

Society for
Post-medieval Archaeology
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Engaging the Recent Past

programme &
abstracts



Glasgow | museums

Culture
& Sport
GLASGOW

Friday 3rd September

13.00- **Walking tour of historic Glasgow & visit to 'Digging up Glasgow'**
17.00 **exhibition**

Tour leaders: Chris Dalglish & Stephen Driscoll (University of Glasgow)

Exhibition venue: St. Mungo Museum of Religious Life & Art

18.45- **Keynote speech & wine reception** (sponsors: Glasgow Museums,
21.00 Culture & Sport Glasgow)

Prof. Martin Hall (Vice Chancellor, University of Salford):
Keynote speech: *Memory work*

Venue: Kelvingrove Art Gallery & Museum

Saturday 4th September

08.30 **Registration**

09.15 **Welcome & introduction**

Chris Dalglish (University of Glasgow)

09.30 **Session: philosophies, practices, politics**

Chair: Michael Given (University of Glasgow)

James Symonds (University of York):

Carry on camping? Post-medieval archaeology, contemporary archaeology, and the case of the disappointed voyeurs

Rob Isherwood (Community Archaeology North West):

Rediscovering, preserving and making memories at community archaeology projects

Emma Dwyer (Museum of London Archaeology):

Ethically recording the contemporary past

10.45 **Tea break**

11.15 **Session: philosophies, practices, politics (cont.)**

Audrey Horning (University of Leicester):

Politics, publics, and professional pragmatics: re-envisioning archaeological practice in Northern Ireland

Sinead Quirke (University College Dublin):

Divided identities: the façades of Kanturk Castle, County Cork

Donald Adamson (University of Glasgow):

Pre-Clearance society and the role of archaeology

12.30 **General discussion**

13.00 **Lunch**

14.00 **Session: representing rural lives**

Chair: Chris Dalglish (University of Glasgow)

Siân Jones (University of Manchester):

Post-medieval architectural heritage and the negotiation of tradition, progress and modernity: the case of the Highland Village

Alastair Becket & Olivia Lelong (University of Glasgow):

Living and learning: community and archaeology in Durness, Sutherland

Catriona Mackie (University of Liverpool):

Portraying the past, creating the future: folk museums and the shaping of cultural identity

15.15 **Tea break**

15.45 **Session: the living and the dead**

Chair: Paul Duffy (Discover Bute Landscape Partnership Scheme)

Natasha Powers (Museum of London Archaeology) et al.:

'No certain roof but the coffin lid': the need for a high level research framework for the post-medieval burial resource

Andrew S Wilson (University of Bradford) et al.:

Defining publicly-acceptable policies on sampling human remains where there is the potential for identifiable living descendants

Jo Buckberry (University of Bradford) et al.:

Engaging the living in the understanding and remembrance of the dead

17.00 **General discussion** (session closes 17.30)

20.00 **Conference dinner**

Venue: Mother India

Sunday 5th September

09.30 **Session: urban & industrial communities**

Chair: James Symonds (University of York)

Michael Nevell (University of Salford):

Managing expectations: learning from the past for the future - the M74 and Dig Manchester community archaeology experiences

Julie Franklin (Headland Archaeology):

'I remember those!': the value of public feedback at excavations of 20th century sites along the M74 route in Glasgow

James R. Dixon (UWE/University of Bristol):

The role of street lamps, flowerpots and nightclubs in the creation and affirmation of identities in contemporary central Bristol

Stephen Driscoll (University of Glasgow):

Strategies for establishing the contemporary value of Govan Old

11.10 **Tea break**

11.40 **Session: urban & industrial communities (cont.)**

Peter A. Connelly (York Archaeological Trust):

The reckless expenditure of money? Post-Medieval archaeology and public engagement at Hungate, York

Jon Kenny (York Archaeological Trust):

Playing out our Hungate Experience: Expressing the immediacy of Historic Archaeology through Theatre

Biddy Simpson (East Lothian Council Archaeology Service) & Melanie Johnson (CFA Archaeology):

Public engagement at Prestongrange: reflections on a community project

12.55 **General Discussion**

13.20 **Lunch**

14.00 **Society for Post-medieval Archaeology A.G.M.** (venue: conference lecture theatre)

14.45 **Session: yesterday's conflicts today** (sponsored by the Centre for Battlefield Archaeology, University of Glasgow)

