The Theoretical Archaeology Group 1992 conference
Southampton University
14th - 16th December 1992
MONDAY 14th DECEMBER AFTERNOON SESSION

MEANINGFUL ARCHITECTURE; SOCIAL INTERPRETATIONS OF BUILDINGS
Organiser, Martin Loooc, Glamorgan-Gwent Archaeological Trust

Session Abstract
Archaeologists have amassed considerable evidence in the analysis of buildings and settlements, but the materialist and functional explanations usually given for these sites have proved difficult to use to elaborate the social, stylistic, material and layout. In contrast, architectural historians have long accepted that buildings can only be understood by looking beyond the functional, and have developed a suite of techniques to decode structures, thus revealing their meanings, and firmly placing the decisions made by the builders within their perceived reality. The current trends of European Commissions towards the study of context and meaning makes the cross-fertilization of the disciplines most timely, and this session brings together studies of diverse material and approaches, sharing a common interest in buildings as social statements. The papers in this session will be published in the forthcoming volume Meaningful Architecture: Social Interpretations of Buildings (Worldwide Archaeology Series).

Abstracts
Meaningful Architecture Martin Loooc, Glamorgan-Gwent Archaeological Trust
This paper reveals some of the problems involved in testing the hypothesis that a prehistoric art tradition contains representations of anthropological/vulcanic phenomena experienced during altered states of consciousness. As a corpus for analysis, Irish Late Neolithic Passage Tomb art differs from upper Palaeolithic art in several respects: it is entirely nonrepresentational (in that it contains no identifiable iconic images); it is tightly restricted in time and space; it occurs almost exclusively within a specific class of monument; it provides a large but not a specific sample; and it is largely unmarked with past theatrical and interpretative baggage. The study sheds new light on some of the issues in the debate on prehistoric art, bringing to attention problems and possibilities which have been unrecognized or understood. The problems include the use of data from clinical and ethnographic sources, and the unexplained difficulty of identifying art which is unequivocally not derived from entoptic experience.

The Minoan hall system: Writing the present out of the past Louise A Hitchcock, Athens
In Minoan archaeology, a religious meaning for various architectural features is often uncritically assumed; a great deal of energy is expended in trying to distinguish the purely religious from the purely secular, as if such essentialist categories were necessary or relevant to the functioning of Minoan society. This paper approaches the problem through an analysis of the symmetrical relationships between the Minoan Palace and Door Parition Hall and its surrounding spaces, and considers a previous interpretation of the rooms, structured by historian dichotomies based on oppositions of male: female, public: private; secular: religious, ground in empiricist archaeological practice. The social meanings of the rooms cannot be understood in isolation from their architectural context; their meaning is not located solely in the rooms: it occurs homodispersely, inscribed and deferred in associated rooms and artifacts. The paper concentrates on five sites: Knosos, Phaistos, Mallia, Akrotiri, Hagia Triada and Zominou. The purpose is to illustrate the complexity of Minoan material practice and to engage it in an active relationship with the present.

Patterns of movement: Architectural design and visual planning in the Roman-British villa Sarah Scott, Linsen College, Oxford
This paper examines the relationship between social life and villa architecture in Roman Britain. The primary concern is the use of space within the villa and the techniques employed to define, emphasise and personalise this space. Case-studies demonstrate the importance of the architecture as a potent symbolic code, revealing the status and aspirations of the owner. These examples also illustrate the use of interior decoration, and particular the mosaic as a means of enriching movement within the house. On this basis, it is clear that Roman-British villa architecture and interior decoration is invariably anthropocentric, and should be seen as both integral to, and active within, social relations.

Seven Odd Facts about Carollingian Palaces Ross Samson, Glasgow
Ingridt, the first Carolingian queen, lived early in the century, Paderborn and Frankfurt in the 70s. Despite widespread acquaintance with their plans and hypothetical reconstructions, little of their distinctive characteristics (oddities) has been publicly noticed. Most of these interesting elements relate to control of movement: unique forms of enclosures; spatial continuities in display the kings to various houses; processional links between church and palace. Much has been made by a few British scholars recently of the Carolingian 'palatine revolution', of Carolingian political ideology. Can the architectural changes truly be understood in terms of structured and understood political and cosmological meaning when the final odds of Carolingian palaces is the unparalleled ecclesicism: imitating ancient Roman architecture, utilizing vernacular traditions, inventing various novelities?

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The propaganda of monumental benefactions: Statement and implication in the art of St Anne’s Charterhouse, Coventry Ian Soden, Coventry Museum Archaeology Unit
This paper will examine the art and iconography seen in the standing and excavated remains of Coventry’s medieval Carmelite monasteries. The use of monumental benefactions as a means of establishing and maintaining a religious and political identity is a subject that is currently being shortened. Residence at the Charterhouse of St Anne’s, known as the ‘Charterhouse’, has been unproven in politics over which it had no control.

THE ARCHAEOLOGY OF VALUE: NEW APPROACHES TO DECISION MAKING Organiser, Douglass Bailey, UC Berkeley
Session Abstract
Traditional archaeological investigations of motivation have relied on function and efficiency models of human behaviour and decision making. In recent years, however, a trend towards the study of context and meaning making the cross-fertilization of the disciplines most timely, and this session brings together studies of diverse material and approaches, sharing a common interest in buildings as social statements. The papers in this session will be published in the forthcoming volume Meaningful Architecture: Social Interpretations of Buildings (Worldwide Archaeology Series).

Abstracts
Realsms of Value: Technology and Society in the Late Upper Palaeolithic Anthony Sinclair, Dawn Anglo-Japanese Foundation, Tokyo
It is often thought by archaeologists that the technology of hunter-gatherers stands outside of a realm of value. The necessary functions which tools perform take them outside of the social realm in which value is constituted and put them in a utilitarian realm, in which the value is based on the range of technology. On the basis of a careful examination of a series of technologies from the upper palaeolithic of southeastern Europe it will be shown that this technology can only be properly understood within the context of a social realm where a system of differential values embrace both tools, tasks and the perceptions of the landscape.

The Possession Revolution: Neolithic Southeast Europe Reconsidered Douglas W. Bailey, UC Berkeley
Traditional explanations of cultural development during the 6th millennium in southeastern Europe emphasize changes in climatic, technological, and agricultural contexts. This use of the term Neolithic Revolution to describe changes occurring in this period in Neolithic Age material culture inventories, an alternative explanation of these changes is offered. The alternative holds that these changes are best understood as changes in society' preferences for durable and moveables objects. Thus a new system of values appears which is based on the durability of man-made objects, most importantly of fired pottery, but also of houses, settlements, herds and social continuity.

Sado-Massochism and the Bulgarian Copper Age R. Price, University of Oxford
This paper examines the social conditions in which objects become valued as symbols of power and status, and the way in which this process is transformed to one social context becomes the massochism, as explored in modern literature and art, is applied as a metaphor and a source of ideas to be developed in the study of funerary assemblages from the Sado and the Copper Ages in Bulgaria.

Memory and Value in the Mortuary Practice of the Earlier Bronze Age in Southern England Koji Miyamoto, University of Cambridge
Invented Worlds: A Fearless Expose of Archaeological Law John Carman, University of Cambridge
Every country in the world has some form of law to protect archaeological material. This is normally justified on the grounds that archaeological resources are valuable and therefore deserve some form of legal protection. This justification is false. Historically, archaeological material became valuable as a result of the passage of laws giving it protection. In practice, it is the application of the law which creates value in archaeological material. Moreover, proponents of laws to protect archaeological material have been aware of this. In this paper, these dangerous propositions will be shown to be true and their serious implications for the future of archaeology will be outlined.

ETHNOARCHAEOLOGY, FUNCTIONALITY AND TECHNICAL STUDIES OF CERAMICS: COMPLEMENTARYITY OR CONFLUENCE? Organizer, Martin Pollett University of Bradford
Session Abstract
Ceramic assemblages have been used to provide, amongst many other things, information on the social context of pottery. Several sources of information have been used to assist in the interpretation of the relationship between the form, fabric, decoration, symbolic function and usage of the pottery in the archaeological record and its social context. One such method has been ethnoarchaeology, discussed at a TAG session in Bradford in 1997, but more recently technical studies of fabrics such as
the material properties and residual values just become permanent. The purpose of this session is firstly to re-examine the value of ethnoarchaeological ceramic studies, and secondly to consider the relationship between modern laboratory studies and ethnoarchaeological work on the interpretation of ceramic assemblages. A number of areas will be included, for example, the linkage between choice of temper, (as observed petrologically), resultant physical properties of the finished vessel (derived from replica studies or from theoretical material science considerations), and ethnoarchaeological field studies of temper selection. The analysis will attempt to illustrate the interactions between a number of practical, approaches, and consider whether these institutions and the resulting information available result in complementary interpretation or merely causes confusion and discord.

Abstracts

Tradition and Innovation Suolder van de Leurw, University of Cambridge
The paper argues that the making of material objects such as ceramics requires a conjunction between the dynamics of the realm of the "real" and the "ideal" respectively. It focuses on the cognitive aspects of pottery-making, introducing the concept of "problem (or possibility) space", and how some of the cognitive dimensions of shape in the contemporaneous tradition of pottery-making in Michoacan, Mexico. Amongst, this distinguishes between the conception of shape, the design or createdness of paste (potters' craft), and the formulation of pastes. It is proposed that the coherence of the mental map of the tradition. Such a conception is articulated by means of a series of tangible, functional tools with the raw materials involved. The paper finally looks at some of the factors, social and other, which may be responsible for the emergence of new potters and their potting traditions. As a consequence, it finds that in the particular case of the Michoacan potters, the particular role of the molderes has been important, because it has distributed the knowledge of pottery-making over the society, requiring a social convention to initiate. In present, however, the potters find their own means to make their molds, and these constraints are rapidly disappearing.

Not so much a pot as a philosophy modelled in clay: Avoiding Functionalism in Ceramic Analysis Bil Sillars, University of Cambridge
Too often the techniques of ceramic analysis have come to dominate the questions and answers rather than informing further interpretation of the culture under study. Ethnoarchaeology can help us consider potentialities and limitations of ceramic analysis, and its results should encourage archaeologists to incorporate social questions at all levels of ceramic analysis. Thin section and petrology have become successful as defining types and styles at least at the same time as recognizing the potential for formative and functional variation. However, it is too often interpreted to result in a statement that whatever it is, a statement that it is can be the only statement that is and it is necessary to look at the social context of vessel use, as it is this that gives the vessel meaning within its cultural setting. Archaeological material may be seen as a product of interaction between individuals, however, and the specific nature of this interaction, the use, the creation, and the modification of the vessels should be seen. Not only may factoring be used in the creation of expression of those relationships, and from these material remains we can try to reconstruct how activities both enacted and engendered social relations. It is my conviction that by seeing changes in material culture as part of process, the boundary between the construction of society and the construction of change becomes more blurred, and that the potential for change in ceramic production don't just serve the functions for archaeologists of markers of changing economic relations, but can also be the starting point for the process of social change, for the construction of society should be a dynamic process. This study in the Andes I should show how a consideration of the complete cycle production (cycle, production, trade, use and disposal) can lead to a better understanding of the pottery assemblage. A consideration of the ubiquitous locust period pot, the 'Arybalian', will be used to illustrate this point of view.

Resource Procurement and Ceramic Production: 'local' theories Elaine L Morris, Wessex Archaeology
Archaeologists have been presented with a gift - Arnold Arnold's model of resource procurement for pottery production (1985, Ceramic Theory and Cultural Process, CUP), but few, if any of us, have applied this model to our own investigations of prehistoric ceramic production. We use the terms 'local' and 'non-local' with unqualified ease but with no real framework for comparing between collections or production systems. Each writer seems to define his or her own perspective about resource procurement zones, or not define them at all. Arnold's model, derived from a large number of ethnographic examples, provides us with a framework for investigating the structure of pottery production and distribution systems. This paper presents a case study which uses that model and is in this sense dramatically our current understanding of pottery production in Wessex during the Iron Age. In this paper I will present evidence for the presence of many different forms of production, indicating that the material culture is a direct result of local environmental, socioeconomic and cultural factors, which are all interrelated. Large scale collections of material from several sites provide descriptive information for a regional study.

