TAG
Programme and Abstracts for The Fifteenth Annual Conference of the Theoretical Archaeology Group

University of Durham 13th -16th December 1993

This programme has been provided for TAG 93 by Oxbow Books, Park End Place, Oxford in conjunction with Cambridge University Press, Routledge, Thames and Hudson, Blackwell Publishers, British Museum Press, Academic Press, Berg, English Heritage, Tempus Reparatum
THE FIFTEENTH ANNUAL CONFERENCE  
OF THE  
THEORETICAL ARCHAEOLOGY GROUP  
DEPT. OF ARCHAEOLOGY, UNIVERSITY OF DURHAM  
13TH TO 16TH DECEMBER 1993  

PROGRAMME

All sessions will be held in the Elvet Riverside lecture rooms, unless stated otherwise. 
Please note: last-minute changes to the programme and schedule will be posted on the noticeboards by the registration desk.

Monday 13th December, Afternoon Session

Archaeology of mind? Psychology and Philosophical Perspectives (ER142)  
Chair: Steven Shennan  
Organisers: Jim Good and David Webster

2.30-2.50  
Jim Good: Doing psychology outdoors: some maxims for the cognitive archaeologist

2.55-3.15  
David Webster: Cognitive archaeology: problems and prospects

3.20-3.40  
Paul McKevitt: Archaeology and the analysis of coherence of intention in natural language dialogue

3.45-4.15  
Tea/coffee break

4.15-4.35  
Ben Cullen: Cognitive archaeology and the psychobiology of historical contingency

4.35  
Discussant: Steven Shennan, followed by general discussion

General session (ER141)  
Organiser: Sarah Scott  
Chair: Martin Millett

2.30-2.50  
Daniel Arsenault: Religious events, images and power: insights in a Moche funerary ritual

2.55-3.15  
Mary Baker: Ten moving into the gap

3.15-3.35  
Jacki Hawker: Gender and status: alternative realities

3.40-4.00  
Karen Nielsen: The meaning of art in Scandinavian early state formation

4.00-4.25  
Tea/coffee break

4.25-4.45  
Anthony Sinclair: Recent developments in the interpretation of the Palaeolithic in Japan

4.50-5.10  
Espen Ulberg: Simulation, chaos and archaeology

5.15-5.35  
Simon James: How was it for you? Personal psychology and the perception of the past

5.40  
Discussion

To contemplate within ourselves: memory and the past (ER149)  
Organisers: Lynne Bevan and Iain Ferris

2.30-2.50  
Lynne Bevan: Memento mori: images of the dead

2.50-3.10  
Iain Ferris: Invisible architecture: inside the Roman memory palace

3.10-3.30  
Peter Ellis: The memory of the new

3.30-3.50  
Andrew Fleming: The collectivity and the collective memory: reflections from Swaledale

3.50-4.05  
Discussion

4.05-4.30  
Tea/coffee break

4.30-4.50  
Deeptina Christoullou: The archaeology of identity: courtesanns and the construction of a classical past

4.50-5.10  
Sally Crawford: Old age and the uses of memory in Anglo-Saxon England

5.05  
Discussion: Koji Mizoguchi, followed by general discussion
2. Race and ethnicity in biological anthropology, archaeology and prehistory (ER148)
Organiser and chair: Chris Kassul

2.00-2.20
Barbara Bender: Contemporary heritage politics and the exclusion of undeirisible and marginal past and present

2.20-2.40
Nick Merriman: The Peopling of London Project: placing contemporary diversity in historical context

3.00-3.20
Catherine Hille: Britons and Saxons? Ethnicity and the fifth century

3.20-3.40
Joel Bushby and Luc Blondheim: Anthropology and peopling

3.40-4.00
Tim Taylor: The ethnography of Scythia: history, archaeology, anthropology

4.00-4.20
PM Dolukhanov: Archaeological sources of ethничial myths

4.20-4.40
Tea/coffee break

4.40-5.00
Daniel Dungworth and M Mora: The mis-use of DNA analysis and the social construction of 'race'