Chair: Iain Banks (University of Glasgow)

Harold Mytum (University of Liverpool):

Loyal yet independent: archaeological perspectives on remembering and forgetting World War 1 on the Isle of Man

Claire Corkill (University of York):

Material culture and memory: designing a virtual museum for Knockaloe Internment Camp

Tony Pollard (University of Glasgow):

In the firing line: a decade of Battlefield Archaeology in Scotland

16.00 **Closing discussion** (conference closes 16.30)

abstracts

(alphabetically by surname)

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Donald Adamson (Archaeology, School of Humanities, University of Glasgow)

Pre-Clearance Highland society and the role of archaeology

There is no more political issue in post-devolution Scotland than whether or not Gaeldom was deliberately devastated through betrayal by its land-owning class, leading to emigration, de-population, brutality, marginalisation and cultural vandalism. As Scotland struggles to reassert its identity, it needs to think about its past and whether it is comfortable with the image of the Highlander as a victim.

This paper argues that it has suited, and continues to suit, a number of interest groups in modern Scotland to focus on the painful disruption of Gaeldom in the late eighteenth and early nineteenth centuries. It is because of that disruption that a powerful image has emerged of an unchanging pre-Clearance Gaelic society which was rooted in the distant past, static and un-commercial. This landscape is all too easily populated by bystanders, victims and villains, even in academic models of change.

However, it is further argued that archaeology points to an increasingly commercial Gaelic society which innovated and adapted to the conditions of the time in the couple of centuries before Improvement. By doing so, the Gaels reappear as confident, optimistic agents of change, ready to exploit opportunities at home and abroad whatever was yet to come.

Finally, whilst archaeologists struggle for objectivity, they must also be aware that that very archaeology is likely to be simplified, misinterpreted and used for partisan political ends in Scotland, as elsewhere.

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Alastair Becket & Olivia Lelong (Glasgow University Archaeological Research Division)

Living and learning: community and archaeology in Durness, Sutherland

The community of Durness, Sutherland, has played a significant part in recent archaeological and historical research into the pre-Clearance landscapes of the area. The Strathnaver Province Archaeology Project excavations at the townships Ceannabeinne and Borralie, conducted in the mid 2000s, have been complemented by the more recent Loch Croispol School History Project. GUARD's involvement in these projects has seen excavations and survey conducted on a range of domestic structures as well as on a ruinous 18th/19th C schoolhouse in the Durness area. These projects have provided an ideal opportunity to communicate the archaeology and history of the area to the people of Durness and to involve them in its investigation, interpretation and presentation. We reflect on three particular fieldwork projects and the specific interactions each one elicited from members of the local community. This leads us to consider more broadly the relationships between communities and the archaeological landscapes they occupy.

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J Buckberry (University of Bradford), **M Town** (North Pennines Archaeology Ltd), **R C Janaway** (University of Bradford), **K Cale** (Community Archaeology Ltd), **A S Wilson** (University of Bradford)

Engaging the living in the understanding and remembrance of the dead

The analysis of archaeological skeletal remains regularly features on TV and in museums, with a wide public interest in 'forensic' style analysis. Interested groups are regularly involved in excavations and attend evening lectures, and often relish the opportunity to learn more. However the cultural sensitivities of excavating and analysing the more recently deceased are often presented differently and without a higher level of dissemination this can lead to a lower level of public engagement. But is this due to wider public opinion, the deep-held beliefs of specific minorities, or developers and archaeologists trying to protect themselves from the potential risk of public outcry over the exhumation of cemeteries?

This paper will present a series of case studies of positive examples of public engagement in funerary archaeology from the medieval and post-medieval periods and will review the legacy of the landmark excavations at Christ Church Spitalfields in the 1980s. Finally it will draw on our experiences during the recent excavation of a crypt in Sunderland earlier this year.

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Peter A Connelly (York Archaeological Trust)

The reckless expenditure of money? Post-medieval archaeology and public engagement at Hungate, York

Nestled within the city walls of York, the Hungate excavation is the largest dig to have ever taken place in the heart of this historic city. Investigating a Roman cemetery, water-logged remains relating to Viking Age Jorvik and a medieval landscape on the edge of a royal fish pool, Hungate is the sort of excavation that leaves many archaeologists salivating. However, it is the archaeology and history of Hungate spanning the mid-18th century to the mid-20th century that has witnessed the strongest response from the visiting public.