Residual Liquids as an Indicator of Vessel Use R.P. Evered, S. Charters, J.L. Good, University of Liverpool, P.W. Blinkhorn, Northamptonshire C. C. Archaeology Unit and V. Denham, English Heritage CAS
Systematic analysis has been performed on the organic residues associated with an assemblage of nearly one hundred reconstructed vessels from a single archaeological site. The analyses have focused on sherd taken from different parts of the same vessel, i.e. rim, body and base. The techniques of gas chromatography and gas chromatography/mass spectrometry have been used to analyse quantitatively and qualitatively extracts of the sherds, which provide information on the concentration and preservation of lipids in various parts of the same vessel, and widely varying lipid contents between different vessels. This paper will examine the validity of the traditional archaeological terminology of medieval vessels and the means of optical microscopy as probes of the type of lipids and the type of use suggested by organic residues. The analysis shows that the type of food is consistent with organic residue analysis, and that the vessel was used in a domestic context.

Ethnographic Pessimism? The Last Resort in Interpretation Peter Wardle, University of Oxford
Ethnographic evidence has been used to formulate the theoretical basis for the interpretation of data generated from ceramic petrology. This paper aims to discuss firstly that if this has been a help or hindrance to the study of British prehistoric pottery and secondly to examine if or conversely the ethnographic evidence has been used to inform petrological work. It has been suggested, from ethnographic evidence, that petrology has a maximum possible resolution of 20 km. Similarly ethnographic evidence suggests that using pottery to map knapweed is not justified and it can be argued that temper selection mirrors availability and therefore distribution of fabrics result from geography not social groups. Taken with the proposition that

prehistoric pottery production was largely a localised and non-industrial affair then this suggests that ceramic petrology can only rarely contribute to the study of prehistoric trade. Analytical data from Britain shows this to be both simplistic and pessimistic. It will be shown that in a number of cases that the complexity of the clay geology is such that an enhanced resolution of "local" and "non-local" clay types can be detected. It will also be shown that prehistoric pottery production being "an entirely localised affair" has been overstated. This therefore greatly increases the role of analysing such pottery.

The regional traditions of the THEORETICAL TRADITIONS AND ARCHAEOLOGICAL RESEARCH IN EUROPE Organisers, euroTAG TRADERS members

Abstracts

Where are we now? Theoretical Archaeology in Britain 1992
Julian Thomas, University College, Lampeter Thomas will outline what he considers to be the most important and profound changes that have taken place in British theoretical archaeology since 1992. A number of the most influential and original ideas and concepts of that period are considered. These include the nature of theoretical archaeology, and its role within the discipline, the need for archaeological theory, the relation of theory to practice, the problem of "theory" and the concept of "process" and the way in which the whole of archaeological theory has advanced far, so far that it has lost touch with the rest of the discipline. Equally, there remain certain areas of theory (relativism, the political economy and the "new" social theory) that remain unexplored. However, it should be noted that a number of these ideas have been incorporated into most archaeological practice.

Theoretical approaches in Dutch archaeology: the last three decades Jan Strifstra, Vrije Universiteit, Amsterdam
A striking aspect of Hodder's excellent volume 'Theological architecture in Europe: the last three decades' (1991) is the absence of a chapter on recent developments in Dutch archaeology. In my contribution to the TAG 92 I will try to fill in this gap and the characteristic Dutch archaeology that has been influenced by the ecological approach to cultural change. The strength of this approach is the application of the particular context of Ireland in the past and present and the contact between Irish archaeology and a number of different international traditions of research. Finally the implications of the limited context with theory for archaeological practice now in the Netherlands.

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The "Hun is a methodical chap": reflections on the German tradition of pre-and protohistorie Heinrich M. Holtorf, University of Reading

German archaeology has tended to neglect theory in favour of method. This tendency has been reinforced by the uneasy alliance between German prehistorians and the Nazis, which led to a rejection of all interpretation in the post-war period in West Germany, West Germany. German archaeologists developed a series of dogdeveloped by the Gesellschaft für Vor- und Frühgeschichte, which focused on describing the chronological and geographical context of artifacts, but neglected to consider the theoretical background and context of these methods. Their German colleagues, by contrast, were forced by political circumstances to do just that, but within clearly defined limits. For these reasons, the "New Archaeology" has had virtually no impact on German archaeology, whereas regions previously under the sway of the German tradition (the Netherlands, Scandinavia and Central Europe) have been influenced by these changes.

It is only now, in the wake of re-interpretation and the weight of new theoretical approaches, that German archaeologists are beginning to realize the relevance of post-processual theory for their subject and the particular situations they find themselves in.

Between theory and practice: the tradition of Danish Archaeology Marie-Louise Stig Sørensen, University of Cambridge

It is often claimed that Danish (Scandinavian) archaeology unites theoretical and practical concerns and interests in a way which has resulted in a particular Scandinavian tradition of archaeological research. The aim of this contribution is to trace those characteristics in Danish archaeology which are specific to that area and to establish whether they in fact reflect such a tradition. The contribution will further offer speculations as to how such a tradition might develop and survive in the archaeology of the 1990s.

An old world tradition of theoretical and archaeological research from the French point of view Laurent Olivier, University of Cambridge and Aisling Crichton, CNRS, Paris.

The theoretial traditions in contemporary Polish archaeology W. Raczkowski, D. Mista-Tworzowska, Poznan

The aim of the paper is an attempt to present a synthesis of the theoretical traditions in Contemporary Polish archaeology. These traditions are connected with the application of one of the following theoretical systems: (1) the general theories covering the whole historical process (eg. evolutionary, structuralist and materialistic approaches); (2) the detailed theories concerning the prehistoric and historical processes, the categories of culture history, the theory of economic growth, theory of settlement systems etc., (3) the theoretical terms enabling conceptualization of complex facts. The dominating role of theory in understanding particular problems will be presented and the relation between theory and explanation will be stressed.

Theoretical underpinnings of Portuguese archaeology in the 20th Century V.O.Jorge and S.C.Jorge, University of Porto and M.M.Martins, University of Minho

Throughout most of the 20th century, Portuguese archaeology has displayed features that can be characterized as typical of its situation on the periphery of mainstream European scientific archaeology. One of the main reasons for this situation can be found in the totalitarian political regime that ruled Portugal from the 1920s to the mid 1970s. The reliance on foreign research is marked: some of the fundamental field projects have been carried out either by Germans or French archaeologists, or under the influence of their schools. This led to a situation where indigeneous archaeological practice became predominant, although its authors rarely made it explicit in their work. Until recently most of the work carried out by Portuguese archaeologists was undertaken under adequate or even defective conditions.

Neocortex size and the co-evolution of group size and language in the hominid lineage R.M. Dunbar, University College, London

Group size has been shown to be a function of relative neocortex volume in non-human primate. Extrapolation from the regression equation for this relationship yields a predicted group size for modern humans that is very similar to certain types of social groups, e.g. parent-offspring, egalitarian bands, hunter-gatherers and traditional societies. By contrast, group sizes found in other forms of contemporary and historical society. Among primates, the cohesion of groups is maintained by social grooming, and the amount of time devoted to social grooming is linearly related to group size among the Old World monkeys and the apes. In the large group of monkeys and apes, the amount of time devoted to social grooming is nonlinearly related to group size, and the relationship is characterized by the group size at which grooming demands on time budgets. It is suggested that the evolution of large groups in the hominid lineage depended on the development of a more efficient method for time-sharing the processes of social bonding, and that this language uniquely fulfils this requirement. Data on the size of conversation and other small interacting groups of humans is in line with that predicted for the relative efficiency of conversation compared to grooming as a bonding process. Analysis of a sample of human conversations shows that about 50% of time is spent gossiping about relationships and personal experiences. It is suggested that language evolution made it possible for individuals to learn about the social relationships of other group members more rapidly than is possible by direct observation alone.

Socio-mental bimodality - agonic and hedonic M. R. A. Chance

Four mechanisms of social cohesion were discovered by computers and classifying the structure of sub-human primate societies (Chance and Jolly 1970). The astatic could divide their attention in defence between the society and the environment. Socio-centric type retained their attention in defence within the society. Two of type of socio-centric societies were found: agonic or hedonic macaque and the hedonic (chimpanzees). In the agonic mode (individuals are primarily concerned with self-governance and protection, and engage information processing systems which are specifically designed to attend, recognize and respond to potential threats especially to their social station, to which they respond by either dominating (over- competitive) or being competitively submissive, thereby creating rank social relations. In the hedonic mode (individuals typically offer mutual support, and social relations are rewarding, creating a network of social relations in which information exchange and cooperation is enhanced). Thus, competence and social intelligence are enhanced. Emmer and N. A. J. (1990) showed that factor analysis studies of social interaction in small groups, cross-cultural studies and the examinations of physiological processes and structures linking social relations by emotions all support this dichotomy. In addition, studies on the behaviour of children reveal a similar distinction. Finally, the discovery of the immune system by Paul MacLeary provides a neuro-anatomical basis for why the two modes are constructed in primates including humans.

Brain, language, and social behaviour J. Steele, University of Southampton

The following papers identify several areas of convergence between primateology and paleoanthropic: comparative studies of primate sociology, comparative studies of primate brains, group size and intelligence, size of brain and group size, and relationship between brain size and social behavior. This paper presents a conceptual and methodological synthesis of these dimensions of comparative analysis, and integrates these with recent work on the social brain in human societies. The relationship between brain size and social behavior is indicated by social learning in populations structured by different combinations of these traits. This will then be applied to analyses of Paleolithic site data sets on the extent of variability and the scale of change in technologically assemblages associated with early African Homo sapiens.
Cluster 2: synthesizing sociobiology with structural anthropology.

The origins of language C. Knight

This paper links the emergence of symbolism with evidence for changing female reproductive strategies across the Middle/Upper Palaeolithic boundary. As cold and aridity intensified reliance on hunting, mothers hardened with nursing needed to minimize the energetic costs of travelling with the hunt, instead making the men come to them. They achieved this by denying sexual access to all males except those who returned "hunted" with provisions. Symbolism was an intrinsic property of the hunting technology. Whilst provisioning can give vocal signals to physical necessity, particularly desirous human symbolism consists of collective deceptions. The new female strategy generated the necessary collectivism to sustain these. Periodic visual invisibility could most effectively be expressed by means of postmenstrual, in the form of illusions - inducing communal male lust could be attached not merely to physical reality, but to the stable communal fantasies so generated, speech was the result.

Female strategies, male dupes: blood solidarity in human evolution C. Power

This paper offers a sociobiological explanation for the increasingly pronounced use of ochre during Pleistocene human occupations from the Late Middle to Upper Palaeolithic. Sociobiological models suggest that features of the modern human female reproductive cycle - ovulation concealment and the tendency to ovulatory synchrony - evolved under selection pressures for greater male parental investment. However, these models fail to take account of the strongest signal in the human cycle - menstrual bleeding. As an indicator of imminent, though not immediate, fertility menstrual bleeding would have attracted more Taflilat males, and acted in tandem with concealment to force males into longer coalitions. But the salience of the male signal would have marked out females with impending fertility from pregnant and lactating females. This would have negated the effects of inter-female synchrony which rely on all females appearing similar in reproductive condition. Aspects of early symbolic behaviour, including ochre use, can be interpreted as a response to this problem.

Haemattic use in menstrual observations: possible continuity between Middle Stone Age 2 and the ethnographic present in an aboriginal southern African people 1. Wadie

San hunter-gatherers appear to have occupied the same region for longer than any other aboriginal population. Some of the earliest evidence for symbolic traditions comes from the last interglacial in southern Africa, including regular use of haemattic, notched bones, and elaborated burials. Arguably, the first evidence for collective hunting of large herbivores (elands) comes from this period. In the San ethnographic present, the most socially inclusive use of haemattic is in the context of menstrual observations. There are indications that such observances were lunar phase- and involved ideology. The most productive form of hunting among several sub-Saharan hunter-gatherer groups was dry-season night-stand hunting which was also lunar phase-locked. Notched or perforated bones in the ethnographic present served as lunar calendars. The paper will address the following: is there a differential relationship, if any, exists between those who have a more plastic or rigid understanding of the lunar cycle? If so, does this provide any indication of the continuity or discontinuity of lunar observances between these. Whether there is any ground for inferring continuity in tradition between the ethnographic present and the Middle Stone Age 2.