5.00-5.20
Patrick Quinn: Mate recognition among the hominids: evolutionary systematics and biological species concepts applied to 'race'

5.20-5.40
Tim Ingold: The biology/culture dichotomy and the concept of race

5.40
Discussion: Robert Layton and Chris Kassul, followed by general discussion

Archaeology and human ecodynamics: the interpretation of culturally modified landscapes (ER145)
Organiser: James McGlade and Jenny Moore
Chair: Martin Bell

2.30-2.50
James McGlade: Archaeology and human ecodynamics

2.55-3.15
Martin Bell: Perception and timescale of environmental change

3.20-3.40
Jenny Moore: Fire ecology and human intervention: the infernal cycle

3.45-4.15
Tea/coffee break

4.15-4.35
Chris Fenton Thomas: Rhythmic cycles of life and landscape: the presence of the past in a changing world

4.40-5.00
Jan Kolen: The cultural biography of the landscape: a re-appraisal of 'history

5.00
Discussion

*** EVENING EVENTS ***

6.00-7.30
Pre-paid dinner in Hatfield College

7.30-11.00
Official University reception and bar, Dacorum House, Durham Students' Union (next door to Elvet Lecture Rooms)

Special feature: traditional Greek music by the Palaeonlogoi c.9.30-11.00 (as featured on Radio 4)

Tuesday 14th December, AM

Structure and contingency in the evolution of life, human evolution and human history (ER281)
Organiser and chair: John Birisif

9.00-9.40
Steven J Gould: keynote lecture: structure and contingency

Zeological Evolution
9.40-10.00
Michael House: Plantevoic Black Death

10.00-10.20
Chris Paul: Patterns of evolution: distinguishing the wood from the trees

10.20-11.00
Discussion of Zeological Evolution papers

10.40-11.00
Tea/coffee break

Human Evolution
11.00-11.20
Bernard Wood: The shape of human evolution

11.20-11.40
Robert Foley: Pattern and process in early hominin evolution

11.40-12.00
Alan Bilbrough: The problem of diversity in later hominin evolution

12.00-12.20
Discussion of Human Evolutionary papers

History/Later Prehistory
12.20-12.40
Robert Layton: Hunting and gathering to farming: cyclic or linear process

12.40-1.00
John Birisif: Structure, contingency and timelines in the archaeology of historic societies

1.00-1.25
Discussion of History/Later Prehistory papers and general concluding discussion

3. Theory in practice: a professional obligation? (ER148)
Organiser and chair: Max Adams

9.00-9.20
Max Adams: Either we come up with a military spin-off damn quick or they stop funding the space programme

9.20-9.40
Carol Brooker: Cockrocks in the nest? A theoretical dimension to the management debate

9.40-10.00
Janet Owen and Kate Stone: Tinted vision or wide vista?

10.00-10.20
Mhairi Hardley: Preserving our archaeological past for the future

10.20-10.40
Stephen Stead: Learning from humans and FEIS in space

10.40-11.05
Discussion

11.05-11.15
Tea/coffee break

11.15-11.35
Richard Bradley, Tess Durden and Nigel Spencer: The creative use of bias in field survey

11.35-11.55
Paul Fleischmann: The thick red line: some thoughts on the management of archaeological landscapes in the real world

11.55-12.15
Assa Gellberg and Hakon Karlsson: Swedish archaeological identity into the 21st century: conservative or critical activity

12.15
Discussion

Critical Histories of British Archaeology 1 (ER142)
Organiser: Sam Lucy
Chair: JD Hill

9.00-9.20
Martin Tingle: The past is a foreign landscape. The impact of overseas exploration on perceptions of prehistoric Britain

9.25-9.45
Sam Lucy: The development of 'history' of the migration period

9.50-10.10
John Carman: Lubbock's Folly: a tale of monumental passion

10.15-10.35
Chris Evans: Model excavations: presentation, textuality and graphic literacy

