cranium that is then plastered with clay. An archaeologist plucks an artifact from the ground and scribbles down some notes. Annotation is a constant human mode of engaging the traces of the past, involving a re-touching, re-marking, re-shaping, re-imagining of the semiotic world around us. Unlike citation, which merely references prior material records, annotation more squarely seeks to intervene. Unlike iconoclasm, annotation's interventions are more constructive than destructive, seeking to comment upon, correct, fiddle with, and make additions. Annotation, in short, is simultaneously an act of interpretation and a material practice of transformation. This session invites participants to explore acts of annotation and their reverberations through the past to the present.

Re-imaging Landscapes

Jenny Ni (Columbia University)

Reworking the Archaeological Past to Construct the Valdivia Ancestral Community's Future. A Collaborative Archaeological Project in Coastal Ecuador

W. Isaac Falcón-Revelo (Columbia University)

Cupule-Making at Picuris Pueblo: Reimagining Landscape, Women, and Ecology

Sreya Nandanampati (Barnard College)

Who Has a "License to Butt In"?: Exploring the Use of Humor and Personal Adornment at William & Mary's First Women's Dormitory as it Relates to Gender and Ethnicity

George Piccininni-Avery (William & Mary)

SESSION 4: 3:45pm – 5:15pm

MUSIC 217:

Archaeology and the Body: A Zine for Workers (continued)

Session Organizers: Allison Mickel (Lehigh University), Sam Holley-Kline (University of Maryland), Travis Corwin (North Carolina State University)

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Daily Life Between Worlds

Sophia Marques (University of Virginia)

Andean-Amazonian interactions and the emergence of social complexity in the Alto Upano Valley, Ecuador.

Estanislao Pazmino (Yale University)

"San Jacinto and Its Neighbors": Reflections from the Most Monumental U-Shaped Ritual Complex on the Central Coast of Peru

Christian Cancho (University of Virginia)

Comments

Sonia Alconini (University of Virginia) & Jason Nesbitt (Tulane University)

PBK 162:

Ethical Clientage and the Democratization of Archaeological Knowledge in Virginia

Session Chair: Victoria Gum (William & Mary)

The clientage model of public engagement, first developed by the New York African Burial Ground Project, acknowledges that researchers have responsibilities to multiple parties. They are beholden to professional standards, hiring institutions and business partners, and – perhaps most critically – ethical clients, or descendant communities with ties to the sites and histories under study. Ethical clientage positions archaeologists as advocates in service of particular descendant communities and requires the communities’ informed consent regarding research questions, investigatory practices, interpretation, and memorialization. The National Trust’s 2018 Rubric for Engaging Descendant Communities in the Interpretation of Slavery at Museums and Historic Sites builds on the principle of ethical clientage to advocate for structural parity and a shift in power such that descendants of enslaved ancestors have equal partnership in interpreting the history of these sites. This shift in power is not only more equitable; moving away from a single privileged vantage point also creates new avenues of research and greater sophistication of archaeological inquiry.

Introduction

Victoria Gum (William & Mary)

Restoring Faith: Community Engagement, Archaeology, and Building Trust at Colonial Williamsburg

Jack Gary (Colonial Williamsburg Foundation)

From Consultation to Collaboration: Descendant Community Engagement and Bioarchaeology around the East Marshall Street Well

Joseph Jones (William & Mary), Malachi Tripaldi (William & Mary), Monet Watson (William & Mary)

Ethics of Engagement: Displacement and Racial Politics in Two Virginia National Parks

Audrey Horning (William & Mary)

Comments

Michael Blakey (William & Mary)

MUSIC 228:

The Black Atlantic as Community-Oriented Practice

Session Chair: *Abiola Ibirogbá (Columbia University), Omokolade A. Omigbule (University of Virginia)*

The Black Atlantic, according to Paul Gilroy, is a diasporic space created by Blacks, which now includes other people dispersed within the structures of feeling, communicating, and remembering. At its core, it encompasses Black identities and other groups with shared lived experiences. In this way, the transatlantic experience connects spaces and times in ways that defy normative frameworks. In this session, we seek scholars working in and through the Black Atlantic to discuss ways their work reflects communities and their actors. By synthesizing transdisciplinary approaches, we hope to challenge traditional conceptions of communities and broaden ideas of transatlantic communities of practice. We call on papers that use community-oriented epistemes to strengthen the intellectual property of local actors vis-à-vis their Atlantic experience. Submissions can address themes including critical Black geography, art and architectural history, material culture, and intangible heritage.