No sex please, we're modern humans P. Graves, CSNS Paris

Differences between male and female are now so pronounced that many 'politically correct' discussions reject out of hand any biological basis for gender. Meanwhile, theories of Human Evolution are, more often than not, written by those who are oblivious of what is 'politically' acceptable. Generally such theories present an account in which women are either completely invisible or else relegated to the 'house base' where they wait patiently for the men to 'provision' them (with the threat of a 'sex strike' if no provisions are forthcoming). Clearly male and female replicates have had an equal part to play in the evolution of the species. But biological differences between the sexes cannot be ignored. I suggest that we may find differences in the evolutionary history of males and females which depend upon independent differences in their interests. Here, interdependence, 'eminence', and so on are of any economic sense, must be seen as derived concepts reflecting particular social and ecological contexts. Our ancestors were born free, but men and women are everywhere chaisd to one another. It is a mistake to deny differences between male and female activities which reflect differences in the goals of the sexes, a mistake which goes beyond the simple refusal to acknowledge reality. If there were indeed no differences between the sexes, we would not be able to detect specifically male or female activities in the archaeological record. Thus a preliminary of women (or of that matter of men) would be impossible. But perhaps that isn't such a bad idea...

THE VISIONS OF ARCHAEOLOGY

Organizers, Brian Molyneux, University of Southampton and Roberta Gilchrist, University of East Anglia

The fashions of archaeology, Ian Pritt Birmingham University Field Archaeology Unit (Abstract on p. 28)

Notes on the past: music and the medium of time Richard Morris CBA, London. (Abstract to follow)

Equivalent and Chance: British Art and Archaeology in the 1930's Christopher Evans, University of Cambridge.

Producing images that are still startlingly new, during the 1930's the avant garde drew upon archaeological sources. Unlike so much work produced at present, archaeology was not so much appreciated for sentimental purposes or sites merely employed as a form of inspiration for surrealistic notions of 'chance', was a vehicle for the introduction of formal and modernist elements into landscape, and served as a national counterpart to international anthropometric primitivism. This is an alternative dialogue with the past, one not dictated by the discipline's conventions. To some extent this exploration was a project for an artistic resource and its background interaction with popular imagery (eg. travel guides).

The Archaeology of Visions Sylvie Hays, Oxford and Orkney

Having a vision for a painting is like forming a theory which units and relates a multitude of observation: it is instantaneous, intuitive and ruthless. In a flash it dispenses with all that is extraneous to the central idea. If one is lucky it asserts a truth which is out of reach, a perception of the inaccessible. And yet simultaneously, on the other hand, they may never become fully conscious or explicit. But what makes this vision possible? What are its underlying grounds? The talk will explore the archaeology of vision formation from a painter's point of view.

Ritual and relics Carolyn Trew, Lewes

Drawing upon work on the South Downs - a commission from S.E. Arts and East Sussex County Council, resulting in a touring exhibition showing the interaction between contemporary art and archaeology. The exhibit itself shows to what extent we should frame a landscape which is entirely the result of man's activity, in contrast to the static vision on 'Heritage Culture' which tries to preserve in its entirety what is essentially a process of discovery and I believe the constant re-interpretation of the past is an exciting and relevant part of our ongoing culture.

The gallery as art work and environment Stephen Foster, John Hansard Gallery, Southampton

THE ARCHAEOLOGY OF FOOD

Organizer, Pippa Smith, University of Southampton

Session Abstract

For those of us who have the luxury of choice the selection of food is more than a desire to stave off hunger. As an introduction to this session the moderation behind the choice of what food is eaten, how this is prepared and served, and with whom it shall be shared will be explored.

The final cut Ruth Charles, University of Oxford

Recent innovations in faunal study have focused on the information which can be gained from butchery studies. Much research in this area has focused on Palaeolithic and Mesolithic data sets. I will explore the potentials of this technique, drawing on evidence gathered from the British and Belgian late-glacial and early mesolithic sites.

The transformation of cultural resources: some ideas on the social uses of food in the epipalaeolithic of Britain

Despite a wealth of faunal and floral remains and artefacts connected with food processing recovered from a range of domesticated contexts, archaeologists working in the Neolithic and Bronze Age have limited discussion to the 'economy' of sites: subsistence strategies, diet and health and the construction of local or regional environmental conditions. The late epipalaeolithic (Natufian c. 12 000 - 10 200 BP) of the southern Levant witnesses, it is generally argued, the appearance of the first sedentary communities and early steps towards the domestication of animals and increased manipulation and processing of wild cereals. These steps are often seen as somehow natural and inevitable, as people made the social progression from foraging to farming. It should be realised, however, that societies do not necessarily adopt the food strategies which best fulfill their nutritional needs. Societies which are socially defined and culturally specific interest is the acquisition, transformation and consumption of cultural resources. As a demonstration of this Natufian mortuary rituals are studied in order to consider how food and its association cultural materiality was employed in a particular series of transformative practices.

Small seeded Legumes: Food for the hunter gatherers Ann Butler, Institute of Archaeology, London

Amongst the charred plant remains recovered from Epipalaeolithic and Early Neolithic sites in North Africa and South-west Africa, numerous small legume seeds are commonly found. They have rarely been identified beyond tribal level and have largely been overlooked as a source of food for the clover tribe (Trifoliate). Their value and associations suggest that they were deliberately collected and might have played a significant role; but why and how? Were they exploited as a human food resource? The case for clover in hunter-gatherer diet is explored in the light of modern ethnographic evidence.

Cookery without pots Francois McLaren

The cooking of food is not necessarily concurrent with the introduction of pottery. Although there is plenty of ethnographic evidence for the processing of foods without pottery it is usually assumed that the spread of cookery began with the Neolithic Revolution. If a plant which is known to be toxic is found in a botanic assemblage it is immediately assumed to be animal fodder at best or more likely an inedible element of a crop. This paper will discuss the domestication, including formation, of such plants. The role of food processing in general in an ecocentric context will also be considered.

Food or fodder: feast or famine Paul Halstead University of Sheffield

From 'Origins of agriculture' lectures, we all know that cereals are nutritionally and agroscenically complementary; and from late Neolithic and Iron Age Indian and Chinese ceramics, we know that the particular role of staple cereal and pulse grains consumed, and the manner in which they are prepared for use, was regionally for both domestic and ritual purposes. At a more local level, many societies consume an impressively wide range of cereals and pulses and the value assigned to each varies greatly. This process may be interpreted in terms of 'practical rationality' but the culture-nature debates over the Hindu sacred cow and Jewish-Islamic poison prohibition could easily be restaged over the less emotive topic of bread and beans. Rather than take a partisan stance this paper explores the synthetic interplay between cultural rules and practical reasoning in shaping the ranking of different cereals and pulses in Greek rural society in both the recent and distant past.
Categorisation of food: The wild, the domesticated in the context of the Mid-Holocene Baltic Lüliana Janik University of Cambridge

Food as a commodity has often been defined in terms of its origins, as deriving from plants versus animals and domesticated versus wild. This type of categorisation has its roots in different classifications of archaeological cultures and labour division related to food procurement. The emphasis which we attach to cultivated plants and domesticated animals is frequently misleading in its simplicity, and in the way it constrains our understanding of how people interacted with the wild environment. Another aspect of the wild/domestic divide, in terms of food procurement and its implications for social relations, plays an important role in the interpretation of the past. Activities performed by different members of the group itself have to be considered. It is almost impossible to underestimate the significance of food in social relations and, therefore, it is an issue which will be discussed in this paper. I shall attempt to re-examine the concept of food referring to archaeological data from two regions and archaeological phenomena. The first one is connected with subsistence and the way people practiced agriculture and the second is represented by hunter-gatherer communities in Lithuania, Latvia and Northern Byelorussia.

The role of chemical analytical techniques in archaeological interpretation: science or sorcery? Sue Wales, Institute of Archaeology, London

Archaeological intervention, which is always involved the synthesis of a number of different disciplines. Increasingly more specialized scientific techniques are available to the archaeologist. In endeavour to reconstruct ancient diet a variety of specialist skills are currently employed. This paper will discuss whether chemical analytical techniques have a role to play in this reconstruction. The paper will also discuss the relationship between the archaeologist's approach to analytical techniques and the analyst's approach to the archaeological problem.

Feasting, sacrifice and the interpretation of Iron Age animal bones JD Hill University of Cambridge

Ethnographies point to the important role feasting and sacrifice play in small scale societies, both in terms of raw consumption of agricultural produce and their role in reproducing social structures. However, feasting and sacrifice have been rarely considered by archaeologists as the origins of the assemblies they study. This paper suggests that the majority of bone from one specific archaeological record - the Wessex Iron Age - was the result of ritual consumption. This paper will suggest it is impossible to distinguish sacrifices from feasting and argue that bones should be classified as belonging to both groups and remain in place by an inappropriate rigid separation of sacred/profane, ritual-economic. It was through the practices of sacrificial feasting that the symbolic structures which permitted all, perception and consumption of animals were articulated. Such deposits provide unique evidence to consider prehistoric folk zoological classification schemes, and it is argued that the wild resources were only consumed/utilized in these clearly prescribed practices. This is not to argue that ritual activities only operated in the iron age, but rather that they were integrated into the broader socio-economic systems determined by environmental constraint or economic utility. Rather the dominant social discourse articulated through these practices structured the agricultural system, defining the social form of a social distinction. Such an approach is then applied to those anthropological and archeological studies of domestication of food, where it shows that the division between wild and domesticated is not as clear cut as it is usually assumed. The paper's main argument is that social power and status was crucial in shaping the social division between wild and domesticated food. This is demonstrated by the use of domestication as a means of political control and the way in which the division between wild and domesticated was used to reinforce social inequality and control.

HISTORICAL ARCHAEOLOGY - THE ESCAPE FROM SUBORDINATION

Organizers David Austin, Lampeter, Charles Orser, Illinois and Pedro Funari, Brazil

Abstracts

Broadening historical archaeology Charles Orser, Illinois State University At a field, historical archaeology is generally characterized as a text-based kind of archaeology that studies the modern world. Historically, the past has been defined in terms of "modern world" history; it is often an exercise in generating historical narratives that are then translated into written form. The modern world is then examined with reference to Crown Castle and the landscape of South Pembroke, Wales. 20th century occupants of the castle have left their mark on the archaeological landscape, as artefacts are now preserved in the surroundings of the castle. The theoretical contributions of this paper are considered, including the ways in which the modern world has been defined and the implications of this for the future of historical archaeology.

An archaeological colony of landscapes Matthew Johnson, University of Durham

This paper explores some aspects of early colonial landscapes. It starts with a consideration of ordered landscapes in New England and Ireland and outlines the early modern cultural memory from which the modern era is constructed. The paper considers the theoretical implications of this story and the implications of the result. These include the necessity of telling different stories, tracing the archaeology of different practices, the role of structure and agency, and the theoretical implications of these stories.

How green were my wellies? archaeology and the subversion of history in Swaledale Andrew Fleming, University of Sheffield

The written medieval and post-medieval history of Swaledale has been largely based on the documentary record. As such it has largely been the history of the lawyer and the landowner; a landscape of ownership and profit. Landscape archaeology and the study of landscape has become increasingly important in the past few decades, with the recent histories of the world and production. The valley has a strong collective, egalitarian tradition, with many areas of land still subject to common rights. It is argued that survivals of this tradition are not accidental, in various ways, the (mostly illiterate) people have made sure that a historical record has survived, as well as important features of an older, more collectivist society. Decoding and teasing through this record brings the archaeologist into an almost 'subversive' alliance with the people of the past in their work of confronting the historian's patriarchal gaze.

The emergence of the modern world setting: broader parameters for the historical archaeology of post-Medieval Britain? Keith Ray, Plymouth City Museum and Art Gallery

Two major themes in European history have been the industrialization/commodification and the expansion of trade and transport activity onto a global scale. In the British practice of post-medieval archaeology, the role of these changes tends to be treated as a series of disputed areas of technological innovation. Different elements of the modern world setting are often treated in isolation, and with little attempt to determine what the consequences of the social interrelations and processes. In contrast, the archaeology of European and contact societies at the 'periphery' is full of evidence for the social conditions of urbanization, on ethno-political power, and on the ideology of European settlement. In this paper, I shall explore how 'historical archaeology' appears to remain a chronologically-divided and agenda-less sphere of enquiry in Britain. I shall explore a wider set of research objectives for archaeology in relation to the origins of the world we inhabit today, and argue that the future will be provided with reference to the importance (and relative neglect of the archaeology of our major trading ports.

