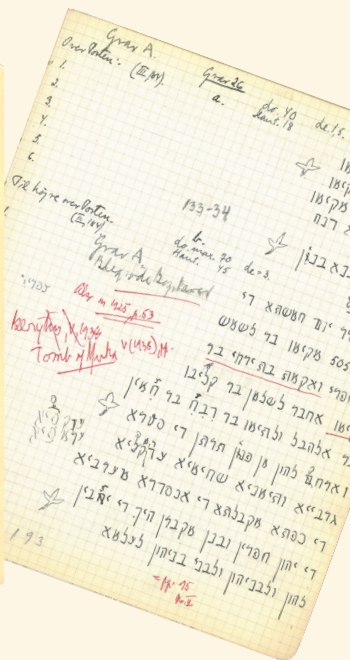
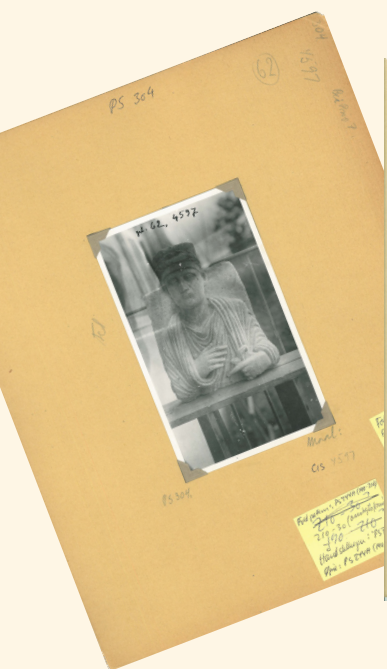


# Between the Lines: Towards a Recontextualized Archaeology

13-14 June 2022  
Moesgaard Museum

Organisers  
Amy Miranda and Rubina Raja  
(Aarhus University)



International alliance  
for the protection  
of heritage  
in conflict areas



UrbNet  
CENTRE FOR URBAN NETWORK EVOLUTIONS



Danmarks  
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Danish National  
Research Foundation



AARHUS  
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CARLSBERG FOUNDATION

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## Outline

Archives and legacy data, though previously underutilized in archaeological scholarship, are an important source of information on ancient cultures. As the archival turn gains traction in the field of archaeology it is the responsibility of scholars to understand the 19th and 20th century historiography and acknowledge the inherent bias of archival and legacy data. Much of the field's history has been shaped by early colonialist attitudes that are now being challenged across the humanities as work to decolonize history has finally taken hold. As archives and legacy data have been shaped and curated, the human element of such information must be accounted for in the present-day. For example, giving voice to groups such as women, non-elites, or non-western perspectives that are underrepresented deserve amplification.

When the modern shape of archaeological practices was being formed, colonialism was accepted. Even following both World War One and World War Two, global policies such as the formation of the League of Nations or the French Mandate of Syria and Lebanon, for example, would have implications for archaeology and cultural heritage preservation that are still felt in the present. The resonances not only need to be acknowledged by archaeologists, but confronted head-on: current scholarship must reread primary source data through a new, decolonized lens. Such a lens will give voice to underrepresented and hitherto underheard groups who have potential to reshape ancient and modern history. A rereading may also aid in restitution efforts and heritage preservation, both tangible and intangible. Meaning, working with archaeological archives and legacy data in new ways may aid in post-conflict cultural healing. Although such an agenda may appear, at first glance, outside the scope of archaeology, the question of ethical responsibility in past and current archaeological practices is worthy of address.

This two-day conference addresses the ethical responsibility of scholars in their use of archival material and legacy data, and the field's obligation to decolonize history by reading between the lines. The papers address not only what is recorded in such primary data, but also what is unwritten or apparent in a close reading of the images or drawings presented in archives.

The conference is organised under the auspices of the project Archive Archaeology: Preserving and Sharing Syria's Cultural Heritage through Harald Ingholt's Digital Archives financed by the ALIPH foundation as well as the Centre for Urban Network Evolutions at Aarhus University.