From the uncovering of an intact stone set surfaced street (which had only been buried in the 1950s), to the excavation of small late Georgian terraced houses, to the recovery of a late 19th century tipper flush toilet, and the excavation of an engine house relating to one of the largest early 20th century flour mills in Britain, it is this that has inspired public participation, education and community archaeology at Hungate. This paper will demonstrate that, with the careful allocation of resources, astounding public results can be achieved.

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Claire Corkill (Department of Archaeology, University of York)

Material culture and memory: designing a virtual museum for Knockaloe Internment Camp

Knockaloe internment camp, on the Isle of Man, was used by the British government throughout the First World War to detain almost 25,000 men

classified as 'enemy aliens'. The individuals contained behind the barbed wire were brought together by their common ancestry but, in many cases, this was where the similarities ended. Differences in social status, religion, political beliefs, education and language resulted in the development of a unique society based on contrast and continuity. What began as a plan for containment became a pattern for a complex and dynamic community.

The subsequent dispersion of internees at the end of the war and the deconstruction of the camp left little tangible evidence on site. This, coupled with a widely dispersed material culture has made it difficult for various communities to connect with the camp and its particular place in history. This paper aims to highlight the potential for the creation of an online museum and virtual archive of the site. It will be argued that beyond any general historical narrative, the site necessarily has to deal with memory as well as material culture, providing a medium through which those with biographical or other links to the camp can engage and interact.

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James R Dixon (University of the West of England/University of Bristol)

The role of street lamps, flowerpots and nightclubs in the creation and affirmation of identities in contemporary central Bristol

With a conservation epidemic rife on the streets of contemporary Britain it is becoming increasingly clear that certain elements of society expect us to live in a museum. What this translates to at street-level (at the council planning meetings, the public archaeology displays, the urban regeneration schemes, the street art and people's daily use of urban spaces) is a two-scale competition. At city-wide scale, different areas compete for money, attention and even artefacts for their streets. At the single-site scale there is much infighting between would-be curators over what historical and social narrative to give prominence to in the landscape of the city. In Bristol in 2009, street lamps, flower pots and night clubs have risen to prominence as the must-haves (or must-not-haves) that are defining the cultural narratives battling for acceptance within a city already much divided in a multitude of different ways. How these potential exhibits are treated through the processes of conservation, de-accession, re-labelling and in the souvenir shops is of the utmost importance in gaining an understanding of how this 'museum of the street' works, both as an institution in its own right and in its interactions with the consumers. This paper seeks to outline the role of material networks in enacting the micro-politics of the contemporary city. Finally, I will seek to outline and propose a Portable Ubiquities Scheme for Britain's towns.

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Stephen Driscoll (Archaeology, School of Humanities, University of Glasgow)

Strategies for establishing the contemporary value of Govan Old

The church at Govan is one of the oldest on the Clyde with a burial record stretching back to the earliest phase of Christianity in the 5th-6th century. In academic archaeological circles, the church ('Govan Old') is best known for its collection of Early Medieval sculpture dating from

the 10th and 11th centuries, when Govan probably served as the burial ground of the kings of Strathclyde. With the emergence of Glasgow Cathedral as the principal church in the region, Govan's status diminished to that of an ordinary parish.

What is less well appreciated is that the churchyard also contains an interesting range of post-medieval monuments which reveal some of the social tensions which accompanied Govan's early modern developments. A dialogue was played out between old landowning families (who often recycled the ancient Early Medieval sculpture) and the tradesmen who adopted more modern monument forms.

This paper will examine how these monuments at Govan Old can be utilised to provide a focus for urban regeneration specifically as part of a scheme to create a museum in the church, which has recently been made redundant. Specifically it will explore how the burial monuments can be used to establish links both to Govan's industrial past, which is relatively well-known in popular terms, and to the more ancient royal origins which are more obscure. This paper will also consider how these same links to an Early Medieval past were being made in the late 19th century when Govan was at its industrial peak.