Redefining historical archaeology from a feminist perspective Suzanne M.Spencer-Wood, Radcliffe College

This paper discusses how feminist theory redeffines historical archaeology. Feminist theory not only changes the way we research gender, but has fundamental implications for archaeological theory. Feminist theory has criticized the androcentric foundations of scientific theory used by processual archaeologists. The scientific championing of objectivity as superior male reasoning and inferior female emotionalism. Feminists reject the dichotomization of the world into objective versus subjective realities and instead view objectivity and subjectivity as intertextually dialectically interrelated in reasoning processes. Feminists also have critiques of the use of the passive voice in scientific discourse, presenting interpretations as objective facts and conclusions in an authoritarian disembodied voice that is difficult to critique because it masks assumptions and thought processes. Feminists have critiques either thinking not only in processual approaches, but also in structuralism, post-structuralism, post modernism, in Marxist and critical archaelogy. Feminists correct simplistic dualisms and universal generalizations with a blended inclusive epistemology that analyzes the diverse social roles, identities, roles and behaviors/individuals of individuals not only in different social groups, but also in the same gender, religion, class or ethnic group. Feminists have also critiqued post-modernist (i.e. post-structural and post-processual) epistemologies for maintaining their hegemony, and as a political relic that diminishes the diversity of women and non-white racialized/inscribed feminisms and ethnicity in the history of the voice. The post-modernist ideology that all interpretations are equally valid results in failure by the dominant group to respond to new scientific theories of gender and racialized and ethnic theories. The radical feminist theory rejects monolithic overgeneralizations not only about gender, but also about ethnic groups, religions, and classes. In sum, feminist epistemology critiques redefine historical archaeology by correcting fundamental biases in current theory, research questions, and constructions of the past.

TUESDAY 15TH DECEMBER AFTERNOON SESSION

THE IDENTITY OF EUROPE - AN ARCHAEOLOGICAL PERSPECTIVE

Organizers, euraTAG committee members

Abstracts

One Europe - One past? Lillian Janik and Hanna Zawadzka, University of Cambridge

The past is our international heritage without the present day political divisions upon which the future of the international community has been built. The political changes which have been taking place in Europe with the dissolution of the Soviet bloc and the collapse of the Eastern Bloc have meant that the question of identity of Europe has been given new dimensions. This paper will be exploring the implications of what impacts identity and how identity is constructed and understood in Europe. We will also look at the role of history and the use of history in European identity and the construction of European identity. Two questions will be considered in the course of the paper, how far the definition of Europe will be expanded, first, in the mass media of both the ex-East and ex-Western Europe. The second question will be to consider if both the ex-Eastern and ex-Western European countries and their post-communist countries form one European past. We would argue that the "Iron Curtain" boundary is not dissolving and that Western European theoretical perspectives will take some time to be 'decoded' from their ideological and vice versa.

Why do we need a European association of archaeologists? Michael Rowlands, UC London

The answer is fairly obvious: to bring together the archaeologists across Europe to make cultural policies to promote the European identity and to the European people. The paper will discuss the role of European identity in the European policies and how they are going to be different from the policies of the member states. The role of European identity and the policies to promote the European identity in the future is going to be an important issue. The paper will also try to address the question of whether European identity is a reality and how it is going to be achieved in the future. The paper will also discuss the role of European identity in the policies of the European Union and how they are going to be different from the policies of the member states. The role of European identity in the policies of the European Union is going to be an important issue. The paper will also discuss the role of the European identity in the policies of the European Union and how they are going to be different from the policies of the member states. The role of European identity in the policies of the European Union is going to be an important issue.
and the way in which the replication works. I wish to argue that although human cultural behaviour has the same overall operational nature as the biological process, it does so using three basic codes, not one main code base. The three codes are expressed in (1) material entities such as buildings or tools, (2) actions such as ceremonies or kinship, and (3) material expression such as the three main code bases are made up respectively of spatial, spatiotemporal and auditory signals. Each class of code has a different replicative rate, endures differently in the cultural milieu and has its own distinct, internal code logic. Because they replicate at different rates the three codes must generate different permutations for different purposes. It is not possible for a human community to maintain complete coherence or simple synchrony between the grammars or meaning structures of the three forms of cultural code. Dissonance between the three codes is a fertile source of recombinations and may be the unique source of the rapid shifts which human culture can produce, while retaining heritage constraint.

Inheriting material culture E.J. Shennan, University of Southampton Within the field of post-Palaeolithic prehistory recent attempts to explain patterns of long-term stability and change in prehistory have been largely ecological or structural in tone; the former based on ecological or economic constraints, like Broodbank's longer dated, the latter on the postulation of deep-lying structural principles which generate the surface phenomena of the archaeological record and which are stable. The problems with the established ecological approaches is that they reduce human phenomena to responses to the environment and lack any notion of 'heritage constraint'. The structural approaches do not help, either, to be more mystical, is that the status of the structures is uncertain while the mechanisms by which they are maintained or changed are only vaguely specified, if at all. A solution to these shortcomings was advocated some years ago by sheerer for his proposal for an 'epidemiology of representations'. This proposal lies directly with the recently evolved interest in the role of social learning as an inheritance mechanism with a variety of specific properties. Some archaeological implications relevant to post-Palaeolithic archaeology will be briefly examined.

BRIDGING EMPIRICAL AND THEORY IN PRACTICE IN CURRENT SCANDINAVIAN ARCHAEOLOGY

Organizers: Marielle Bausano and Helle Vangsild, Institut for Forhistorisk Aarbog, Moesgard

Session Abstract

In view of the European perspective of this year's TAG Conference, it may be pertinent to focus on general differences in the way archaeology is being practiced in Europe today. Two main tendencies can be observed. In the first, particularly dominant in the north-west, there has evidently become a theoretical discipline increasingly more in the archaeological record. Besides, emphasis appears to be on the monumental rather than the artefactual side of the archaeological record. The second one has a greater degree of gravity in central and western Europe. It is central to the Late Neolithic and Early Bronze Age, and is also a complex. It appears to be the main focus of theoretical discussion in the field today. Thus, there is an increasing disintegration of theory and empiricism. With an archaeological focus more on the average, quiet, and thoroughgoing methods for data recording and data analysis, in addition to a growing interest in theoretical matters, Scandinavian archaeology appears to have an empirical position between the above archaeological ideologies, perhaps implicating a key position in future archaeology? Anyway, this is how we would like to see ourselves. Given this assessment is correct. Eight lectures have been chosen to exemplify the archaeological potential of this midway attitude, and to draw attention to instant problems in Scandinavian archaeology.

Abstracts

Doing "KULA" in the Danish Mesolithic George Nash, University College, London

In the last decade, there has been considerable discussion about the economic and symbolic exchange of the "Kula Ring" with that of the symbolism linked to the motif decoration and distribution of artifacts from the Danish Mesolithic. Over the past sixty years, many have observed the "cultural package" of the Kula exchange system. The question, how many societies use symbolic prestige goods as a 'passport' for means of exchange, has been a difficult problem to solve. The symbolic value of the exchange is not always obvious. In many cases, it is easy to link such a contemporary system of exchange with a little-known area of the Mesolithic, effectively, questions conveniently become answers. With the available evidence and in particular, certain designs occurring on bone and amber from the Danish Mesolithic, I will attempt to argue the case for a Danish Kula exchange system. Any assumptions when formulated can, and will be debated. The following assumptions and ideas made from this paper is no exception to this.

Post-theoretical archaeology? Jes Martens, University of Copenhagen

The aim of this paper is to discuss the essential problems which arose with the last decade's farewell to the Great Narratives and the declarations that all things are of equal value. The result was a complete secularization of the discipline and the rejection of historicism and hence following a loss of meaning of the scientific project. It is claimed that a re-formulation of the grammar and syntax of archaeology will be necessary, if the project is to be put back on the track. The road forward is to start from the standpoint - the archaeological record - and to define a theoretical perspective in unison with this and with our project.

The ethnobiological link - on the interplay between archaeological sources and interpretation Bjørn Grønnow, University of Copenhagen

Archaeological interpretation is now a one way process - it should be based on a dialogue between the researcher and the empirical material. The present paper presents a case from the field of Arctic archaeology where ethnobiology proved to be a fruitful media for this dialogue. The excavation of the cauliflowers in the svalbard islands, West Greenland, yielded a wealth of environmental and archaeozoological material. Dramatic long and short term change in the subsistence economy of the site could be documented. An interpretation based on an ecological approach - a model of climatic change, resource fluctuations and human behaviour - seemed to provide an acceptable explanation. Taking ethnobiology into account, interpreted in a traditional, biological and psychological needs and demography, appeared to be the key. New dimensions in the subsistence economy emerged as this information was brought into play with the archaeological empirical material, leading, in the end, to a revision of theories.

From basic classifications. Towards an historical reconstruction of the stone-bronze transition c. 2500-1500 BC in the North Sea Region Helle Vangsild, Moesgard

In Denmark the introduction of metallurgy went through three radically different stages, each characterized by significant shifts in the relationship between farming, pastoralism, and in the metal objects were produced, distributed, used and deposited. These three stages seem to express important socio-political changes, and a comparison with central and west Europe reveals a similar pattern of change. These synchronous transformations in north Europe may be understood within the framework of cyclical shifts between peer polity and core-periphery interactions.

 Graves, settlements and society. Towards a comprehensive view of South Scandinavian Early Bronze Age society Marianne Rasumussen, Moesgard

The general idea of a hierarchical and dynamic South Scandinavian Early Bronze Age society is based almost exclusively on evidence from graves. Lately, however, a new category - the settlements - has appeared in great numbers, and it is now a question how this affects the traditional picture of Bronze Age society. The present paper deals with some of the problems and possibilities created by this situation. In particular, the large cultural changes during the 12th to 10th Century are discussed in the light of this new, and apparently often contradictory evidence.

Developments in the late neolithic and Bronze Age. A Norwegian case study Christopher Prescott, University of Bergen

Recent excavations in Sørøya, Norway (the Nyset-Stegje and Skirvlandet projects) have unearthed large numbers of bone pins from a range of sites, where previous finds of similar objects are known from the Late Neolithic and Early Bronze Age. Excavations have shown the pins to be the results of human misuse, not manufacture, and their occurrence has been questioned in terms of their use in personal decoration or for indicative of social status. The new material has been used to assess the social significance of the pins, and to compare them with other examples from similar sites. The results have implications for our understanding of the social and ritual organization of the Neolithic and Early Bronze Age communities.
The shape of meaning: Brian Moloney, University of Southampton

How can we view a text as being a metaphorical reference to aspects of objects and events. It is relative to the position of an individual in social time and space. But meaning only exists when it is expressed as a physical act and a material form. Using images depicting social situations in paintings from the times of major political and social events, such as the Egyptian Eighteenth Dynasty, and some images from later cultures, I will examine how meaning takes shape, through the eyes and hands of artists and writers, and how the material and social aspects of such representations are to be understood - using both quantitative and qualitative methods - to provide information about the society from which these works emerge.

Iconography and interpretation in prehistoric archaeology: the visual representation of early humans: Stephanie Moser, University of Sydney

This paper will present the argument that the variety of media and medium through which archaeological meaning is communicated - films, novels, and artistic reconstructions - provide important insights into the various ways that archaeologists use and make sense of the archaeological record. I will be examining the ways in which these different forms of archaeological discourse raise the issue of representation in archaeology. Essentially representation is taken to mean the way that archaeological ideas are communicated. While the issue of representation has been taken up with reference to archaeological writing, a lot has yet to be taken up with reference to the use of visual imagery in archaeology. For instance, recent work in post-processual archaeology has raised the idea that different forms of archaeological writing reflect different ways of knowing about the past. The subject of representation and illustration is currently being taken up by historians and sociologists of science who have examined the use of graphics in their attempt to document the alternative ways in which scientific knowledge is produced. The argument that I will be presenting is that visual images constitute a completely different means for constructing or 'shaping' archaeological meaning. I will be trying to clarify some of these differences in the type of information that images and text convey, by examining how early humans have been visually portrayed in artistic reconstructions of past lifeways. For instance, what do images of early hominids tell us about the way that the scholarly debates about our human ancestors have been constructed and structured? Is essence, what do the images of the various hominid species tell us that the verbal text does not?