# Programme

**Monday 13 June**

Venue: Moesgaard Museeum, Moesgård Allé 15, 8270, 4240-301

9:00 – 9:30	<b>Introduction and welcome</b> Rubina Raja
	<b>SESSION 1 - THE POWER OF ARCHIVES</b> Chair: Rubina Raja
9:30 – 10:00	<b>De-neutralizing digital heritage infrastructures: Using digital humanities approaches to study the impact of databases and information topologies on archaeological knowledge production</b> Gertjan Plets and Pim Huijnen
10:00 – 10:20	Discussion
10:20 – 10:40	<i>Coffee break</i>
10:40 – 11:10	<b>Unpacking the values of heritage sites through local lenses</b> Hiba Alkhalaf
11:10 – 11:30	Discussion
11:30 – 12:00	<b>Disruptive archives: Using the ASOR CHI archives to challenge mainstream narratives of cultural heritage destruction in Syria</b> Zena Kamash
12:00 – 12:20	Discussion
12:20 – 13:20	<i>Lunch break in the room outside the conference</i>
	<b>SESSION 2 - ARCHIVES AND THE MANDATE PERIOD I</b> Chair: Zena Kamesh
13:20 – 13:50	<b>Beyond the official narrative: Archaeology in Iraq 1917-1945</b> Juliette Desplat
13:50 – 14:10	Discussion
14:10 – 14:40	<b>‘Le Service des Antiquités’ at the time of the French Mandate and ‘la Question Archéologique Syrienne’: Some preliminary aspects</b> Michel Al-Maqdissi
14:40 – 15:00	Discussion
15:00 – 15:20	<i>Coffee break</i>
15:20 – 15:50	<b>‘Unsettled responsibilities’: Antiquity, resistance and rubble in Mandate Palestine</b> Sarah Irving
15:50 – 16:10	Discussion
18:00	<i>Speaker’s dinner at Grappa Piccolo in town</i>

**Tuesday 14 June**

Venue: Moesgaard Museuseum, Moesgård Allé 15, 8270, 4240-302

	<b>SESSION 3 - ARCHIVES AND THE MANDATE PERIOD II</b> Chair: Julia Steding
9:00 – 9:30	<b>Absent and present others in the archaeology of 1950's Israel: An archival study</b> Raphael Greenberg
9:30 – 9:50	Discussion
9:50 – 10:20	<b>Palmyra under the French Mandate: 'Excavating' new narratives in the Ingholt Archive</b> Amy Miranda and Rubina Raja
10:20 – 10:40	Discussion
10:40 – 11:00	<i>Coffee break</i>
	<b>SESSION 4 - THE HIDDEN KNOWLEDGE IN ARCHIVES</b> Chair: Olympia Bobou
11:00 – 11:30	<b>Notable finds: Field diaries of Syrian archaeology</b> Jen Baird
11:30 – 11:50	Discussion
11:50 – 12:20	<b>The hidden producers of archaeological knowledge: A century and a half of archaeological exploration of the Maussolleion of Halikarnassos (Bodrum, Turkey)</b> Vinnie Nørskov, Troels Myrup Kristensen and Gönül Bozoğlu
12:20 – 12:40	Discussion
12:40 – 13:40	<i>Lunch break in the museum café for speakers</i>
13:40 – 14:10	<b>Palmyrene Voices Initiative</b> Isber Sabrine
14:10 – 14:30	Discussion
14:30 – 15:00	<b>Byzantine levels in the Baalshamin Sanctuary: Dismantling and interpretation by the Swiss archaeologist Paul Collart</b> Patrick Michel
15:00 – 15:20	Discussion
15:20 – 17:00	<i>Speaker's visit to Moesgaard Museum. Taxis will leave Moesgaard Museum at 17:00.</i>
17:30 – 20:00	<i>Exhibition opening and reception with standing buffet at The Museum of Ancient Art in town.</i>

# Abstracts

## **De-neutralizing digital heritage infrastructures: Using digital humanities approaches to study the impact of databases and information topologies on archaeological knowledge production**

*Gertjan Plets (Utrecht University) and Pim Huijnen (Utrecht University)*

Over the past decade, vast budgets have been invested in the digitization of the heritage sector. Heritage objects have been mass digitized, digital exhibitions have been curated, and massive digital information infrastructures have been designed for both popular re-use and academic research. Especially digital heritage infrastructures have been promoted because they are believed to make vast collections searchable, usable, and attractive for wider audiences, and – even more compellingly – because they are perceived to be more neutral and an antidote to selective curations of the past. These digital heritage infrastructures predominantly present themselves as easily navigable platforms through which digital archives can be queried and accessed.