10.40-11.00
Tea/coffee break

11.00-11.20
Mark Bowden: Writing archaeological biography

11.20-11.45
Michael Morris: Reaching the parts other historians can't reach? The role of oral evidence in the historiography and sociology of archaeology

11.50-12.20
Tim Murray: The art of persuasion: Bridgehead Cave and the methodology of the site report

12.25
General discussion

Ideologies of Gender in the Past 1 (ER141)
Organiser and chair: Eleanor Scott

9.00-9.10
Eleanor Scott: Introduction

9.10-9.30
Brian Boyd: Solidarity and silence: the power of gender archaeology

9.35-9.55
Dimitra Kokkinidou and Marianna Nikolaidou: Gender in ideology and Neolithic figurines: the Angan evidence

10.00-10.20
Barbara Bender: Evaluation of female labour in prehistoric contexts

10.20-10.50
Tea/coffee break

10.50-11.10
John Chapman: Of bicycles and fish: engendering tella, farms and burrows in eastern Europe

11.10-11.35
Karen Stones: Death becomes her: the sexual division of labour at the classical Athenian funeral

11.40-12.00
Louise Hitchcock: Engendering domesticity: a structural and contextual analysis of Minoan Neopalatial bronze figurines

12.05
General discussion

Theoretical advances in maritime archaeology 1 (ER165)
Organiser and chair: Anne Allen

11.00-11.20
Christine Westerdal: Comments on so-called maritime cultures

11.20-11.40
AJ Parker: Maritime cultures and wreck assemblages in the Graeco-Roman world

11.40-12.00
David Gibbins: Trade, shipwrecks and maritime culture in the Roman Mediterranean

12.00
Discussion: John Hunter followed by general discussion

12.00-2.00
*** pre-paid lunch in Hatfield ***
Tuesday 14th December, PM

2.00-3.30 Tour of Durham Cathedral Eric Cambridge. Meet at the Sanctuary Knocker, North Gate of the Cathedral. Maximum numbers 25. Sign up beforehand at registration desk.

Theoretical perspectives in Greek archaeology 1 (ER133)
Organisers: Kostas Kotsakis and Lina Mendoni

Chair: Michaelis Fotiadis

2.00-2.20 Kostas Kotsakis: History and prehistory: an archaeological heterotopia
2.25-2.45 Maria Mouloudi: Treasures, heroes, miracles: the Greek classical past in today’s museum exhibitions
2.50-3.10 Yannis Hamilakis and Eleanna Yalouri: The subordinating power of marbles: aspects of archaeology and modern Greek society
3.15-3.35 Michaelis Fotiadis: Moderns and farmers: how regional research in Greece constructed itself and its objects since the 1960s
3.40-4.10 Teacoffee break
4.10-4.30 Nikos Efthimiou: The use of Greek ethnographic data in archaeological explanation: a critical appraisal
4.35-4.55 Nena Galanidou: Theory and research for the Palaisthene in Greece
5.00 Discussion

Theoretical advances in maritime archaeology 2 (ER145)
Organiser and chair: Anne Allen

2.00-2.20 Damien Goodwin: The construction of the so-called ‘Romano-Celtic’ ships: a tool of Romanisation rather than Celtic expression?
2.20-2.40 Thais Maerlevele: Type or technique?: Some thoughts on boat and ship finds as indicative of cultural traditions
2.40-3.00 Christi Westerdahl: Cultural identities versus ship types
3.00-3.20 Jonathan Adams: Shipbuilding traditions and cultural identity
3.20 Discussion: M Dean, followed by general discussion
3.50-4.25 Teacoffee break
4.25-4.45 Carl Olof Cederlund: Marine archaeology on the eve of the 21st century
4.45-5.05 Ben Ferrini: Maritime inventories: theory and practice
5.05-5.25 Marek Jastinski: Theoretical approaches and the development of maritime archaeology
5.25 Discussion: A Firth, followed by general discussion