The three faces of Man: an exercise in Palaeolithic theory: Clive Gamble, University of Southampton

This paper is concerned with the importance of socio-textual representations of the prehistoric individuals (specifically the so-called Celts), which have played a major role in the construction of a historical and political heritages and the public perception of the past. Rapid growing of the discipline of archaeological research, particularly during the early years, led to the idea of a new approach to the study of man in the prehistoric period. This approach is based on the idea that the Celts, which have been traditionally seen as a homogeneous and monolithic entity, were actually divided into three distinct groups: the Gaels, the Britons, and the Saxons. Each of these groups had its own specific cultural traits, and these traits were transmitted from generation to generation, forming a strong sense of identity among the Celts. This sense of identity was further reinforced by the presence of a common language, which was spoken throughout the entire Celtic world. The Celts were also known for their religious beliefs, which were closely linked to their social and political structures. The Celts believed in a pantheon of gods and goddesses, who were associated with various aspects of life, such as fertility, war, and prosperity. The Celts were also known for their advanced technology, which included the use of iron, bronze, and stone weapons, as well as the construction of large defensive structures, such as forts and temples. These structures were used for both military and religious purposes, and they served as a symbol of the power and influence of the Celts.

On Learning to See: Craft Traditions in British Field Archaeology: Richard Bradley, University of Reading

The practice of archaeology has been compared with reading a text, but the literary analogy has its limitations. Field archaeologists learn their skills mainly through visual clues. Despite a chance of complete objectivity, they tend to repeat those observations that they have learned how to make. This paper examines the importance of visual information in field archaeology by tracing the visual traditions through the careers of some distinguished excavators. It also considers how far their field observations are also conditioned by traditions of uses of visualisation. This paper is concerned with the evolution of certain visual traditions in the British landscape and the extent to which these traditions have influenced the practice of archaeology.

Myth, metaphor and the other 'the historical formation of archaeologists' conception of humanity' James Kenworthy, University of Nottingham (abstract to follow)

WEDNESDAY 16TH DECEMBER MORNING SESSION

WORLD PERSPECTIVES ON EUROPEAN ARCHAEOLOGICAL THEORY

Organizers, euroTAG Organizing Committee

Session Abstract

How far - if at all - have the world's archaeological traditions been influenced by European archaeological theory? Has such influence been two way? How has Europe been influenced by the history of the European period of the creation of European archaeological theory? Have European archaeological traditions taken form in the main areas of theory - or has their influence been in some other way? If so, how applicable, discussion of each presentation or set of presentations will be led by one or more European Discusants from the country or region responsible for the European period concerned.

Archaeology against the State: roots of internationalism: Christopher Evans, University of Cambridge

This paper is concerned with the roots of "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remains" and "archaeology can be directed at the study of material remain
relating human cultures to environmental features, and are by large still valid. By his detailed survey of temples spread over two decades James Ferguson put the study of Indian temple architecture on a scientific footing, such that he justifiably claimed that, shown a picture of any temple, he could place it in its temporal context with an error margin of 20 years. Surely did Ferguson recognize the importance of the architectural evolutionary thought of Sir John Marshall, who ... of the foundations for culture history framework. The emphasis was on the reconstruction of regional culture-sequences and correlating the Stone Age cultures with climatic episodes (wet/dry) inferred on the basis of study of river deposits in which areal patterns and secondary site-occurrent (in other words archeological) trends would become obvious, particularly southeast of the Ganges and westward. This theme, clearly and concisely formulated in his famous Woolley Committee report, Sir Mortimer Wheeler accomplished in a span of four years (1944-47) the work of four decades. The Woolley Committee sparked, bringing about important advances in prehistoric archaeology, and the creation of interest in archaeology was among the universities among the major achievements of the committee. Wheeler's achievement was influenced by the theoretical ideas of the archaeologists like Harlewood and Collingwood as by the improvements brought in field archaeology by Flinders Petrie and Pit-Rivers. Examining the level of theory in India during the post-independence period, one has probably to conclude that Indian archaeologists basically continue to operate within the theoretical framework laid behind by the British. Building up local culture-sequences, units of cultures, and assemblages of recurrent types, irrespective of the central ideas of such, and selection of present-day administrative divisions as regional units for investigating the archaeological record are the major elements of this framework. Workers like the late B. Subbarao tried to evaluate the study of the geographical factors in the Indian lifeways. Such deducing concepts like nuclear areas, areas of relative isolation and areas of isolation, but no real progress could be made at the level of inferring past human adaptations on account of the failure to recognize the importance of the functional dimension of material culture. For they were more interested in the pattern of social and economic life. Techniques for accounting for novel features of the archaeological record of a given area by tracing them back to their outside sources, particularly West Asia and the Mediterranean area. This distant oriental influence on Indian prehistory must be grouped among those few regions in the world which began to experience the impact of migrations created by the New Archaeology immediately after their appearance during the sixties. The late Professors Sakharov is one person who must be given a credit for the task of explaining the very occasional evidences of this distant oriental influence in the Indian context. Thus it came up his book New Archaeology: its Scope and Application in India in 1977. True to his ceaseless efforts to integrate the more archaeological and anthropological methodologies, his book is written in the style of a dialogue, with some of these novel trends in his own work but also to encourage his colleagues and students in the Deccan College and elsewhere to try these ideas in their respective research projects. The seventies and eighties thus saw the emergence of a number of studies, particularly in prehistory and protohistory, which employed with varying degrees of success the major perspectives of processual archaeology - conception of culture areas, the systems of identifying primary sites, identifying regional units in terms of natural features, need for intensive survey in lieu of previous hit-and-run type of field work, the recognition of ethnographic context as the essential context for the study, and in the development of settlement system organisation and functioning. Some of these perspectives were also adopted by the foreign archaeologists working on the Indian materials. It is interesting to note that during the same period some of the workers in the parent discipline of history started moving away from a concern with political history to a holistic approach encompassing ever the economic and sociocultural factors. These workers were obviously influenced by the Functionalists, Ansell and Marxist approaches. In more recent years certain elements of post-processual archaeology too have been introduced into this discipline. However, discussions about theory use are still far from commonplace in Indian archaeology. There are various factors leading to a certain lack of interest towards theoretical discussions. I shall attempt to work through several of these factors. It is: a) that the Indian systems of philosophy and epistemology could possibly make some important contributions to general archaeological theory; b) how the rediscovery of the country's past initiated by the European workers contributed to the growth of nationalism and also, paradoxical though it may seem, to a decrease in enthusiasm for the ideological weapon to the Indian people in their liberation struggle against the colonial power; and c) how a non-partisan understanding of the past of the land could serve as a counterforce to tension leading to militarism for promoting self-interest in the present, and thereby the social order.

Theory in West Africa Bassry Arudha,University of Ibadan, Nigeria (Abstract to follow)

Mixed features of archaeological theory in Brazil Pedro Paulo A. Fiasari, UNICAMP, Sao Paulo Brazil. The theoretical approach of the time. From its inception in the 1920s the conception of Indian Archeology was being shaped by European outlooks, namely the search for early men and the search for our European treasures. In the 20th century, native culture was rather seen in these terms of the people, resulting in an ideology where the anthropologists had to study the new society world up to the 1950s when a Humanist socialism, mainly inspired in the French Tradiion, tried to develop archaeology as a critical thought. Archaeological theory, although not a subject in itself, was being introduced through the Humanism methodology. The anthropologists took an empirical trend developed and expanding the archaeology as a tool for studying the human societies and their development. Even though explicitly conservative this movement expanded its lines with a conservative and positivist outlook. Its avoidance of theory enabled it to become an important tool for the traditional way of controlling the scholarly world in Brazil: Patrimonialism. Patrimonialism could not be changed, to the Dictatorial regime in connection with the ecological modernity. Because of the new conservation policy, the existing environment was protected and the prehistoric period of the country was lost. It is an important period of the prehistoric period that is still being researched by archaeologists. However, thanks to foreign researchers cooperating with Brazilian scholars, and exchanging ideas and outlooks, archaeological research in Brazil has gained from outside sources. The success of applying theory in archaeology depends on several non-archaeological factors:

backing. Recently, critical approaches were able to develop, re-estimating the links between the academic world and social life. Archaeological theory, mainly American and European socially engaged approaches, has begun to be discussed in Latin America. There is a growing realization that these approaches are useful and are being developed, supported and trained by other social scientists. Even though critical approaches are not necessarily more successful in the natural world, they...
political, economic, etc. It is necessary to remember that in a country such as Madagascar, archaeologists must first work to finish their theses; at the same time they have to convince the authorities of the importance of the archaeological discipline. Only when they succeed in this latter endeavor do they gain even the minimum support which allows them to carry out their work. The way of presentation and strategy in the content of the new circumstances. It is becoming more and more evident, even without wanting to so become or being directly implicated, that archaeologists cannot any longer stay outside of general socio-political developments. We have contributed to a better knowledge of the past of Madagascar and also destroyed certain values which are deeply rooted in the region. The archaeology of Madagascar has been transmitted from generation to generation through time immemorial. In the meantime, some myths have come to be common sense, and not always to the advantage of those who have inherited them.

Archaeological theory in Japan Hitori Trade, Osaka University In many countries, archaeology departments are attached to history faculties. It well in what theoretical background Japanese archaeology has been operated: the study of archaeology has long been considered to be intrinsically cultural anthropology. As a result, many new ideas have been very influential in the study of Japanese history in the post-World War II period. Especially its historical-materialistic logic of explaining social evolution has been adopted by many archaeologists. This phenomenon is closely connected with Marxists' domination in the study of Japanese history up to the end of the 1960s. Through the re-examination of the oversimplified model of developmental stages proposed by some historians, some archaeologists have gradually realized the importance of economic and political intentions among neighbouring regions, in the evolution of social systems. Some methods invented in the New Archaeology have been adopted; the study of settlement pattern and seasonality in subsistence activities are some example. Less-Göhner's three dimensional recording method has also been applied to some excavations. These, however, have contributed just to the elaboration of it. It is the epistemological status of archaeology which has never been given serious attention. In these instances, Japanese archaeology has neither been processed nor post-processual. Despite the accumulation of data of gargantuan amount mostly from well-organised rescue excavations (some 3000 reporting volumes published per year), sophisticated techniques of digging, and highly organised chronological order which enables scholars precisely and minute discussions, Japanese archaeology suffers from the absence of epistemological debates. Inassiality is another characteristic which appears to encourage the above tendency. Pre-modern Japan has rarely seen incoming of large scale immigrates since the establishment of the bureaucratic state since the 8th century. This makes Japanese archaeologists believe "reading the past" to be an easy task; permits of their direct access whose custom and way of thinking being understandable without painstaking theoretical struggle. This view tends to overlook ethnic minorities in the Japanese society. However, ten years later, it is necessary to re-examine Japanese past in East Asian perspective, taking into the ethnic minorities and regional diversities into account.

MULTICULTURAL SOCIETIES IN EUROPEAN PREHISTORY Organizer, Sîn Jones, University of Southampton and Paul Graves, CNRS, Paris

Session Abstract

This session focuses on the inter-relationship between archaeological reconstructions of past cultural groups and contemporary identities. There is a critical appraisal of the role of contextual analysis and archaeological theory in the use of archaeological artifact in identity.

Archaeologists and identity: an East Asian perspective

Recent excavations of Japanese sites have led to the development of new trends that re-examine Japanese past in East Asian perspective, taking into the ethnic minorities and regional diversities into account.

Humans in and who's out? Species, race and identity Paul Graves, CNRS, Paris

Identity, be it ethnicity, nationalities or race has been growing commonplace in contemporary world affairs. The biological concept of species is important when discussing the question of identity, and the role that individuals have acquired in the creation of the concept of identity is a theme in a number of papers. In particular, the anthropological role of the concept of identity in the context of both a biological and cultural sense is discussed, and its validity as an archaeological concept critically assessed.

Discourses of Identity in the interpretation of the past Sîn Jones, University of Southampton

As identity and nationalism becomes increasingly prominent issues in contemporary Europe it appears that the ethnic group may act as a powerful strategy to transcend political boundaries. Furthermore, some recent realizations of past and present European culture suggest a desire to establish a cultural basis for European unity. Investigation of the relationship between archeological reconstructions and contemporary identity often focuses on particular historical periods and their changing political circumstances. I hope to complement this research with a discussion of the more abstract model of identity concepts as they have developed within "western" historical traditions; in particular the idea that socio-cultural groups form discrete, bounded and homogeneous units. I will argue that recent theories of cultural identity can be used to devise fresh approaches to cultural identity in the past. Such approaches must recognize the dynamic and situation nature of group identity and the likelihood that multiple boundaries may be constructed relating to different domains of social interaction. This will enable the exploration of the relationship between identity and the magisterial concept of the nation, to examine the patterns of identity constructions at local and regional scales, without denying the existence of one or the other as a matter of principle.