This paper critically evaluates the widespread enchantment with digital heritage infrastructures in archaeology. We explain this enchantment and connect it to broader processes related to the government of culture and 'overtrust' in digital infrastructure. Furthermore, building on a recent critical turn in digital heritage studies, we also provide an overview of the ethical challenges and political structures reified by digital heritage projects.

These interpretations are based on the study of the implications of digital databases in Flanders (Belgium). We used digital humanities methodologies to measure and evaluate changing knowledge practices created by large structured digital information platforms. Big data methods were used to measure changing reifications of the past in a large corpus (4,811 texts totalling over 51 million words) of different types of archaeological texts from the Dutch-speaking part of Belgium. The different text mining tools were successful in identifying changing theoretical trends. But more fundamentally, we could also map the impact of digital archives in enacting banal nationalist framings of the past.

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## Unpacking the values of heritage sites through local lenses

*Hiba Alkhalaf (King's College London)*

Cultural heritage is designated and interpreted using a set of values that are defined as part of the dominant collective knowledge system. The term 'heritage values' refers to the meanings and values that individuals or groups of people assign to heritage – including collections, buildings, archaeological sites, landscapes, and intangible expressions of culture, such as traditions. However, this knowledge system changes overtime, and the understanding of what values heritage hold has evolved creating nuances between regions especially that the modern field of heritage is dominantly Eurocentric. This understanding is also influenced by the conceptual definition of heritage that has shifted from the scale of the 'classical' monument to include the wider social and cultural context.

This paper investigates the interconnected relationship between the designation of heritage sites in conflict areas and the dominant knowledge system from colonial times up until post-conflict reconstruction in Syria. During this time, the valuation process was influenced by the shift of heritage definition from colonial, post-colonial, nationalists and contested caused by the recent conflict since 2011. The World Heritage Site (WHS) of Palmyra had experienced many phases, clearing out the urban fabric, restoring classical antique to 'original forms', deliberate targeting, destructions, and post-conflict reconstruction. The WHS was put on the UNESCO Danger list in 2013.

This paper explores the numerous values the site holds from various perspectives that could be considered in both; the process of removing the site from the UNESCO Danger list, and the post-conflict reconstruction plans. It argues that unpacking these values are an opportunity to add local voices and perspectives related to the site and decolonise its valuation as 'Greco-Roman ruined city'. This valuation follows the conceptual focus of heritage that has shifted alongside three interrelated and complementary directions: from monuments to people; from objects to functions; and from preservation per se to peacebuilding, sustainable use, and development.

## **Disruptive archives: Using the ASOR CHI archives to challenge mainstream narratives of cultural heritage destruction in Syria**

*Zena Kamash (Royal Holloway, University of London)*

In this paper, I will be looking at how we can use the American Society of Overseas Research Cultural Heritage Initiatives' (ASOR CHI) weekly and monthly reports archive to challenge mainstream narratives of cultural heritage destruction in Syria, in particular those propagated by the western media. From 2014 to 2018, ASOR CHI created weekly (and later monthly) reports relating to cultural heritage destruction in Syria, Iraq, and (later) Libya. These were intended to provide up-to-date monitoring of a rapidly changing situation. They also now provide a detailed archive of cultural heritage destruction that I will argue can be used as a counterpoint to the biased narratives circulating in the press and by extension in the public, western consciousness. I will look at two key case studies: Tadmor-Palmyra and Bosra. Through these case studies, I will explore how we can bring attention to the details and specificities of what was happening in Syria between 2014 and 2018, and so shine a vital light on how we can (re)complicate the media narratives being spun at the same time. Looking at Tadmor-Palmyra gives us an opportunity, for example, to disrupt 'good guys' versus 'bad guys' narratives, while Bosra allows us to decentre the overt biases shown towards particular sites (especially Tadmor-Palmyra).



## **Beyond the official narrative: Archaeology in Iraq 1917-1945**

*Juliette Desplat (The National Archives of the United Kingdom)*

The National Archives of the United Kingdom collects, preserves, and makes accessible the records of the UK government and of the Courts of Law of England and Wales. Governmental archives in a country with such a long colonial history as Britain present an official narrative of archaeology, fuelled by the links between geopolitical prestige and archaeological practices.