Redefining archaeological categories (ER142)
Organiser: John Carman

2.00 John Carman: Introduction
2.10-2.30 William Sillar: ‘Not my cup of tea’: material categories and assumptions
2.30-2.40 Mark Lake: Commentary and discussion
2.40-3.00 Louise Tiernan: Leaves on the lose: the perils of categorising metalwork deposits
3.00-3.10 Commentary and discussion: Mark Lake
3.10-3.40 Teacoffee break
3.40-4.05 Lesley McFadden: Excavation field categories: the building blocks to the Neolithic
4.05-4.15 Mark Lake: Commentary and discussion
4.15-4.40 Matt Edgeworth: The categories of nature/culture in archaeological practice
4.40-4.50 Mark Lake: Commentary and discussion
4.50-5.10 John Carman: The tier that binds: disciplining the discipline of archaeology
5.10 Discussion: Mark Lake followed by general discussion

Performing Places (ER149)
Organisers: Mike Pearson and Julian Thomas

Chair: Julian Thomas

7.00-2.20 Julian Thomas: Theatre and archaeology: points of convergence
2.25-2.45 Cliff McLucas: The specificity of site
2.50-3.10 Mike Pearson: Event: Work: Place
3.15-3.35 Nick Kaye: Event, work and place

3.40-4.05 Teacoffee break
4.05-4.25 Heike Romeike: Theatre as the spatial machinery of identities
4.30-4.50 Mark Edmonds: Written in the body
4.55-5.15 Mike Shanks: Experiencing places
5.20 Discussion

To be followed in the evening by a live theatre performance (see below).

Critical Histories of British Archaeology 2 (ER141)
Organiser: Sam Lucy

Chair: JD Hill

1.45-2.05 Martin Millett: Where is the history of Roman archaeology?
2.10-2.30 Eleanor Scott: Gertrude Bell: writing herself and being written
2.35-2.55 Linda Ebbutt: Context and discourse: RAJ membership 1845-1942
3.00-3.25 Richard Bradley: The philosopher and the field archaeologist
3.30-3.50 Teacoffee break
3.55-4.10 Julia Roberts: Women archaeologists in the 1920s and 1930s: or why there were no ‘great’ women archaeologists? 4.15-4.35 Pamela Smith: Sir Graham Clarke: a passionate connoisseur of flints
4.40 Discussion: JD Hill followed by general discussion

Identities of Gender in the Past (ER201)
Organiser: Eleanor Scott

2.00-2.20 Sarah Scott: Household space and gendered patterns of accent: some comments on the nature of domestic activity in late antiquity
2.25-2.45 Doug Hawkes: Gender, the grand narrative and Roman Britain
2.45-3.15 Pat Southern: Blood from stones: or who did the washing up?
3.15-3.35 Teacoffee break
3.40-3.45 Mary Hartlow: Female into male?: Early Christian ideas about the body
4.10-4.30 Sam Lucy: The observation and construction of gender in Anglo-Saxon cemeteries in Yorkshire
4.35 Discussion: Roberts Gilchrist, followed by general discussion

*** TUESDAY EVENING EVENTS ***

6.00-7.30 Dinner in Hatfield College

7.30 Assembly Rooms (opposite Hatfield College front gate): D.O.A. (performance by Brith Gof)

Artarius Rex is a project in four parts, based on the myth and reality of King Arthur, and the reverberations of national heroes and nationalism through to the present day. The first part of theArtarius Rex project, D. O. A., is already in rehearsal. The starting points for D. O. A. are romantic accounts of the last hours of Arthur’s life in the Black Chapel. The result is a less than romantic interpretation of the last hours of an injured warrior, three frightened men in a frightening situation, featuring disabled performer Dave Levitt. To recreate the claustrophobia of the imagined event’s unique touring staging unit has been designed which throws performers and audience into intimate contact.