Narratives of the island Veyo: on the scientifics and poetries of archaeology Brit Soll
The paper presents some ideas and problems from an ongoing d-a -to project on the island of western Norway. Both written and archaeological sources indicate that there have been in recent years (Veyo) made some extraordinary finds on the island of Veyo, "the holy island", and beside the historical and archaeological known "facts", the island is enhanced in local tradition and popular narratives. The archaeological historical narratives of the island have been preserved local traditions. The aim of the presentation is to compare the innumerable narratives of folkloristic landscapes and archaeological landscapes into a discourse validating the diverse and often opposing views of the past. The role of the archaeologist as a "mediator" of local myths and narratives is discussed. Furthermore, the theomorphic aspects of the landscape field is in this case further complicated by the fact that the present archaeologist grew up in the region, and is himself one of the "others".

Archaeological sources as ethnic evidence - the case of the western Vistula mouth Aleksander Kurzchale & Urszula

The paper focuses on changes in the ethnic border between German and Baltic populations on the right bank of the Vistula near the mouth. The first part of the paper reviews the discussion of grave goods and funeral rites, in conjunction with written records and some theoretical explanation, provides the basis for ethnic inferences. In particular, this suggests changing relationships between ethnically different populations of the Samo-Masurian Peninsula and the Vistula mouth area.

The identity of France: Archetypes in iron age theoretical studies Beatrice Flut

The last 15 years have seen in France a rapid increase of iron age architectural studies both as part of the development of "National Archaeology" and of changes in the balance of political forces. This neo-structural analysis aims to objectify certain processes it underlines the need for the "local" context of French archaeology, the development of new theoretical perspectives that re-examine the concept of "barbarism" in the iron age studies which fit familiar archetypes - including a common noster - contained in the collective memory, and enables one to apply the way how the predominance of archetypes may camouflage archaeological constructions, thereby reinforcing the original ideological archaeological strategy.

Celts and Iberians: ideological manipulation in Spanish prehistory Gonzalo Ruiz-Zapatero, Madrid

This paper addresses an historiographic analysis of the concepts of "Celts" and "Iberians" in Spanish prehistory. It is argued that there has been an ideological mobilization of the importance of the identity concept of "Celts" in Spanish prehistory comes from long, at least around the middle of the 19th century, and it is related to the classical written sources and the impasse of the Roman Text to the study of Celts - Celtish. This impediment led to those days the interest of the magistrates about the idea of Celtish. That is why the concept of "Iberians" - paradoxically - was quite different, because the first notions about their archaeology arise at the beginning of the 20th century. The concept was closely related to Mediterranean colonists, especially Greeks. An evolution of both concepts is drawn looking at different attitudes - with a clear political component - during three periods: (a) from 1900 till 1930 (Spanish Civil War); (b) 1939-1975 (Franco's dictatorship); (c) with democracy. Finally, the relevancy of ethnic identities is discussed with two different approaches. One is the rejection of the use of ethnic groups as it results in a distortion of the evolutionary analysis, and the other is interested in the construction of theoretical and methodological bases for the study of ethnic identities, arguing that when we have written sources and linguistic evidence we must search for the ways in which ethnically related to material culture.
NEW DIRECTIONS IN CLASSICAL ARCHAEOLOGY
Organizer: Nigel Spencer, University of Reading

Abstracts
Monuments and monstrosity: the architectural impact of Greek constructions of time Lin Foxhall, University College London.

In classical Greece, as in all societies, time was socially constructed in culturally specific ways. In this case, the numerous written sources allow a very clear understanding of how the elite Greeks understood time, "posteriority" and the place of mortal humans among them. Greek notions of time have structured not only what archaeologists find, but also how they interpret what they found. But generally classical archaeologists have been unconscious of this process. Hence, interpretations of ancient Greece from the archaeological sources frequently replicate the materialist, elitist ideologies of the ancient Greek producers of "monuments" (a very limited sector of the society). This paper is an attempt to analyse the effects of "native" Greek concepts of time on the production of "monuments" and artefacts, as a first step in reconstructing a multi-dimensional vision of ancient Greek society.

Approaches to ethnicity in the Early Iron Age of Greece Johnathoe M. Hall, King's College, Cambridge

Greek literary sources paint a very consistent picture of the existence of various different Greek-speaking ethnic groups throughout the Greek world. This paper questions the validity of previous attempts to identify these groups in the archaeological record. By drawing on social anthropological studies on ethnicity and social psychological work on group behaviour, it proceeds to the problem by presenting the ethnographical and linguistic and mytho-historical evidence for the Argolid between the years 900 to 600 BCE. The aim of this paper is threefold: to show how ethnic groups in the Argolid actively used material, linguistic and mythic symbols to signal their identity; secondly to demonstrate that such symbols became ethnomusic-ionised only at times in which ethnicity is perceived as being a salient dimension of identity; and lastly to show that the choice of symbol can change over time.

Meaning and context: the case of the Parthenon Robin Osborne, Corpus Christi College, Oxford

Our normal visual experience is dramatically affected by the contexts in which the image is viewed. In dealing with images from past societies our information about context is often restricted, and thus the image is viewed within only one sort of context. But some works offer the possibility of reconstructing more contexts of viewing. One example is architectural sculpture, where context is provided by the nature of the building adorning and by the ensemble of the sculpture adorning it. This paper looks at the sculptures of the Parthenon in that light: one element is viewed against another, and sculptural elements which could be seen in the same glance are considered together. It explores the way in which questions and issues put on the agenda in the first view (from the west) are further developed by the sculptural sequences which come into view as the spectator moves around the temple.

Monumentalising the landscape: investment and symbolism in the hinterland of Archaic Greek polis Nigel Spencer, University of Reading

The front range of the Parthenon and the enclosure walls of the Acropolis in Athens have been the subject of a strictly functional way. The tower and enclosure complexes which exist on many islands and in some parts of mainland Greece are merely "fortifications", "sanctuaries", "monuments" or simply "watchtowers". In other fields of archaeology, notably the British Medieval, such monumental construction work in areas marginal to settlement is given alternative, non-functional treatment, and the purpose of this paper will be to explore some alternative approaches to the data for Greece. The towers and enclosure walls of the Acropolis in Athens and of some other mainland examples, will be considered in a more theoretical light. The possible reasons for this investment in such marginal areas, the symbolic meaning attached to the structures by those who built them, and the unnecessarily elaborate construction, will be examined.

Familiar death: other ways of looking at ancient monuments K. E. Stearns, King's College, London

Classical notions of the importance and function of funerals and burial practices have long been taken from the art-historical literature. More recent attempts to read such texts through the lens of ritual, sculpture, "hands", workshops, and attempting to locate the figurative scenes portrayed. In opposition to this approach, the present paper attempts to reconstruct their social position and function and so doing aims to question general conclusions, kinship structures and social memory, as well as attitudes towards death.

Tomb cult and hero cult: the uses of the past and the re-creation of the present in Arcadian Greece James Whitley, University College, Cardiff

Since the late 1960s, archeologists (both "processualist" and "post-processualist") have shown great interest in, and generalised about, the role of ancestors, and cults of ancestors, in the maintenance of social order. In Neolithic studies ritual practices can be seen as ideological in character. The ideology theory does not allow us to explore the relationship between particular mortuary practices, particular ideologies, and particular social forms. Here, the rich body of evidence from Classical archaeology can make a distinctive contribution to the refinement of a particular type of ideology theory. This paper examines the association between mortuary and "hero" cults and their development from tomb to circum-familial ancestor cults in various parts of the world. The relationship between changes in mortuary cult and socio-political change will be explored, suggesting that greater care is needed in distinguishing between the metonymic, metaphorical and political ideologies of mortuary practices.

MANAGING ARCHAEOLOGY
Organizers, Antony Firth, Dave Wheatley, University of Southampton, Malcolm Cooper, Hereford and Worcester CC

Session Abstracts
Management is a term used frequently in the discipline and profession of archaeology, but this will be the first conference in the UK at which it has been examined critically. The session is designed to be a meeting at TAC97 to see what has come out of such looking at aspects of management and archaeology. It has blossomed in the course of organization to bring in a number of perspectives and studies which may have little in common except the words "management" and "archaeology". The session is intended to raise management as an issue in theory, to demonstrate diversity, and to see whether there is any evidence of coherence in the study of management and archaeology. The organisers are currently exploring ways to publish the proceedings of the session.

Abstracts
Heritage and Human Consciousness: Explorations of Identity Min Bower, University of Cambridge

Human consciousness is a complex thing governed by many processes and formed from a confusion of heredity and life experience, and yet most conscious and probably all subconscious reactions to outside stimuli are governed by the basic mechanics of what does it affect me. This hypothesis can and has been used, though probably unconsciously, in the presentation of most data to the public. It is the way in which archaeologists and museum directors present what we perceive to be fact that shapes the public's view of the past. But how far should this be taken and on what levels should we be appealing to the human consciousness?

How to Get Something out of Nothing: The way to 'Heritage' John Carman, University of Cambridge

"Nothing", it was said recently, "was built to be an ancient monument". But an area little considered in our field is how things become identified as specifically and archaeologically "archaeology". At last identified as specifically and archaeologically "archaeology" exists a special cognitive realm raised above that of the day-to-day world - the public domain. What was not, however, addressed was how it got there. This paper will outline a theory of how things from the past pass into this special realm. This process will be illustrated by references to commercial auctions and the application of law to archaeological material. It will be suggested that the same social mechanism is at work in both contexts, but that these two contexts differ in one crucial respect which is not necessarily predicted by the theory.

Theory and Archaeological Management Malcolm A. Cooper, Henford and Worcester

In a paper given at the TAC97 conference the author argued that "Theoretical Archaeology" should investigate not only the use of theory in the interpretation of past societies, but also should focus on theory as applied to the structure and function of archaeological organisations in the present. The conclusion of this earlier paper was that the market field had application for archaeologists wishing to create an environment where archaeology can be undertaken effectively in a manner which is free of contemporary constraints. The current paper explores in more detail the application of management ideas to archaeological organisations and their inter-organizational environments. Using contemporary marketing management practice, the paper explores the relationship between archaeological organisations and their internal and external environment(s). It illustrates how the impact of changes in the external environment have had a wide-ranging influence on archaeological practice and that archaeologists have reacted in an extremely limited fashion to recent changes in management theory and thus to the change factors in the external environment. Examples are used to illustrate the effect of external change on archaeological project management, career structures, and archaeological research, and to explore the reaction of archaeological organisations to such changes. The paper concludes by suggesting that the success of archaeologists is related as much to their control of the archaeological environment as it is to the continued development of archaeological theories of the past, and that far greater attention needs to be paid to management theory in order to ensure that the archaeological environment provides suitable vehicles for continuing the development of our understanding of the past.

Timothy Darvil, Bournemouth University (Title and abstract to follow)

Ghosts in the management machine Antony Firth, University of Southampton

This paper will consider effects on archaeology arising from the institutions through which archaeology is managed. Examples will be drawn from the management of archaeological underwater in Europe. The idea that institutions can have an effect on activities over and above the intentions of the actors within the institution is commonplace in social and political science. It is frequently alluded to in discussions about archaeology but it is rarely considered as a subject of study in its own right. I hope to show how this issue can be approached and to point to processes through which institutional arrangements may have archaeological effects. For the purposes of this paper, 'institution' can be taken to include organisations such as agencies,
MAP2: Theor and Practice Roger Thomas and Gill Andrews, English Heritage

MAP2 - Management of Archaeological Projects, 2nd ed. (English Heritage 1995) attempts to set out a framework for the management of archaeological projects. This paper will outline the management of a project which was developed for MAP2 and examines the wider policy context which led to the production of the document. The paper will also consider the possible implications of MAP2 for the theory and practice of archaeology and of the wider debate surrounding it.