This paper will look at Archaeology in Mesopotamia/Iraq: the 1917 Proclamation on Antiquities, the publication of a Law on Antiquities in 1924, the 'Arpachiyah scandal' of the 1930s, the Samarra antiquities saga, and archaeological developments in the Second World War. It will endeavour to show that reading between the lines and beyond the official narrative lets underrepresented voices surface and helps to map the beginning of the long route towards the decolonisation of archaeology in Iraq, telling different stories from the same collections.

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## **'Le Service des Antiquités' at the time of the French Mandate and 'la Question Archéologique Syrienne': Some preliminary aspects**

*Michel Al-Maqqdissi*

Immediately after the Marseille conference (January 1919), Fr. Georges-Picot applied some of these recommendations with a small team of two officers: Lieutenant Robert du Mesnil du Buisson and Second Lieutenant Léonce Brossé. But the creation of the 'Service des Antiquités' in Beirut in 1920 had immediate consequences in several areas. Joseph Chamonard, the first director, organized the first bases for the work twice with a precise vision: firstly, the creation of an institution capable of carrying out administrative and secondly, a basis for scientific work.

The arrival of Charles Violette at the end of 1920 and his influence for almost ten years became decisive in carrying out several important actions:

- Creation of archaeological missions in several important sites: Jbeil, Tyre, Tell Nebi Mend, and Mishirfeh-Qatna.
- Preparing inventories using a systematic method of describing buildings, with general drawings and pictures, such as those documented in Beirut, Baalbek, the coastal region, and Homs region.
- Strengthen the scientific aspect by publishing the review *Syria* and the BAH collection.
- Organization in 1926 of the first international congress on the archaeology of Syria and Palestine.

When Henri Seyrig became the director (1929 to 1941), he implemented a policy of archaeological openness with a specific scientific vision. At the same time, he launched a large-scale project in Palmyra, and the beginning was to evacuate the village from the Sanctuary of Bel. This great project, which began in 1929 and had a large budget, enhanced a major religious centre.

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It should be noted that the analysis of archaeological archival documents from the time of the French Mandate in Syria reveals extraordinary activity, especially the following two crucial elements:

First: It is clear that the mission order signed by François Georges-Picot on November 7, 1919 constitutes the first official document of France's engagement with the 'Quaestion Archéologique Syrienne'. This commitment was followed by the creation of the 'Service des Antiquités'. Then: It is important to specify that during the mandate, René Dussaud was the leader of the archaeological policy. He was the key man, and with him the destiny of Syrian archaeology was played out in terms of excavations, studies, and publications. His mastery of the archaeology and history of Syria and his positions at Musée du Louvre, Ecole du Louvre, Académie des Inscriptions et Belles Lettres and as editor-in-chief of Syria journal gave Dussaud moral authority over all actions in Syria.

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## **'Unsettled responsibilities': Antiquity, resistance and rubble in Mandate Palestine**

*Sarah Irving (Staffordshire University)*

The 1927 Jericho earthquake caused widespread damage across Palestine and Transjordan, both ruled at the time by Britain through a League of Nations Mandate. The worst-hit city in terms of both structural damage and loss of life was Nablus, where the Old City's historic buildings became a field for conflict between local, national, and colonial priorities and institutions. Drawing on Gastón Gordillo's differentiation between ruins and rubble, and the analysis of multiple layers of colonial anxiety, power, and oppression embedded in his ideas, I consider local and colonial reactions and the competition engendered regarding the material heritage of Nablus, particularly in the city's Samaritan Quarter and over damage to the Crusader wall of the Great Mosque. Entangled in these are definitions of antiquity and ideas of archaeological value implemented by both the Ottoman and then the British rulers of Palestine in deciding which structures and remains constituted ruins and which mere rubble. Decisions made and contested in Nablus and Jerusalem highlight the fine and fragile line between ruin and rubble, the mechanisms by which the mandatory administration sought to tame the built environment and indigenous communities of Nablus, and the way their confrontations echoed and reverberated in the city's rebellious history and insurrectionary future.