7.30-late: The TAG Party featuring disco in Dunsleys House, Durham Student’s Union (next door to Elvet Riverside lecture rooms)

Wednesday 15th December, AM

Theoretical perspectives in Greek archaeology 2 (ER133)
Organisers: Kostas Kotsakis and Lina Mendoni

Chair: Kostas Kotsakis

9.00-9.20 Stelios Andreou: The Aegean Bronze Age: themes in Greek archaeology
9.25-9.45 Alexandra Alexandri: Gender and ethnicity in Aegean Bronze Age studies
9.50-10.10 Sofia Voutsaki: Society and culture in the shaft grave era: interpreting the mortuary practices
10.15-10.45 Teacoffee break
10.45-11.05 Alexandros Mazarakis: Methods of survey of Kythnos (Cyclades)
11.10-11.30 George Zachos and K. Paspasianopoulos: West Achaia intensive survey
6.

Migrations and invasions in archaeological explanation: long-term perspectives (ER146)
Organisers and chairs: John Chapman and Helena Hamerow
9.00-9.20 David Anthony: Prehistoric migration as social process: material and ideological constraints
9.25-9.45 Paul Muller: Population dispersals and modern human origins in Europe
9.50-10.10 John Chapman: Archaeological explanations: from refugee to Californian feminism
10.15-10.45 Tea/coffee break
10.45-11.05 Helena Hamerow: Migration theory and the Anglo-Saxon identity (crisis)
11.10-11.30 Heinrich Harke: Archaeologists and migration: a problem of attitude?
11.35-11.55 James and Lesley Milby: Social network and models of language change
12.00 Discussion

Lumpy grey and silver spoons: towards a contextual archaeology of metals (ER145)
Organisers: Mark Pollard and Tim Taylor
9.00-9.20 Steven Sherman: The social organisation of copper production in the central European Bronze Age
9.25-9.55 Peter Crowe: Putting the iron back in the Iron Age
10.00-10.20 Michael Vickers: From Persia to Rome: a continuous tradition of craftsmanship in gold and silver
10.25-10.45 Gerry McDonnell: The aesthetics of metal colour, from the Bronze Age to Saxon pattern welding
10.45-11.15 Tea/coffee break
11.15-11.35 Nicola Taylor: The fairy smith: prehistory of a folk type
11.40-12.00 P Bud, D Gale, AM Pollard and RG Thomas: De-industrialising the Bronze Age
12.05 General discussion

Bereavement and mortality: experiential aspects of death (ER201)
Organiser: Sarah Tarlow
9.00-9.20 James Whitley: Attitudes to death and the mortuary record of ancient Greece
9.25-9.40 Louise Turner: Desperately seeking stiffs: dealing with death in the later Bronze Age
9.45-10.00 Sarah Tarlow: Love and death in the age of sensibility
10.00-10.20 Mike Parker Pearson: Fearing the dead in southern Madagascar
10.25-10.40 Discussion
10.45-11.05 Tea/coffee break
11.05-11.25 Jeremy Davies: Still Emerging: Life, death and the beyond in medieval Ireland
11.25-11.55 Ditra Thodin van Velsen: The nearby ancestors of the Etruuscans
11.55-12.15 Nicola Bentley: Mortuary practice in the Cotswold-Severn chambered tombs of southern Britain
12.15-12.35 Tony Pollard: This necrophagus is leaking: observations on the archaeology of death
12.35 General discussion

Week 7:

Uniformity or diversity? Processual and Post-processual approaches to the study of exchange in past societies (ER142)
Organisers: Chris Loveluck and Steve Willis
Chair: Chris Scull
9.00-9.20 Steve Willie: When the boat comes in: imports into late Iron Age British societies—what's the catch?
9.25-9.45 Chris Loveluck: 'When effect has become the cause': a post-structuralist response to current models of social and economic development in England from 400-700AD
9.50-10.10 Elaine Morris: How much copper does it take to make a pot? Are piggy back rides allowed?
10.15-10.35 Exchange systems in western Britain during the Iron Age
10.35-10.55 Tom Sanders: Gifts, trade and markets: a reconstruction of 'Dark Age' economies
11.00-11.20 David Griffin: Early historic exchange: some aspects of data and interpretation
11.25-11.45 Elizabeth Ragan: Ports of trade in Dairtric Scotland
11.50-12.10 Bill Sillar: There's no such thing as 'free trade'
12.15 Discussion

Wednesday 15th December PM

3.00-4.30 Tour of Durham Cathedral Eric Cambridge. Meet at the Sanctuary Knecker, North Gate of the Cathedral, Maximum numbers 25. Sign up beforehand at registration desk.