The Ancestral model of archaeological protection Arturo Ruiz Rodriguez and F. Honoros, University of Granada

The Justa de Alandalucia assumed the responsibility for administering the region's archaeological heritage in 1984. This provided an opportunity to develop a model of heritage protection designed to give local communities a role in the cultural landscape. This paper will consider the possible implications of MAP2 for the theory and practice of archaeology and of the wider debate surrounding it.

Squares Pegs in Round Holes: Problems of Managing the Palaeolithic Heritage Francis Wenban-Smith, University of Southampton

This paper briefly reviews the concept of "managing the heritage" as applied in this country, and concludes that it consists mainly of attempting to decide which parts of the physical archaeological evidence the past are of "value" and so worth protecting, preserving, or researching in advance of destruction. There are many practical problems here such as the overlap between the role of English Heritage and more local planning departments, who pays for what, how value is attributed, who decides, and who appoints those who decide. However, the main point of this paper is that the current framework and apparatus, and what it is, is problematic, so that the term "developed a model of the protection of the archaeological heritage" is often used in practice and is being critically reviewed. Various aspects arising from this are discussed in this paper.

Information Technology and the Archaeological Object David Wheatley, University of Southampton

To date, it has been claimed that which archaeological management has brought has been the 'P - a bounded spatial entity to which the practice of archaeological management applies either absolute or relative archaeological value. This paper observes that new information technologies are rapidly becoming part of the practice of archaeological management, most notably in the development of geographic information systems or "GIS". GIS is not just a tool for "data" but a means of reorganizing the practice of archaeological management which is already underway, but also a more fundamental reorganizational of the theoretical understanding of the "archaeological object". In the absence of any adequate definition of the "archaeological object" and the consequent lack of any adequate taxonomy, the ways in which value is ascribed to the archaeological resource will, in the near future, to be subject to different constraints for the value judgements of archaeological managers to be far more explicit than is currently the case. Examples from the author's research into the archaeological applications of geographic information systems will be used to illustrate these points.

West, began to conduct their own excavations in China. By the end of the 1940s, hundreds of prehistoric sites had been found all over China, shedding light on the Chinese remote past. Since the 1950s, with the growth of Chinese economic development, new archaeological sites have been discovered and more archaeological excavations have been conducted. In order to deal with the increasing number of archaeological records, and to try to order them to re-establish Chinese prehistory in general, V Gordon Childe's Archaeological Culture approach became the main strategy adopted by archaeologists (another reason being Childe's relationship with Marxism and the Chinese government of 1920s), an enlarged archaeological culture theory had been developed into the mainstay, but Chinese theoretical archaeology. This included the "cultural element analysis" in order to identify the "assembly" of artifacts based on typology, and the so-called "area, system and type" approach in order to establish the time-space framework of archaeological cultures. Thus, in this way, some of the old, and even early, historical predecessors, could be traced back to their sources, and it was also hoped that some late Neolithic cultures could be identified in the future. This was laid out in legendary texts. From the mid-1980s, when archaeological theory increased, firstly, to the influence of Chinese archaeologists at that time and, secondly, to the influence of Soviet archaeology. Young archaeologists, especially students in Peking University argued that archaeology placed too much emphasis on artefact typology and classification and ignored the real factors that created them. They argued that the archaeological records must be explained by Marxism, and that one of the main tasks of archaeology was to try to work out the social and political factors that created them. Chinese Marxist archaeology became the main theory until the 1990s. Most archaeologists tried to elaborate on the basic principles of Marx and Engels laid down a century ago, and some of them were also influenced by the idea of Soviet methodology in trying to explain prehistoric societies. Despite considerable dissatisfaction with the Marxist approach, a new wave of archaeologists combined the enlarged archaeological culture theory with Marxist archaeology in trying to explain the change and development of cultural processes. Meanwhile the influence of Western contemporary archaeological increased and Chinese archaeology began to enter a period of diversification. In comparing Chinese archaeology with Western archaeology from the theoretical viewpoint, there are not too many differences to be seen, mainly when we pay attention to those coincidences that happened in the history of both Chinese and Western contemporaneous cultural evolution.

Politics and history in Ireland Peter Woodman, University College Cork

The fact that Ireland only recovered some form of Independent Status seventy years ago might have been expected to: 1) influence the states in which Irish archaeologists viewed the past; and 2) result in the archaeological record being used to bolster a particular image of the Irish Nation. In reality, the actual impact of the former 'Colonial Status' has been rather more subtle and manifested itself more in a lack of willingness to address the problems associated with later material culture. On the only hand the Irish have a consistently fm under threat have made a more conscious attempt to dip into the archaeological record to justify their apparent ethnic separateness.

Post-apartheid/post-modern? The lost city and the cultural colonisation of the South African past Martin Hall, University of Cape Town

The contemporary colonists of South Africa brought with them the idea of the "lost city", a place of fabulous wealth, somewhat in the interior, and the homes of a light-skinned, civilised people whose culture stood in contrast to the barbarism of the dark continent. This myth continues into the present, and forms the core of one of the most expensive and ambitious multinational investments in South Africa. South Africa is one of the myths of the lost city, showing how it intersects with the contribution of European archaeology to the study of the South African past. In particular, I argue that social and political history has helped extend notions of timelessness, inherent genetic and cultural traits that are unique with the colonial project. Today, fashionable North American and European celebrations of ethnicity, combined with the theoretical parochials of the name of post-modemism, contribute to ongoing cultural colonialism. The challenge lies in developing new approaches to the "theatres of the" European world.

World Perspectives on European Archaeological Theory

Organisers, euroTAG Organising Committee

Archaeology in Latin America today Gustavo Politi, University of La Plata, Argentina (Abstract on p. 28)

A review of Chinese archaeology Zhang Chi, Peking University, Beijing

In the 'Yun Jue Shu', a Chinese text written around AD 400, Yen Kung describes the materials used for weapons in different Chinese historical periods as falling into four stages, "Wenwu" were made from stone in the Xiaxun, Shennong and Zhuang periods; iron was used in the Han and Sui periods; bronze in the Tang period; from bronze in the Wu and Tang periods; and from iron in recent times" (Oxumony, Shennong, Zhuaxua and Huaigei were emperors in Chinese legend history, Wu and Tang were emperors in Xizh and Shang dynasty). This was not the result of archaeological discovery, although it has been partially proved by modern archaeology. In the Song dynasty (around AD 1000), scholars began to study inscriptions from stones and bronze vessels in order to elaborate Chinese historical texts, so bringing about Chinese antiquarianism. Until the beginning of this century, people believed that the records from ancient Chinese texts were the real Chinese history (see above). But as a consequence of this, the ways in which value is ascribed to the archaeological resource will, in the near future, to be subject to different constraints for the value judgements of archaeological managers to be far more explicit than is currently the case. Examples from the author's research into the archaeological applications of geographic information systems will be used to illustrate these points.

WEDNESDAY 16TH DECEMBER AFTERNOON SESSION

INTRA-SITE ANALYSIS AND STRUCTURED DEPOSITION

Organisers, JD. Hill and Jonathan Last, Cambridge, Julian Thomas, Lampeter, and Louise Turner, Glasgow

Session Abstract

The emergence of an interest in intra-site analysis in the archaeology of the 1960s and 1970s can be connected with a number of the preoccupations of the time: formation processes, mathematical and statistical techniques of spatial analysis, more rigorous controls on past eco-environmental reconstructions, and the approach and the increasingly more systematic and rigorous approach to environmental archaeology. However, from the beginning of the 1980s, the assumption that the patterning of archaeological evidence represents a record which 'reflects' past patterns of behaviour, and which is determined by direct interaction between human and environment, emerged as a major tenet of archaeological theory. This approach, however, did not have a simple and straightforward development. Consequently, depositional processes (whether 'natural' or 'domestic') are not a mere representation which requires deciding in order to give accurate answers to questions concerning, for example, the social and cultural activities of the occupants of a site. The aspect of culture which archaeologists are particularly well positioned to investigate, as well as at any site of where tomorrow and what is going to be the next site to be investigated. In this paper, I would like to investigate the relationship of culture with archaeologists and the construction of the meaning of particular locations in space and time by manipulating the symbolic references of certain material categories. The number of objects used in these activities is often seen to be quite specific types, usually those which appear to be in some way exotic (i.e. bronze weapons, jadeite axes, specific form pots). We suggest that this boundary between the deposition
of exotic goods in a ritual context and the treatment of objects used in daily practice may represent a false dichotomy. Dependent on the nature of resident communities, such as residents from such industrialized and/or resource-based societies as those found in parts of the Mediterranean or the Middle East, the treatment of cultural and material remains may be affected by a variety of factors, such as the nature of the object, its age, and its condition. Hence, such deposits have to be re-thought in the same terms as those of a more obviously structured character. In this section, a number of examples will present a series of short case studies. These will demonstrate the ways in which contemporary theoretical approaches, the interpretation of excavated materials, and at the same time will indicate that we now need to reconsider research design, recovery techniques, and sampling practices.

References

Abstracts
Domestic Refuse as Structured Deposition: A New Look at LBK Settlements Jonathan Last, Clare College This paper suggests that the location of domestic refuse is as meaningful as structured deposition identified on so-called ritual sites. Discarded is seen as a repetitive aspect of human practice operating at the level of practical consciousness, and as such might be expected to reflect cultural meanings and attitudes. In addition, refuse is a symbolically-laden category of material which may be used and located in meaningful ways. My case study refers in particular to the LBK settlement sites of Bylany and Milavice in Bohemia. Like nearly all sites of the period they are known primarily for their structural features, and the use of space on these sites must be approached through studying the patterning of 'secondary refuse' deposits in the pits. However, many attempts have been made to discuss functional and symbolic aspects of the use of space on LBK sites without an adequate consideration of the formation processes implicated in these feature fills. Without adopting a processual or scientific approach this paper argues the case for a 'middle range theory' dealing with such issues. I have used shed erosion and pit-fill characteristics as an indication of the deposits on these sites. From this I offer tentative suggestions as to how we may begin to view the meaning and use of space on these sites.

Neolithic Histories, Structured Deposition and Stonehenge Joshua Pollard, University College of Cardiff The context and content of depositional activity at Stonehenge during its pre-Beaker phase are examined. As well as providing additional information on the history of the site's use, the changing character of depositional practices and their relationship to the spatial structure presented by the monument are seen in the perspective of a discontinuous process of re-negotiation and re-creation of the site's meaning. Increasing formality of action with time is one theme, and will be considered in relation to patterns of physical access and control. Whilst the spatial structure of deposits in the Neolithic phase has much in common with that present in contemporary monuments in the region, the range of material incorporated was far more restricted, with an emphasis on the inclusion of human bone. The particularities of the monument's history and its consequent position in the local traditions of Neolithic communications may well lie behind such differences in that, paradoxically, through its re-creation the site became strongly associated with the past, ancestry, and a timeless social order.

A Correct Place for Everything: Social Practices and Structured Deposition within a Neolithic Settlement in Orkney Colin Richards, Glasgow University In this paper I wish to examine the complex relationship between spatial order, social practices and material deposition within the context of a Neolithic settlement. Material deposits inside houses and in open areas of the settlement will be examined in terms of cosmologically derived principles of order which serve to structure people's lives within different spheres of temporality. Deposition as a strategy in the definition of 'place' will also be examined.

Tradition, Deposition and Place: Mount Pleasant Julian Thomas, University College, Lampeter The henge monument at Mount Pleasant in southern Dorset presents a new opportunity to consider the use and deposition of material within a prehistoric monument over a long depth of time. From the construction of the earthen enclosure in the later Neolithic, through to the building of the timber palisades and stone core may have been introduced to the site. It will be argued that the changing configuration of the architecture of Mount Pleasant and the deposition of material through time would suggest to allow the re-reading and evaluation of traditions emerging within complex social reality outside of the monument.

Barrows as 'Locales' Keiji Mizoguchi, University of Cambridge This paper will argue that the burial mounds of the final Neolithic and Early Bronze Age have to be understood to be the places where the dead were associated with various practices related to the dead. The deposition of individual corpuses took place in unique time/space contexts, and pre-existing architectural structures resulted from previous burials and the memory of those buried nascent and caused the way a deposition was conducted.