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Emma Dwyer (Museum of London Archaeology)

Ethically recording the contemporary past

For archaeologists working in the commercial sector, the archaeology of the recent past is a new, but steadily growing area of study, and has largely been concerned with the study of the contemporary built environment. While the buildings that we are commissioned to record are often derelict, redundant, stripped of furniture, equipment, and people, our work usually conflicts, to some degree, with the lives of those who live and work in the 'historic built environment'. In Dalston, an area of inner-city, north-east London, the recording of buildings in the path of the soon to be extended East London line of the London Underground coincided with the announcement, planning and implementation of a major programme of urban renewal. Here, the demolition of buildings that acted as local and personal landmarks brought memory and pain to the fore; it proved impossible to separate historical Dalston from the present-day community, and their concerns for the future. Projects like that in Dalston, where the process of undertaking archaeology is at once welcomed as an opportunity to preserve and promote the past, and also seen as complicit in redevelopment schemes, raise questions over how we ethically record the contemporary past.

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Julie Franklin (Headland Archaeology)

'I remember those!': the value of public feedback at excavations of 20th century sites along the M74 route in Glasgow

Often programmes of public involvement in archaeological projects are seen as something of a chore by archaeologists. However, the value of public involvement at four sites in Glasgow occupied well into living memory became abundantly clear as the project developed. Local knowledge of buildings, artefacts, and factory processes were invaluable in piecing

together the story of these sites and of fleshing out the broader picture of Glasgow's social and industrial past. It also became clear just how easily and how quickly the evidence of people's memories can be lost. Facts which one generation takes for granted can go completely unrecorded and are forgotten when overtaken by social change or technological advancement. The sites gave a rare chance for archaeologists to hear the stories behind the features and finds and compare and contrast the evidence from both.

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Martin Hall (Vice Chancellor, University of Salford)

Memory work

Is the world a simulation? Do the themed experiences of Disneyland, San Francisco's Metreon, Kinopolis in Brussels, Japan's burgeoning theme parks or South Africa's Lost City stand for a hyperreality that is now everything, or are the lives of the majority of people rarely touched by such extravaganzas? Are material objects - "things", "artefacts" - still essential to grounding our sense of identity? And what are the consequences of questions such as these for "memory work"? How can the claims for hyperreality be reconciled with the urgency with which many people grasp the material culture of their identity, or the ferocity with which they attack the cultural property of others? What does it mean when the simulation implodes, when the celluloid crinkles and catches fire and the specifics of time, place and object are reasserted as primary?

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Audrey Horning (School of Archaeology and Ancient History, University of Leicester)

Politics, publics, and professional pragmatics: re-envisioning archaeological practice in Northern Ireland

In 2009, Mark Pluciennik wrote in the journal *Archaeological Dialogues* that archaeology "is neither particularly useful nor necessary, but it is intellectual fun." For archaeologists dealing with the still raw wounds of colonial pasts, however, there would seem to be other imperatives than just having a good time. In Northern Ireland, a host of anniversaries relating to the still contested past of the early seventeenth-century Plantation period lend an unavoidable immediacy to archaeological engagements. Drawing from several recent fieldwork projects, the parameters of a critical, publically-engaged Plantation-period archaeology are considered. The evidence emerging from Plantation-period sites contradict today's dichotomous understandings of the period through revealing the incomplete and chaotic nature of the Plantation process and highlighting the ambiguity in relations between natives and newcomers. Lessons for the present can certainly be drawn from this past, but how should such a process be structured? While archaeologists have begun questioning professional 'control' over the past and its presentation in favour of envisioning more 'democratic', community-led practice, what is the appropriate response when local communities instead seek professional archaeological authority as a means of overcoming community division? The nature of history teaching in Northern Ireland until the 1990s was based upon dichotomous materials and versions. Consequently, many who were born

and raised in the north of Ireland actually know very little about their own local pasts. One could perhaps justify crafting a 'useable past' that emphasises Plantation-period examples of syncretism and hybridity, yet where does that leave the rather more complicated experiences of individuals and groups in the past? Acknowledging the concomitant existence of the violence and inequality in the Plantation period complicates the task of challenging historical memories, but is fundamentally more honest than presenting past people as pawns of the twin forces of capitalism and colonialism, or as pawns to promote a contemporary agenda. Consciously striving to balance our responsibilities to the past and to the present should allow for an archaeology that is neither useless nor unnecessary and is more than mere "intellectual fun."

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Rob Isherwood (Community Archaeology North West)

Rediscovering, preserving and making memories at community archaeology projects

Community archaeology projects have become commonplace within recent years. A feature of community archaeology is a desire and/or a demand for widened access and inclusion. The initiators of individual projects will have had particular objectives in mind when they embarked upon a project. These initial objectives however find themselves competing with a range of alternative and sometimes conflicting objectives as project partners and prospective participants are introduced to the project and access widened. Community projects quickly develop into complex arenas into which are brought a variety of social, political and economic agendas.