## **Absent and present others in the archaeology of 1950's Israel: An archival study**

*Raphael Greenberg (Tel Aviv University)*

The Qadas village project integrates field documentation and archival research to describe the continuous destruction and depopulation of the village during the battles of 1948 and in the decades that followed. Interviews and archival research have also led us on a parallel path, documenting the involuntary settlement of Jewish immigrants from North Africa and Western Asia in depopulated regions and their ensuing work-relief employment in large-scale archaeological excavations, particularly those of Tel Hazor. In this presentation, I will link the two, seemingly opposed process of expulsion and settlement as two facets of coloniality, in which the State – whether in the guise of military force or of bureaucratic arbitrariness – treats racially marginalized populations like pawns on a geopolitical chessboard. I will suggest that archaeologists, long habituated to serving the powerful, can play a role in exposing the still-extant edifice of structural colonialism in their own practice.

## Palmyra under the French Mandate: 'Excavating' new narratives in the Ingholt Archive

*Amy Miranda (Aarhus University) & Rubina Raja (Aarhus University)*

The excavations in Palmyra's necropoleis in the 1920s and 1930s by the Danish archaeologist Harald Ingholt is documented in his fieldwork diaries and, in part, his photographic archive of Palmyrene funerary sculpture. These resources provide small glimpses into life in the field, including details about the local workers participating in the excavation and everyday life in Palmyra. However, these details provide little direct evidence about local attitudes towards foreign excavations in Syria during the French Mandate period, as the record is Ingholt's and thereby interpreted through his eyes. Ingholt makes no mention of tensions between the locals and the foreign presence in Syria, as his focus was on the archaeology of a past culture and not on the contemporary political dealings of the west in the Middle East. Nevertheless, the history of Palmyra in the mandate period was fraught and these complexities have traditionally been written out of the story or not been written at all.

The displacement of the entire village from the precinct of the Sanctuary of Bel was an exercise of western control upon the area, for archaeological purposes – taking the area back to its 'original' shape: the Roman period phases. For the residents, the archaeological aims of the westerners were likely viewed differently and carried significant emotional currency. This paper looks at Ingholt's diaries and photographic archive, together with secondary sources, in order to ask what is missing from the narrative of excavation in Syria during the French Mandate. Although reading between the lines of this primary source material cannot directly explain local attitudes towards the excavation and dismantling of Syrian post-Roman period heritage, questioning traditional interpretations of such material can be a first step in making Palmyra's complex history more inclusive.

## Notable finds: Field diaries of Syrian archaeology

*Jen Baird (Birkbeck College, University of London)*

Before standardised context forms, before section drawing, and before photography, archaeology has been recorded in field notebooks. Field diaries are perhaps the archetypal archaeological document both in the field and in the archive, and they persist in the present as a key means of recording. Drawing on the field diaries made in Syria during the French Mandate, in particular those of Clark Hopkins at Dura-Europos and Harald Ingholt at Palmyra, this presentation looks to the inclusions, elisions, and absences in archaeological field notebooks, and asks whether we ever truly reckon with the legacies of our legacy data.

## **The hidden producers of archaeological knowledge: A century and a half of archaeological exploration of the Mausolleion of Halikarnassos (Bodrum, Turkey)**

*Vinnie Nørskov (The Museum of Ancient Art, Aarhus University), Troels Myrup Kristensen (Aarhus University)  
and Gönül Bozoğlu (Newcastle University)*

The paper explores the excavations of the Mausolleion of Halicarnassos in order to identify alternative narratives of local workers. During fieldwork on the contemporary meaning of the excavations and the heritage site of the Mausolleion in the present tourist city of Bodrum made in 2018 as part of the EU-horizon 2020 project CoHERE, several interviews attested to local memories related to the Mausoleum area in the period before and during the excavations directed by the Danish archaeologist Kristian Jeppesen (1924-2014). Some even went as far as the excavations by Charles Newton in the mid-nineteenth century. Combined with research on the material from the archive of Jeppesen now kept in the National Museum in Copenhagen and photographs from participants from the excavations, the evidence of local engagement will be analysed and the possibilities of recognising this will be discussed.



