

8.30-9.15	Registration
9.15-9.30	Opening Address
9.30-10.10	<i>The body beautiful. Social attitudes towards physically disabled and diseased individuals in the past</i> Eileen Murphy, School of Geography, Archaeology and Palaeoecology, Queen's University Belfast
10.15-10.55	<i>Bog bodies: mutilations, murders and other mysteries from Ireland and Europe</i> Eamonn Kelly, Irish Antiquities Division, National Museum of Ireland
11.00-11.25	Tea/Coffee
11.30-12.10	<i>Going for gold: bodily adornment in the Bronze Age</i> Mary Cahill, Irish Antiquities Division, National Museum of Ireland
12.15-12.55	<i>Early medieval finery: the match between literary description and archaeological evidence</i> Niamh Whitfield, freelance archaeologist
13.00-13.55	Lunch
14.00-14.40	<i>Romantic love or sexual jealousy? Mixed messages in medieval dress and jewellery</i> Mary Deevy, project archaeologist, National Roads Design Office, Meath County Council
14.45-15.25	<i>From Boolabaun to Bruges: some Irish and European clothes styles of 1500-1700</i> Mairead Dunlevy
15.30-15.55	Tea/Coffee
16.00-16.40	<i>From Otzi the Ice-Man to the D-Day Invasions: experimental archaeology, re-enactment and interpreting historical costumes, characters and events</i> John Nicholl, Gael agus Gall/UCD School of Archaeology
16.45-17.25	<i>The Irish male nude</i> Robert Ballagh, artist and designer
17.30:	Close of conference

Archaeology Ireland gratefully acknowledges the assistance of the Department of the Environment, Heritage and Local Government and the Heritage Council



Human bodies—whether skeletons, bog bodies or ice-men—are amongst the most fascinating traces we have of people in the past. Moving on from our emotional response to looking into a human face and inspired by recent multidisciplinary scientific studies and social theory, archaeologists have started to explore the human body in the past in all its social and cultural complexity. The body—with its variations in size, shape and appearance—and its adornments are powerful means of experiencing and displaying social identities of gender, sexuality, age and social status. Using osteoarchaeology we can reconstruct people's physical experiences of lifestyle stresses, diet, trauma and disease. The body is also a social object, however, and we can investigate how people used their bodies for social display. They painted, pierced, tattooed and even scarred their skin to construct social identities. Dress, costume, bodily hygiene and jewellery reveal how people thought of themselves and their relationships with each other. Funerary practices and artistic representations of posture, habitual gesture, hairstyles and dress can also shed light on concepts of appropriate bodily behaviour, beauty, gender and power. Reflecting on medieval beliefs about the body as a 'vessel of humours' reminds us how strange past peoples were, and in fact the modern western body as we know it only emerged as a concept in the eighteenth and nineteenth centuries. This Archaeology Ireland conference will range across disciplines, time periods and topics to explore afresh the fascinating things we inhabit every day—our own bodies.