This paper will examine the interplay of these often competing agendas drawing on case studies of post-medieval community archaeology sites from my recently completed doctoral research into community archaeology. In particular, I will examine the role of social memory through collected narratives of community archaeology to demonstrate the ways in which the revealed material past, as evidenced in the recovered archaeological remains, are utilised within the construction of personal and collective identities.

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Melanie Johnson (CFA Archaeology) & **Biddy Simpson** (East Lothian Council Archaeology Service)

Public engagement at Prestongrange: reflections on a community project

The aims of the Prestongrange Community Archaeology Project (2004-2010) were two-fold: a) to explore what might survive of the pre-colliery landscape at Prestongrange (Prestonpans, East Lothian); and b) to provide an opportunity for interested individuals to get involved with a local archaeology project.

Although the archaeological discoveries and outcomes of historical research have been fascinating and provide a wealth of new information, the engagement of the volunteers with the project has been of particular interest. The project started off as a predominantly top-down project with the fieldwork and training being undertaken by CFA Archaeology and the overall project overseen by the ELC Archaeology Service. However, a number of key elements defined the way in which the professionals engaged

with the volunteers, and a degree of fluidity in the way the project was organised allowed certain aspects of the project to grow organically, for the volunteers to take on responsibility for research objectives. The project has been educational to all involved for the human dynamic and the interaction and relationships between team members.

The project has had particular resonance with the local community as the colliery was worked within living memory, and this has resulted in a very strong connection between the volunteers, the local community and the project. These elements will be reflected upon in this presentation.

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Siân Jones (School of Arts, Histories & Cultures, University of Manchester)

Post-medieval architectural heritage and the negotiation of the tradition, progress and modernity: the case of the Highland Village

"An Clachan, the Highland Village, will raise many memories in the minds of returned exiles and will give to others some impression of the real old Scotland, the land of the Gael, the Scotland that is fast passing before the relentless rush of modernity." This was the message of the 1938 Glasgow Empire Exhibition Guide; 'An Clachan' offered a representation of an unchanging authentic cultural heartland in an exhibition dedicated to progress and modernity. At least some Scottish exiles were impressed as the Exhibition Guide implied they should be. A delegation from Nova Scotia, including the then Premier, Angus, L. Macdonald, was inspired to develop a similar Clachan as a way to preserve and promote Scottish heritage in the diaspora. In this paper, I will examine the role of post-medieval vernacular architecture and culture as heritage, focusing on the Nova Scotia Highland Village Museum and its relationship with the Empire Exhibition 'An Clachan'. In the process, I will discuss how the architecture and culture represented at both sites has provided the locus for the negotiation of authenticity and identity, engaging with ideas of tradition, progress and modernity.

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Jon Kenny (York Archaeological Trust)

Playing out our Hungate Experience: expressing the immediacy of Historic Archaeology through Theatre

Over the past five years York Archaeological Trust has hosted the Greater York Community Archaeology Project; this has been an opportunity for the Trust to engage in a variety of community work. The project provides support for community groups researching local history and archaeology and develops outreach partnerships to benefit those who do not traditionally participate in archaeology. This paper will outline the particular benefits in community work with Historical Archaeology that we have experienced: for local community groups studying their own particular heritage, for the community team working at Hungate and for groups such as York People First. York People First is a self-help group for people with learning difficulties who have taken their experience of Historic Archaeology at Hungate to develop a play performed at the York Theatre Royal studio in March 2010.

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Catriona Mackie (Centre for Manx Studies, University of Liverpool)

Portraying the past, creating the future: folk museums and the shaping of cultural identity

This paper will examine the role of rural folk museums in the portrayal and reinvention of regional and national culture and identity. Issues of authenticity and agenda will be discussed, as will the specific role played by buildings in open-air museums, both as artefacts in themselves and as housing for artefacts. This paper will also touch on the way in which folk museums, and the rural life they represent, are portrayed, both locally and to tourists.