Giddens' theory of structuration and archaeology: time, space, practices and meanings in understanding the constitution of past societies (ER102)
Organiser and chair: Keiji Mitoguchi
2.00-2.20 Keiji Mitoguchi: Intended and unintended consequences: art, consciousness and the material world in structuration
2.25-2.45 Brian Boyd: A question of perception: some ideas on the relationship between resources and material culture categories
2.50-3.10 Lesley McFayden: Encountering individual agency and institutions: a reconsideration of conditions of reproduction and transformation within human groups
3.15-3.45 Tea/coffee break
3.45-4.05 John Barrett: Ontology and temporality: an ontological framework for social archaeology
4.10 Michael Shanks: discussion, followed by general discussion

New approaches to artefact studies (ER142)
Organisers: Paul Blikkham and Christopher Cumberpatch
Chair: Mark Pluciennik
2.00-2.10 Mark Pluciennik: Introduction
2.10-2.30 Paul Blikkham: Cultural identity markers in early Anglo-Saxon domestic pottery
2.35-2.55 Chris Cumberpatch: The concepts of economy and habitation in the study of later medieval ceramic assemblages from Yorkshire
3.00-3.20 Duncan Brown: What pottery did
3.25-3.50 Tea/coffee break
3.50-4.10 Rachel Tyson: Determining the social contexts of medieval glass vessels 1200-1500AD
4.15-4.35 Sally Cottram and Jenky Price: Ten green bottles? Constructing a framework to enable the comparison of distinct glass assemblages
4.40-4.50 Nigel Macpherson-Grieve: The methodology of simplicity: steps towards regional synthesis
5.05-5.25 Pam Allison: Why do excavation reports have found catalogues?
5.30 General discussion

Is there anything natural? Constructivism and the end of scientific explanation (ER202)
Organiser: Irving Velody
Chair: Matthew Johnson
A workshop to discuss social constructionism and its relevance to archaeology. The workshop will begin at 3.30p.m.
Women in European archaeology (ER141)
Organisers: Marie-Louise Simpson and Margarita Diaz-Andreu
2.00-2.20  Lila Janik and Hanna Zawadzka: Ideas and practice — women in Polish archaeology
2.25-2.45  Susan and Vitor Oliveira Jorge: Women in Portuguese archaeology
2.50-3.10  Margarita Diaz-Andreu: Women in a changing world: Strategies on the search for self-fulfilment through antiquities
3.15-3.50  Tea/coffee break
3.50-4.10  Elisabeth Arwid-Nordblad: Women in Swedish archaeology — Outline of a history
4.15-4.35  Sam Champion: Wonder women: British female archaeologists 1899-1969
4.40  General discussion

Uniformity or Diversity: Processual and post-processual approaches to the study of exchange in past societies (ER149)
Organisers: Chris Loveluck and Steve Willis
Chair: Eleanor Scott
2.00-2.20  David Dunsworth: Production and style in 'Celtic' Britain through XRF analysis of copper objects
2.25-2.45  Phil Clegg and Gill Ferrell: The naked lunch: elemental soil analysis as an indicator of production and consumption in upland society
2.50-3.10  Alan Vince: Perceptions of Medieval Denmark
3.15-3.35  Tea/coffee break
3.35-3.55  Gillian Trinder: Grepping in the dark: cultural interaction between Britons and Anglo-Saxons in Northamptonshire, AD400-600
4.00-4.20  Fippa Henry: Cultural studies through textile analysis
4.25  General discussion