The Power of Transformation: Metalworking as Metaphor in the Later Bronze Age of South-East England Louise Turner, University of London Traditional interpretations of the so-called 'founder's hordes' which characterise the Late Bronze Age of south-east England focus upon utilitarian explanations for their accumulation and subsequent deposition in this paper, I will propose an alternative interpretation for such hordes. Although they cannot be so simply explained as the by-products of technological innovations or as sources of raw material, the deposition of such collections of metal may therefore play a vital role in the way in which social relations are played out. This suggests that the division between a 'votive' and a 'utilitarian' horde is entirely in our own making, with implications for the interpretation of changing depositional practices in the Late Bronze Age.

Ritual and Settlement in the Wessex Iron Age 2D. Hill, University of Cambridge This paper will consider the problem of the identification of ritual activity in structured deposits located withinIron Age settlements in Wessex. Pit and ditch deposits of 'revolts' are clearly structural, but does it actually matter whether they represent ritual or not?

Sex and Death: Sexual Differentiation in Mortuary Ritual Lynne Devan, University of Birmingham Mortuary ritual can reflect, reinforce, disguise or invert the character of the society in which it occurs. Roles in death, as mourner, grave-digger or the corpse itself, can be complex and incomprehensible, even to those directly involved, influenced by concepts of an afterlife, a fear of pollution or of ghosts. Death can be ideologically bound to the seemingly opposing forces of life and fertility, the latter often being expressed in relation to women and the extent of their involvement in funerary rites, or in the inclusion of certain items in female burials. For the purposes of this paper sexual differentiation in death will apply to influences deliberately deposited in female graves. Some insights into the thought processes responsible for the selection and deposition of 'grave goods' can be gained from the study of ethnoarchaeological data. Specific instances of the contrasting treatment of male and female at death are brought together for comparative analysis from both archaeological and ethnographic sources. This paper is an attempt to decode the 'symbolic language' surrounding the grave and its contents, to view the burial as a process: a "whole range of activities from that point that the individual was clearly dying, up to the moment when the refillng of the grave was completed, or even after".

THE DYNAMICS OF CHANGE IN IBERIAN PREHISTORY
Organize, Simon Levy, University of Southampton and Isabel M.L.Glorioso

Abstracts
Conceptualizing environmental change on Spanish archaeology Vincente Llill and Robert Ritch In the last decade in many parts of the Iberian Peninsula "natural" landscapes has been questioned in the natural and social sciences for some time. Prehistoric scientists have defended the existence of unaltered environmental conditions during the construction of their alternatives are often based on climate records. Anthropology has not been isolated from this debate. During the last decades an increasing body of palaeoenvironmental data has been published in the context of a more "scientific" approach to archaeology. However, this data has been often questioned or interpreted in non-mechanistic terms. Although the ecology and evolution of culture and environment are still isolated. It is therefore of prime importance to discuss the socio-environmental relations which have coloured the archaeo-ecological debate, if the current state of research is to be evaluated.
The funerary world and the dynamics of change in south-eastern Spain (4th to 2nd Millennium BC)
Almudena Hernandez Gonza

This is an attempt at analysing the dynamics of change in south-eastern Spain between the 4th and 2nd millennium BC in the broadest area of the western Mediterranean. The paper defends the thesis that the process of the consolidation of the new way of life allows one to explain:

1. An archaeological sequence of changes is dominated by funerary as opposed to habitation evidence, and which, in its later phases, sees a reversal of the trend by a coherent dynamic transformation of the funerary world throughout the region.

2. The south-east will be compared to neighbouring areas, essentially the islands of the western Mediterranean and the region of La Marsa in Spain. The aim is to show how their risk strategies help explain why they differ from those of peoples in south-eastern Spain. It is suggested that this is to be sought primarily in the way the dead were treated in the early phase of the period under study.

Change and continuity. The problems and perspectives of a dialectical phenomenon in archaeology
Juan Manuel Vicent Garcia

The dialectical phenomenon of social change, as it is understood in the Marxist tradition, has been disregarded by the mechanist interpretation which characterizes the orthodox Marxist wing. This paper suggests that it is thus appropriate to reconsider this dialectical based upon a development of "critical Marxism". This paper proposes a revision of the ideas of Lukacs as a starting point for a historical understanding of social change as it is applied to our visions of the past. By way of example, the paper puts forward an application of Lukaccian concepts of "totality" and "intersection" to the construction of a matrix of categories suitable for the analysis of the development of social inequality in the prehistory of the Iberian peninsula.

Changing styles of ideology label: M.G. Lisbon

Change in the archaeological record tends to be conceptualized within a materialist point of view, whereby economic and technological factors determine the whole of the social and ideological structure of a society. In Iberia this approach has become the orthodoxy. Ideology is understood to be a secondary by-product, with no explanatory potential. Yet, in the Chalcolithic period in south-western Iberia, there is a marked change in the material culture between the pre-Garrovier and Breaker phases which cannot be explained in terms of economic factors. This paper argues that there is no fundamental categorical separation between different historical periods. All human production is social and significant, which is defended towards subsistence; it is considered that the destruction of the loci of production of the political and cultural ideas such as the idea of the Iberian peninsula. It is suggested that these are not an irrelevant by-product but are, in fact, fundamental to the understanding of those societies and the change visible in their material record.

Migration revisited: "Urrefields" in Iberia Gonzalo Ruiz Zapatero

In this paper the processes of Roman and Almargin are revised and, through consideration of the anti-invasion theories of the 1960s and 1970s, are rejected. The 1980s saw the advent of critical analysis of prehistoric migration (Neuengasc 1983, Rozen 1983, Anthony 1990 and Kristiansen 1991), and the classic descriptions of Urrefields in the Iberian Peninsula is studied. They are phenomena which, in the archaeological record, comprises two fundamental phenomena: the diffusion of the Urrefields and the creation of the cremation burial ritual. Alternative explanations for the diffusion of these cultural phenomena are discussed, as are elements of continuity in population and subsistence. Finally, a model for the appearance of the first "Urrefields" in the Iberian Peninsula is put forward. This sees the small-scale ethnic penetration of population groups into the more geographically and culturally "accessible" areas, and a process of interaction between local peoples and those to the south of the Pyrenees which concluded with the introduction of cremation and the material culture of the "Urrefields".

Moments of change in the historical process of the southern Iberians A. Ruiz Rodriguez

The development of the Iberians is understood in the context of the consolidation of the aristocracy. Nevertheless nature of the Iberian evidence is that it is different from that of other parts of the Mediterranean during the Iron Age where similar developments usually ended in the formation of the classical towns. Thus the development of the Iberian aristocracy, which had been occurring over a period of time, can be understood in terms of an aristocratic self-fulfillment. At the time of the Roman conquest of the Guadalquivir valley in the 3rd century BC, instead of yielding to pressure from other social groups, the aristocratic elites had begun to centralize political power. This process is analyzed in the course of the following phases: 1. The middle-late 7th century BC, the development of the Tarraconense-Orientalist aristocracy and its impact upon the peoples of the east Andalician periphery 2. The late 6th century BC a crisis in the Tarraconense-Orientalist aristocracy leading to the emergence of associated nuclei of local aristocracies in eastern Andalucia 3. The Middle-4th century BC crisis and the formation of new historical peoples through conflicts between regionally aristocracies 4. The second half of the 3rd century BC: nucleation of aristocracies and their conversion into urban oligarchies.

From Iron Age to Roman in the Iberian Peninsula Simon Keay

Our understanding of this transition is fraught with conceptual and methodological problems. These stem from the relationship between the data historical and archaeological data. In simple terms, current excavation projects in Britain must be seen as part of a "civilizing mission" by Rome, or that they were willingly adopted by native elites. This paper makes three contributions to the debate. First of all, it is suggested that the adoption of cultural symbols was a by-product of native communities being drawn into Roman political and administrative structures in the late 2nd and 1st centuries BC. A second proposal is that networks of personal and municipal patronage played an important role in the formation of an identity that could be adopted by Britons into the British Empire and their adoption of Roman cultural symbols from the mid-1st century BC onwards. A final contention is that the cultural "romanisation" of miniature urban communities was largely tied up in the development of imperial ideology and symbolism from the Augustan period onwards.

Additional abstracts and changes

MEANINGFUL ARCHITECTURE

Entering alternative realitities: mind, art and architecture in Irish Passage tombs Jeremy Doublin, University of Cambridge

This paper examines new ideas rather than a summary of research. It sets out and discusses some ideas which have been suggested by the author's main line of research into the identification of esoteric phenomena in megalithic art. It explores different levels of meaning in the construction and use of Irish passage tombs, namely the expression of altered states of consciousness, the visual impact of decorative art and the modes of expression and function in passage tomb architecture, taking the main tomb at Newgrange as a model.

ETNOARCHAEOLOGY OF CERAMICS

Hand-made pottery-making in Bosnia-Herzegovina and Croatia Richard Carruth, University of Newcastle

This paper presents and discusses some results of research into domestic earthenware production by village potters in ex-Yugoslavia. After a general introduction to the nature and geographical extent of the industries, the paper will concentrate on the concept of change and the definition of 'tradititon', highlighting local and regional variations in different aspects of production. The willingness or otherwise of potters to change raw materials, paste composition, and various aspects of technique and organisation of production will be commented upon with particular reference to two Croatian industries. Possible ways of examining the material consequences of change and variability using traditional means of analysis will also be discussed.

THE VISIONS OF ARCHAEOLOGY

From cults to cathedrals; the museum as a fashion archive Ian Ferris, University of Birmingham

"Technique and industry have confronted art with a problem of construction as an active process and not a contemplative reflection. The sanctity of a work as a single entity is destroyed. The museum which was a treasury of this entity is now transformed into an archive (Varvama Stenspania)." While trained as a textile designer, Stenspania's Patristic vision of art transformed by mass production and mass consumption was not to affect the art of fashion in Britain until at least the 1960s, from when the emergence of a self-conscious youth-culture and street fashion-created the framework for such a vision to become reality. The consequent destruction of the class basis of fashion, linked to a rejection of the dictates of the haute couture houses, and a denial of both the past and the future allowed designers to plitively plunder what had now become for many of them a simple archive with value only in the present. The vision that conjured up was disconcerting: 'we experience a sense of entrapment. Where are we at present that has an intimate relationship with hierom beings long since gone to their graves. For clothes are so much a part of our living, moving selves, that, focused on display in the mausoleums of culture, they hint at something only half understood, sinister, threatening; the atrophy of the body, and the evanescence of life.'

THE IDENTITIES OF EUROPE

Problem of understanding the origins of ethnicity in Europe Colin Renfrew, University of Cambridge

The Indo-Europeans have been insufficiently debated. It is argued that origins of material culture, language, genetic composition and ethnicity must be carefully separated. Language and ethnicity do not automatically correlate: ethnicity is a very movable feast. The material evidence that language family (as opposed to specific language) has little to do with ethnicity or identity. Do we feel the Hungarians to be less European than the Albanians? The question of the origins of the Indo-European languages is indeed relevant to what happened at a relatively early stage in European prehistory. It is suggested that the origins of ethnicity, as we view it today, lie in the chiefdom societies of the first millennium BC and AD.

WORLD PERSPECTIVE ON EUROPEAN ARCHAEOLOGICAL THEORY

Archaeology in Argentina in the Latin American Context Gustavo Politi, La Plata University Argentina

This paper will present the development of Argentinian archeology and will compare it with some other countries in Latin America. Originating at the end of the last century, framed in the Darwinian evolutionary tradition, Argentinian archeology received strong influences from Europe and more recently from the USA. Along with local developments there shaped our content of a new "American" archaeology which has been in the incipient phase of development in Latin America. The Southern Cone does not frequently receive European or North American research teams as happens in Peru and Mexico; Argentina hosted some Italian and east European archaeologists between the two world wars, especially after the Second, when the strongly influenced archaeological thought. Finally, the lack of tourist-attracting monuments, as in Bolivia, Peru, Mexico or Guatemala, have not encouraged state or contract archaeology. Argentina, like other Latin American countries had a long tradition of alternating between democratic periods and military government. The way in which this affected archaeological theory and practice will also be discussed.

Connections with archaeologies

Andrew Fitzpatrick, for "Iron Age" read "Iron Age", for "Irish" read "Ireland" John Collis, for "roots" read "roots" Iain Sodres is late Sodres Johnathan M. Hall is Jonathan M. Hall
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Colin Renfrew is Master of Jesus College and Disney Professor of Archaeology at Cambridge. His many books include Before Civilization and Archaeology and Language. Paul Bahn is a prehistorian and author of the standard introduction to cave art, Images of the Ice Age.

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