The primary focus of this paper will be the National Folk Museum at Cregneash in the south of the Isle of Man. The museum opened to the public in 1938, and was the first open-air folklife museum to open in the British Isles. Owned by Manx National Heritage, it comprises a number of houses and farm buildings and offers the public a glimpse of nineteenth century life in a rural crofting village. The museum has also provided a focus for traditional craft demonstrations which has led to a rise in popularity on the Island of certain types of traditional crafts. Comparisons will also be drawn with other rural folk museums throughout the British Isles.

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Harold Mytum (Centre for Manx Studies, University of Liverpool)

Loyal yet independent: archaeological perspectives on remembering and forgetting World War 1 on the Isle of Man

The Isle of Man is an independent Crown Dependency, with the Queen as head of state and an ambivalent and at times uncomfortable relationship with the British government. During World War 1 the island became involved in the war in two main ways: the supply of men to fight, and as a base for two German civilian prisoner of war camps. This paper examines the material evidence for these two contributions through war memorials and the sites of the camps. Selective remembering and forgetting can be set against the evolving definition of being Manx and its relationship to Britain. The style and location of Manx war memorials evoked a defined set of cultural affiliations and 'the sacred duty to keep secure the Empire', and they continue to be maintained and the foci for Remembrance Day services. In contrast the camp sites have been largely forgotten and have no cultural relevance today. The materiality of internment had been erased before the memorials to the fallen were even commissioned. The archaeology of forgetting and erasure can be as informative as that of commemoration.

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Michael Nevell (Centre for Applied Archaeology, University of Salford)

Managing expectations: learning from the past for the future - the M74 and Dig Manchester community archaeology experiences

This paper will look at two high profile but very differing community archaeology projects undertaken in the last 5 years. Both set out to involve the public of a wide, predominantly urban, area in the archaeological experience: Dig Manchester through direct involvement in the physical act of excavation and discovery; the M74 project in Glasgow

through a rolling programme of public presentations, open days and oral history built into the commercial project from the beginning. Each project raised expectations (sometimes justified, sometimes unreal) amongst their core groups (the local community and the sponsoring bodies whether these were national grant giving bodies, local councils or departments of government). The various experiences of the archaeologists and public involved will be studied to see how these expectations arose and how they were dealt with, and in particular the strategies developed by archaeologists to cope with a variety of views as to what community archaeology is. It is in the tensions in this grey area that lessons for the development of future community projects, particularly those attached to commercial schemes, can be found.

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Tony Pollard (Centre for Battlefield Archaeology, University of Glasgow)

In the firing line: a decade of battlefield archaeology in Scotland

The first archaeological investigation of a Scottish battlefield took place at Culloden - the site of the last battle fought on British soil - in 2000. Since then, battlefield archaeology, and indeed the broader church of conflict archaeology, has developed from a fringe interest into an accepted sub-discipline within the archaeological mainstream. This paper will provide an overview of a decade's worth of endeavour, in the form of a personal account from an archaeologist who has been active in the field since those early beginnings. Issues to be explored will include community engagement with battlefield sites and the role of historic battlefields in the political arena, the latter including the appropriation of battlefield sites by various nationalist groups. As will become apparent, the conflicts in question need not necessarily reside in the historic past, with battlefields quite often remaining the focus for unrest and discontent. This paper will highlight some of the major issues to arise from the investigations of Scottish battlefields and make some suggestion as to how the field may develop in the future.

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N Powers (Museum of London Archaeology), **A S Wilson** (University of Bradford), **J Montgomery** (University of Bradford), **D Bowsher** (Museum of London Archaeology), **R C Janaway** (University of Bradford), and **T Brown** (University of Manchester)

'No certain roof but the coffin lid'*: the need for a high level research framework for the post-medieval burial resource

* Charles Dickens, Oliver Twist

Since the landmark excavation at Christchurch Spitalfields in the 1980s, interest in post-medieval burial archaeology has grown. In the past five years over 5000 post-medieval burials have been excavated in London alone. Concurrently, public interest in our recent past has increased, as shown by the popularity of programmes such as 'Who do you think you are?', yet legal, ethical and practical constraints determine that such assemblages are reburied or exhumed in a non-archaeological manner. The Human Tissue Act states that archaeology starts 100 years before today and thus in less than 10 years will include the victims of the 1919 flu pandemic. Under current circumstances there is an undeniable danger of losing irreplaceable information.