Living on the Edge: Modeling Decision-Making Amongst Emergent Settlements in the Atlantic Era

Abiola Ibirogbá (Columbia University),

Delta Na Delta: Towards an Amphibious Understanding of the Niger Delta, c.1600 CE to Present

Omokolade A. Omigbule (University of Virginia)

Surveying the Margins: Locating Wattle-and-Daub Houses in 17th-18th Century Pembran Rural Communities

David F. Ruiz Menjivar (University of Virginia)

Embodiments and Exposures: (Re)Forming Bioarchaeologies of the Black Atlantic

Andreana Cunningham (Boston University), Isis Dwyer (University of Florida), Delande Justinvil (American University), Jordi Rivera Prince (Brown University)

SUNDAY, MAY 11

Conference Registration & Check in begins at 8:30am in PBK Hall Atrium.

Coffee Available in PBK Hall Atrium beginning at 8:30am.

Special Events Schedule

1:00-5:00pm

Mattaponi Reserve Winery & Restaurant Excursion. Registration required. Meet in front of PBK Hall at 12:30.

SESSION 5: 9:00am – 10:30am

MUSIC 217:

Engagement With Things: Ethical Collections Work in Theory and Practice

Session Chair: Rebekah Planto (William & Mary)

The movement toward engaged, collaborative, and restorative archaeologies, broadly defined, is most visible in public-facing activities, from direct interactions with client and stakeholder communities to fieldwork to on-site interpretation. As we grapple reflexively with the field's colonial roots and legacies, and work to develop new frameworks which integrate ethical concerns and praxis into all phases and aspects of the archaeological process, whether research- or development-driven, it is crucial to include collections work in the conversation. In this forum, panelists and attendees are invited to engage in a conversation on concerns and challenges related to ethical management, research, and interpretation of archaeological collections. Panelists will open the conversation, drawing on their work and experiences to introduce a range of issues for wider discussion. Topics will include (but are not limited to): practical and ethical challenges, as well as research and engagement opportunities presented by “legacy” and “orphaned” collections; building sustainability concerns into archaeological research design; balancing responsibilities related to both preservation and accessibility; the relationship between theory, method, and ethical praxis in collections-based research; NAGPRA, including revised consultation guidelines; obligations to various client, stakeholder, and descendant communities; and the role of collections work (analysis, management, interpretation, etc.) in community and collaborative archaeologies.

Forum Participants:

Rebekah Planto (William & Mary)

Tamara Bray (Wayne State University)

Elizabeth Bollwerk (Digital Archaeological Archive of Comparative Slavery)

Sean Devlin (Colonial Williamsburg Foundation)

Elizabeth Moore (Virginia Department of Historic Resources)

Danielle Moretti-Langholtz (William & Mary)

PBK 115:

Transformative Cultural Materiality: Archaeologies of Displacement, Identity, and Persistent Lifeways

Session Chairs: *Zachary Qualls (University of Tulsa, Gilcrease Museum), Nkem Ike (University of Toronto), Gabrielle Miller (National Museum of African American History & Culture; Center for the Study of Global Slavery; Slave Wrecks Project)*

Movement, displacement, and migration change our understanding of the world, but it does not change who we are. When people are displaced through political and social actions they continue to carry the memory of cultural identity. This identity expresses itself through the material world as evidence of the persistent nature of many racialized, marginalized, and displaced peoples. Studies of mobility reflect the formation of new identities, protect traditional lifeways, and demonstrate their unwillingness to accept colonial and racial logics. This manipulation can be described as transforming material culture where people in uncanny spaces reframe the paradigm of power structures. Through the power of memory and community new material worlds are constructed giving way to a keen sense of placemaking that brings lived experiences into a historical continuum and bridges the past and present to create the capacity for freedom building in the future. We examine the innovative and diverse ways people maintain control of their cultural identity and to discuss how the materiality of cultural persistence creates a sense of placemaking through dispossessed and displaced people across geopolitical landscapes. We aim to demonstrate how persistence shapes placemaking through an analysis of transformative materiality and argue that when people are forcefully displaced, relocated, or voluntarily migrate they deploy the tools of the material world to reassert their cultural identity in meaningful ways.