## Palmyrene Voices Initiative

*Isber Sabrine (Archaeology of Social Dynamics, Spanish National Research Council)*

The destruction of Palmyra by ISIS led to an international outcry and social media frenzy; images of piles of disjointed architecture became clickbait, and all the international media outlets talked about the destruction – but little talk was about the people from Palmyra. Nobody mentioned the possibility of giving concrete support to the people of Palmyra, with its 80,000 inhabitants. Many of them have fled the city and now they have to return to their homes and lands. They need material support. The Palmyrene Voices Initiative was created to give a voice to the Palmyrene people and to support them.

Palmyrene Voices was established with the mission to provide a platform for the voices of the Palmyrene people to reach the international community; to support all Palmyrene people in diaspora in their efforts to come back to Palmyra; and to help them to rebuild their city in a way that guarantees their dignity and preserves their identity. This paper will introduce the Palmyrene Voices Initiative and its projects to support the Palmyrene people in their efforts to protect and document their cultural heritage.

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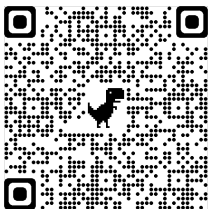
## Byzantine levels in the Baalshamin Sanctuary: Dismantling and interpretation by the Swiss archaeologist Paul Collart

*Patrick Michel (Lausanne University)*

The temple of Baalshamin in Palmyra has been excavated by a Swiss team (1954-1956, 1966) under the direction of the archaeologist Paul Collart. One should here keep in mind that Switzerland was never a colonial power, but that Paul Collart was indeed sent to Palmyra by Henri Seyrig who, at that time, was the founder of IFAPO in Lebanon. Today, the archives of the mission represent the most complete source for the understanding, digital restitution, and transmission of the memory of the temple of Baalshamin completely destroyed by the Islamic State in August 2015. This is how the Collart-Palmyre Project was born (<https://wp.unil.ch/collart-palmyre/>).

The morphology of this sanctuary changed through time, especially between AD 17 and 131 when the tetrastyle temple was inaugurated for the visit of Emperor Hadrian. During the fourth and the fifth centuries AD, the temple was reused by the Byzantines (Christians). Collart concluded that the temple was converted into a church and dismantled the Byzantine remains (*spolia*) in order to rebuild the *thalamos* of the Roman temple. Nowadays, the interpretation of the temple-church is under discussion. How could we come back and discuss this interpretation in the archives left by the archaeologist who extensively worked on the Roman levels? Furthermore, what does it mean for the memories of the place to choose to restore, at that time, a monument by cancelling a part of its history? What is in this case the implications for the preservation of this cultural heritage? Digital tools and 3D reconstructions allow us today to keep different memories of a site. As stated in the ongoing Exhibition *Deep Fakes: Art and its Double*: "Digital facsimiles decolonize matter as they defy hegemonic narratives, helping to liberate things from their colonial entrapments, confronting authoritative discourses, historical sedimentation, and uncontested social relations. In cases of heritage at risk due to warfare, iconoclasm and climatic catastrophe, digital copies have enabled communities to become more resilient to loss" (<https://www.e-flux.com/announcements/412323/deep-fakes-art-and-its-double/>). The creation of digital doubles within the Collart-Palmyre Project aims to reconsider the various identities of the sanctuary in order not only to keep one but all the memories linked to this *lieu de mémoire*.

## Venues in Aarhus' city centre



Scan this QR code to open a map with all venues on your smartphone!

## Moesgaard Museum

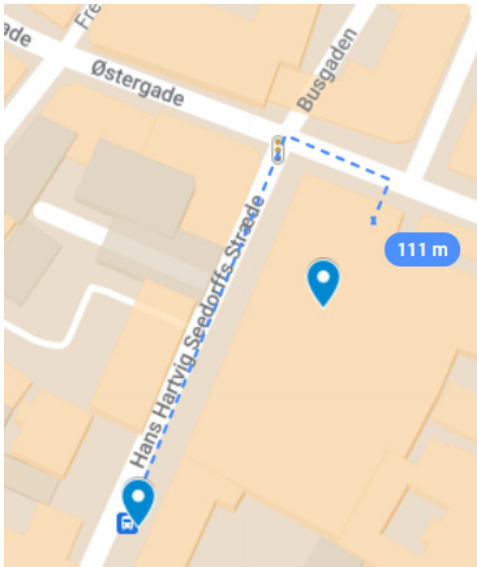


## Getting to Moesgaard

Moesgaard Museum is in Højbjerg, approximately 10 km south of Aarhus city centre.