A wealth of information may be unlocked through research on human remains and associated grave goods, textiles and coffin furniture, using recently adopted and minimally invasive techniques such as elemental and isotope analysis, pathogen DNA, 3D laser scanning and computed radiography. Successful integration of osteological, cultural and historic data can enhance existing public forums, such as genealogical websites, and provide an holistic picture of the past to the public at large. However, full-economic costing has widened the gap between commercial archaeology and the higher education sector placing innovative research beyond the scope of much developer-funded work.

This paper will discuss how a consortium approach, involving traditionally separate disciplines, heritage organisations and other stakeholders can not only produce a rigorous, long-term research framework, to inform excavation and analysis, and optimise financial input but can ultimately present our heritage to the public in an engaging and challenging way.

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Sinéad Quirke (School of Archaeology, University College Dublin)

Divided identities: the façades of Kanturk Castle, Co. Cork

Constructed c.1620 Kanturk, Co. Cork, is one of the best-known Plantation-era buildings in Munster, the southern Irish province. A new house with one of its sides erected in an 'English' architectural style, Kanturk is regarded as epitomising Plantation culture *and* as symbolising the difference and complexity between that culture and its 'native' Gaelic Irish counterpart (as expressed on the other side of the house). This paper seeks to explore two issues: firstly, how Kanturk expresses a far more complex relationship between 'English' and 'Irish' identities; and, secondly, the role of Kanturk and the 'myth of defence' in the presentation of Irish history to the public.

Kanturk is the manifestation of an attempt to negotiate a complex political identity. It was commissioned by a Gaelic Irish Lord who surrendered to Elizabeth I and was re-granted his lands under an English title. Kanturk has elements of the Gaelic Irish tower-house, but also of neo-Classical Jacobean architecture. The 'myth' that the 'Irish' side of Kanturk's architecture is concerned with defence has affirmed, promoted and prolonged both: the idea within castellology that Plantation-era houses are transitional between true castles (fully defended) and the true country seat (fully undefended); and a specific notion of Irish history as a series of constant rebellions against the English.

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James Symonds (Department of Archaeology, University of York)

Carry on camping? Post-medieval archaeology, contemporary archaeology, and the case of the disappointed voyeurs

In the SPMA volume *Crossing Paths or Sharing Tracks?* David Cranstone uses the simile of a large tent to describe the way in which post-medieval and industrial archaeologists inhabitant a communal space but need to retain 'rooms within which each of its constituent groups can communicate at their own level and feel at home' (Cranstone 2009: 216-217). More recently an Oxford DPhil candidate has made the headlines by test-pitting

the site of a 1970s campsite in the Forest of Dean. What do these unrelated examples of campsite archaeology tell us about the state of post-medieval archaeology in the UK? Should we embrace the healthy simile of a large tent, with its connotations of a comforting communality? Or should we aspire to move beyond discussions between peer groups in flimsily partitioned compartments and venture beyond the large tent? As the commercial archaeological sector reels from the impact of recession, and universities brace themselves for the worst round of cuts in a generation, I contend that we need to radically rethink our aims and methods and defy public expectations of our discipline by constructing ever more challenging and inclusive forms of engagement with post-medieval and contemporary material life.

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A S Wilson (University of Bradford), **N Powers** (Museum of London Archaeology), **J Montgomery** (University of Bradford), **R C Janaway** (University of Bradford), **D Bowsher** (Museum of London Archaeology), and **T Brown** (University of Manchester)

Defining publicly-acceptable policies on sampling human remains where there is the potential for identifiable living descendents

The wider public generally accept that human remains are often disturbed during the course of redevelopment and that legally such remains have to be removed. Whilst the Human Tissue Authority is not concerned with archaeological remains more than 100 years old, it is clear that the public and other stakeholders tend to hold a variety of opinions with regards to the acceptance of handling human remains, their study, retention and/or disposal. Where funding or time constraints linked to reburial do not permit detailed study we suggest there is a need to define acceptable policies on sampling human remains to ensure that the resource is sustainable for future study. This concept is particularly important in major urban centres where piecemeal excavation of original burial grounds is commonplace, with different portions of the same cemetery often excavated decades apart. We recognise that 'sampling' is an emotive issue both amongst different practitioners studying human remains and amongst the wider public. A defined and pragmatic approach that affords dignity to named individuals and aims to return biological identities to otherwise nameless individuals can advance our understanding of the recent past, and does so within a framework that aspires to ethical acceptance.

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