Transformative Cultural Materiality: Archaeologies of Displacement, Identity, and Persistent Lifeways

Zachary Qualls (University of Tulsa, Gilcrease Museum)

Surveying the Margins: Locating Wattle-and-Daub Houses in 17th-18th Century Pembroke Rural Communities

David F. Ruiz Menjivar (University of Virginia)

African-American Community Identity and Cohesion, Autonomy, and Social Resistance in Ante-bellum Philadelphia

John P. McCarthy (Independent Scholar)

A Story of Two Humps: A Multi-Species Study of the Entanglement and Mutual Dependence of Bactrian Camels and Humans with Prehistoric Archaeological Periods

Jace Damon (Brown University)

PBK 162:

Archaeological Narratives and the Future of Museum Anthropology 1

Session Chairs: *Brian Boyd (Columbia University), Akrivi Liosi (Columbia University), Sydney DeBerry (Columbia University)*

What is the role of archaeological narratives in museum anthropology? In what ways does archaeological practice, theory and method intervene in institutional storytelling? From the first cabinets of curiosity to the latest installations at world-renowned museums, the collection, curation and interpretation of objects has been employed to construct archaeological narratives within museum worlds. These narratives were foundational to the establishment of the museum as a cultural institution, based on cultural stewardship and colonialism. This session seeks to explore how the politics of institutionalized archaeology affect community representation and engagement within museums, with the aim of rethinking current conceptions of “collaboration”. We encourage papers that expose the dichotomies of archaeological narratives in the museum space. How may we challenge traditional archaeological representation of past material culture to (re)connect objects with contemporary world communities? What does the future of cultural stewardship look like within the so-called decolonized museum? We hope that participants will engage in provocative reflection of the purpose of archaeological narratives in order to reconceptualize some key aspects of current museum practice.

Introduction

Brian Boyd (Columbia University), Akrivi Liosi (Columbia University), Sydney DeBerry (Columbia University)

They Paved Paradise: Historic Preservation and Silencing at the First Baptist Church

Victoria Gum (William & Mary)

Applying Modern Perspectives to Excavations of the Past: A Collections Management Case Study

Jordan Allan (Wilfrid Laurier University), Beatrice Fletcher (McMaster University)

Breaking the Code: A Call for Ethics to Meet Action in the Decolonized Museum

Akrivi Liosi (Columbia University), Sydney DeBerry (Columbia University)

MUSIC 228:

At Your Service: A Self-Reflexive Examination of Why Archaeologists Practice Archaeology

Session Chair: Jennifer L.H. Tworzyanski (Minnesota Office of the State Archaeologist), Melissa Cerda (Minnesota Office of the State Archaeologist)

As practitioners of archaeology, we often get asked “why do you dig up dead people’s garbage?” or something similar. This session goes beyond this superficial question, and asks the fundamental gut level inquiry of: “Who or what, at my core, do I practice archaeology in service of?” This question is the root of every theoretical framework and practice and should be at the forefront of our mind when undertaking any endeavor within our discipline. Do you practice archaeology in service to ancestors? In service to the public? How do you define a public to be in service to? In service to healing yourself or others? Or even in service to the expansion of knowledge? This session encourages individuals to answer this question for themselves within the context of their personal journey as an archaeologist. No matter if you are new to the field or have decades of practice under your belt, we all practice archaeology in service to something, and that something may change over time. You are invited to share this service journey with your peers and colleagues. Given the highly personal nature of why we do what we do, please personalize your presentation how you see fit, be it in poetry, film, multimedia experience, or prose.

Introduction

Jennifer L.H. Tworzyanski (Minnesota Office of the State Archaeologist), Melissa Cerda (Minnesota Office of the State Archaeologist)

‘A Land Without History?’: The Future of Nilotic Archaeology and the Formation of the Nilotic Research Group

Emily Smith (UC Santa Barbara)

Why Do You Do That? Why Do I Do That? People are Weird.