From downtown Aarhus, you can take **Bus 18**

**Bus 18** (see recently updated summer timetable: : [https://www.midttrafik.dk/media/25732/18\\_arhus\\_bybusser\\_-\\_hobitten\\_b-busser-final-a.pdf](https://www.midttrafik.dk/media/25732/18_arhus_bybusser_-_hobitten_b-busser-final-a.pdf)) is a yellow city bus, which leaves from Hans Hartvig Seedorffs Stræde (about 100 m from the hotel) two times an hour (direction: Moesgård). Enter the bus through the back or the middle door and purchase your ticket at the ticket machine (22 DKr in cash). Get off at the bus stop "Moesgård Museum" (end station) - the ride takes approximately 25 min. From there, it is only a 400 m walk to the back entrance at Moesgaard Museum (see map on previous page).



## Contact



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## Conference website

<https://urbnet.au.dk/news/events/2022/between-the-lines-towards-a-recontextualized-archaeology#c46465>

The screenshot shows the top navigation bar of the UrbNet website, which includes the Aarhus University logo and links for 'For students', 'For PhD's', 'For employees', and a search function. Below the navigation bar is the 'UrbNet' logo and a circular seal of the Centre for Urban Network Evolutions. The main content area features a breadcrumb trail: 'Front Page > News and events > Events > 2022 > Between the Lines: Towards a Recontextualized Archaeology'. The central heading is 'Between the Lines: Towards a Recontextualized Archaeology', with a sub-heading 'Conference organised by Amy Miranda and Rubina Raja (Centre for Urban Network Evolutions, Aarhus University)'. The event details include the date (13-14 June 2022), time (9.00 to approximately 17.00), and venue (Moesgaard Museum, Moesgård Allé 15, DK-8270 Højbjerg, Building 4240, room 301 (13 June) and room 302 (14 June)). An 'Outline' section states that archives and legacy data are an important source of information on ancient cultures, and that scholars have a responsibility to understand the 19<sup>th</sup> and 20<sup>th</sup> century historiography and acknowledge the inherent bias of archival and legacy data. To the right, there are logos for 'UrbNet' (Centre for Urban Network Evolutions) and 'ALIPH' (International alliance for the protection of heritage in conflict areas). A 'Programme' section is marked 'TBA', and a 'Registration' section provides a link to register and a note that lunch is not provided.

Front Page > News and events > Events > 2022 > Between the Lines: Towards a Recontextualized Archaeology

### Between the Lines: Towards a Recontextualized Archaeology

Conference organised by Amy Miranda and Rubina Raja (Centre for Urban Network Evolutions, Aarhus University)

**Date:** 13-14 June 2022  
**Time:** two full days, 9.00 to approximately 17.00  
**Venue:** Moesgaard Museum, Moesgård Allé 15, DK-8270 Højbjerg, Building 4240, room 301 (13 June) and room 302 (14 June)

**Outline**  
Archives and legacy data, though previously underutilized in archaeological scholarship, are an important source of information on ancient cultures. As the archival turn gains traction in the field of archaeology it is the responsibility of scholars to understand the 19<sup>th</sup> and 20<sup>th</sup> century historiography and acknowledge the inherent bias of archival and legacy data. Much of the field's history has been shaped by early colonialist