Jennifer L.H. Tworzyanski (Minnesota Office of the State Archaeologist)

‘Every Reason Why My Ancestors Sent Me’: A Reflection After Attending 5 Bio(Archaeological) Field Schools; Perspectives on Motivations From Myself and Others

Tanichée Cain (California State University Northridge)

SESSION 6: 10:45am – 12:15pm

MUSIC 217:

Engagement With Things: Ethical Collections Work in Theory and Practice (continued)

Session Chair: Rebekah Planto (William & Mary)

The movement toward engaged, collaborative, and restorative archaeologies, broadly defined, is most visible in public-facing activities, from direct interactions with client and stakeholder communities to fieldwork to on-site interpretation. As we grapple reflexively with the field's colonial roots and legacies, and work to develop new frameworks which integrate ethical concerns and praxis into all phases and aspects of the archaeological process, whether research- or development-driven, it is crucial to include collections work in the conversation. In this forum, panelists and attendees are invited to engage in a conversation on concerns and challenges related to ethical management, research, and interpretation of archaeological collections. Panelists will open the conversation, drawing on their work and experiences to introduce a range of issues for wider discussion. Topics will include (but are not limited to): practical and ethical challenges, as well as research and engagement opportunities presented by “legacy” and “orphaned” collections; building sustainability concerns into archaeological research design; balancing responsibilities related to both preservation and accessibility; the relationship between theory, method, and ethical praxis in collections-based research; NAGPRA, including revised consultation guidelines; obligations to various client, stakeholder, and descendant communities; and the role of collections work (analysis, management, interpretation, etc.) in community and collaborative archaeologies.

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Danielle Moretti-Langholtz (William & Mary)

PBK 162:

Archaeological Narratives and the Future of Museum Anthropology 2

Session Chair: Brian Boyd (Columbia University), Akrivi Liosi (Columbia University), Sydney DeBerry (Columbia University)

What is the role of archaeological narratives in museum anthropology? In what ways does archaeological practice, theory and method intervene in institutional storytelling? From the first cabinets of curiosity to the latest installations at world-renowned museums, the collection, curation and interpretation of objects has been employed to construct archaeological narratives within museum worlds. These narratives were foundational to the establishment of the museum as a cultural institution, based on cultural stewardship and colonialism. This session seeks to explore how the politics of institutionalized archaeology affect community representation and engagement within museums, with the aim of rethinking current conceptions of “collaboration”. We encourage papers that expose the dichotomies of archaeological narratives in the museum space. How may we challenge traditional archaeological representation of past material culture to (re)connect objects with contemporary world communities? What does the future of cultural stewardship look like within the so-called decolonized museum? We hope that participants will engage in provocative reflection of the purpose of archaeological narratives in order to reconceptualize some key aspects of current museum practice.

Weaponizing Museums in Palestine and Israel

Brian Boyd (Columbia University)

Streaming the Museum: Global Art Cinema and the Archaeology of Display

Fan Zhang (University of Toronto)

Cultural Heritage on Display & the Museum Effect

Celene Lignell (Columbia University)

The Politics of Heritage Making in a Community Museum in Valdivia, Ecuador

W. Isaac Falcón-Revelo (Columbia University)

MUSIC 228:

Collaborative Ethno-Cartography in Indigenous Communities

Session Chair: Sergio Palencia (*William & Mary*)

Anthropology and archaeology have a long tradition of mapping and conceptualizing Native territories. Oftentimes, maps reflected the scholars' own understanding of villages, territories, and cities, more than Indigenous own historical relationship, experience, and conceptualization of the places they inhabit. This session brings together collaborative research experience of ethno-cartography, a methodological and theoretical approach to build together a more integral understanding of Indigenous multiple relation with places. This panel opens the possibility of reflecting together practices of ethno-cartography in fields of archaeological excavations, Indigenous memory in the aftermath of Cold War, and collaborative efforts to reconstruct past configurations of villages and territories.

Panel Participants:

Sergio Palencia (*William & Mary*)

Ananya Bagai (*William & Mary*)

Shannon White (*William & Mary, Center for Geospatial Analysis*)