**UrbNet**  
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The Danish National Research Foundation

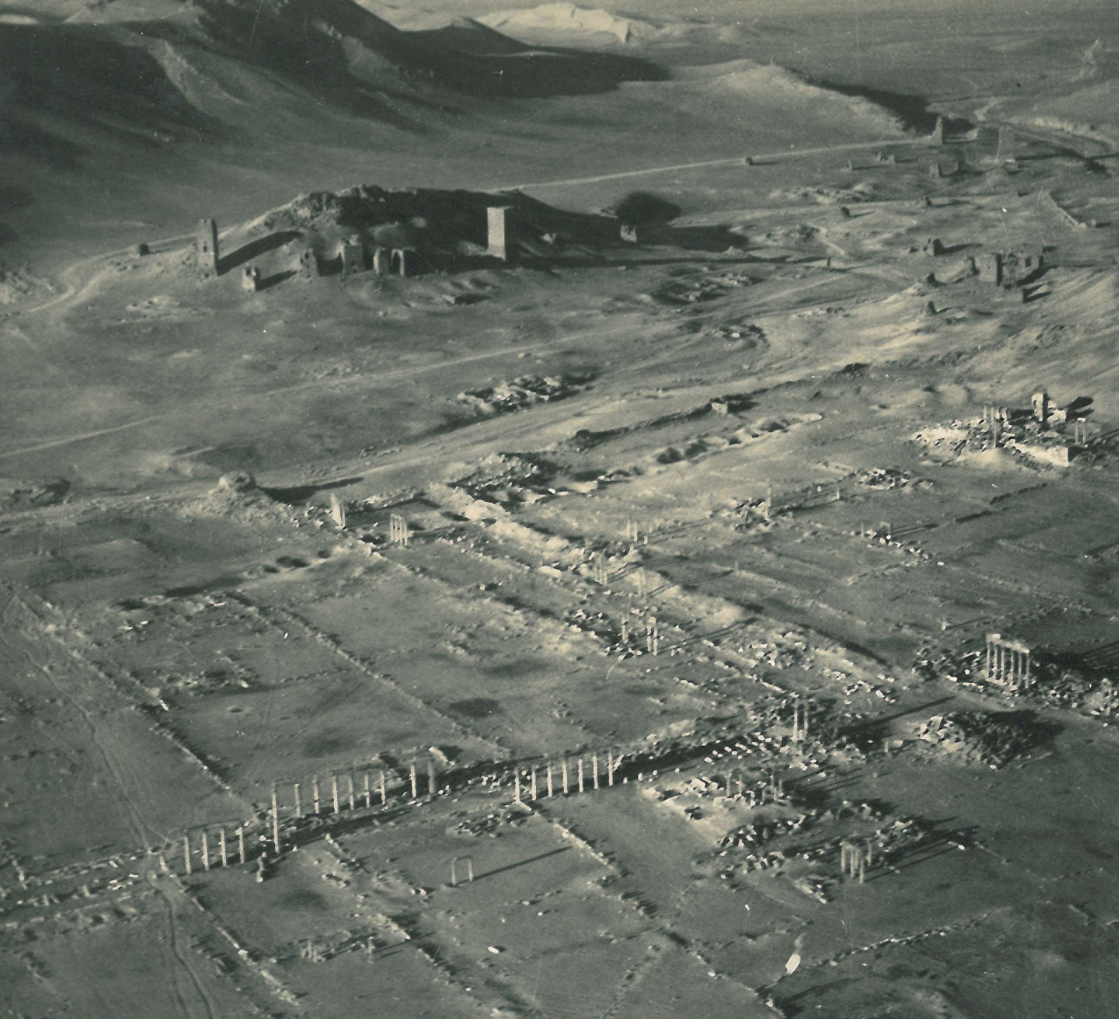
**ALIPH**  
International alliance for the protection of heritage in conflict areas

**Programme**  
TBA

**Registration**  
If you wish to participate in the conference, please register here: <https://events.au.dk/between-the-lines-conference/signup>.  
Please note that lunch is not provided for.

## GDPR

Note: We may take photographs during the conference, which we store and use for e.g. reporting purposes. If you do not want us to use photos in which you are depicted, please contact Mie Egelund Lind: [melind@cas.au.dk](mailto:melind@cas.au.dk).



**Between the Lines: Towards a Recontextualized Archaeology, 13-14 June 2022**

**Book of abstracts**

**Editors:** Mie Egelund Lind and Rubina Raja

**Front cover:** Archive sheet PS 304 with a central image of a loculus relief depicting a priest and an unnumbered sheet with a tessera (© Rubina Raja and the Palmyra Portrait Project, Ingholt Archive, courtesy of Ny Carlsberg Glyptotek). Lastly, page 97 from Ingholt's diary 1 (1924) with transcriptions of the inscriptions from the door lintel of Hypogeum no. 26/ Hypogeum A (© Rubina Raja and the Palmyra Portrait Project, courtesy of Ny Carlsberg Glyptotek).

**Back cover:** Aerial view of Palmyra from the 1920s (© Rubina Raja and the Palmyra Portrait Project).