*** Evening Events ***

6.00-7.30  Dinner in Hartfield College
7.30-11.00  Social evening: in Danieli House, Durham Student's Union (next door to Elvet Riverside lecture rooms) Featuring Western Swing band 'Pearl and the Prairie Dawgs'

Thursday 16th December, AM

New Approaches to European Prehistory (ER280)
Organiser: TAG Committee
Chair: Anthony Harding
9.00-9.20  Bruce Albert: Late Epipaleolithic population dynamics in Bohemia and Moravia
9.25-9.40  Kathleen Holm: Constructions of identity in early Neolithic societies
9.40-10.00  Inger Hedman: The shipwrecked and their rescuers
10.00-10.20  Jesper Ipsen: The beginning of the South Scandinavian Neolithic
10.20-10.45  Discussion
10.45-11.10  Tea/coffee break
11.10-11.30  Lila Janik and Hanna Zawadzka: Diversity in European prehistories
11.30-11.50  George Nash: Dancing in space: rock carvings from the Cimpoş Lăzăreic region, southern Galicia, Spain
11.50-12.10  Fanny Skripke: Relationships with hazelnuts? GIS modelling of Mesolithic social territories
12.10-12.30  Clive Waddington: Cups and rings: symbols for life?
12.30  General discussion

From Flútsa to Fábrica: recent approaches to burial archaeology (ER140)
Organiser and chair: A.G. Burial Archaeology
9.00-9.20  Jasper von Richthofen: The dead and the living: use-wear studies on fibulas
9.25-9.45  Martin Conze: Social change in the early Roman Iron Age: the meaning of weapons
9.45-10.05  Heinrich HD: Weapons in Anglo-Saxon graves: material cultures as myths
10.00-10.20  Tea/coffee break
10.40-11.00  Heidrun Derks: Analysing gender in Roman Iron Age cemeteries
11.05-11.25  Stefan Bremstetter: Approaches to burial archaeology
11.30-11.50  Cornelius Holster: Stonehenge is everywhere: the modern meaning of megalithic monuments
11.55  General discussion

Timing space: territories and temporalities (ER140)
Organisers: Marina Picazo and James McClaide
Chair: James McClaide
9.00-9.20  James McClaide: Settlement, space and temporalities: an interpretive model
9.25-9.45  Marina Picazo: Health and home: the time of maintenance activities
9.50-10.10  Roberto Rusch and Maia Ruiz: Mobility, change and periodicity: the domain of raw material and artefact transaction
10.15-10.45  Tea/coffee break
10.45-11.05  Laurent Olivier: The times of death: approaching the domain of the ancestors
11.10-11.30  Philippe Verhagen and James McClaide: Some criteria of modelling territorial activities
11.35  General discussion

Sampling the archaeological resource (ER124)
Organisers: Jonathan Hinn and Peter Wardle
Chair: Bill Stuttin
9.00-9.20  Dominic Powlesland: To do or not to do: sampling in practice
9.25-9.45  Tim Davill: More answers than questions: sampling in archaeological resource management
9.50-10.10  Paul Chadwick: Politics and perceptions of the curators role in evaluations
10.25-10.45  Tea/coffee break
10.45-11.05  Keith Matthews: Is less more? Sampling in British archaeological practice
11.10-11.30  Paul Cuming: Sampling in evaluations
11.35-11.55  Simon Collicutt: The evaluation of 501 potential elephants (location, size and colour unknown): using the strictly normally random ten-blind-stones-and-a-blunderbuss sampling strategy
12.00  Steve Cattaneo: discussion, followed by general discussion

Animal bones, human societies (ER145)
Organiser and chair: Peter Bowley-Cooney
9.00-9.10  Introduction
9.10-9.30  Susan Cachet: Subsistence factors among Arctic peoples and the reconstruction of social organisations from evidence of prehistoric human diet
9.30-9.50  Louise Kennedy: Leicester: animal bones as indicators of site use and social status
9.50-10.10  John Hansbon-Thomas: When in Britain do as the Britons: Dietary identity in early Roman Britain
10.10-10.30  Ian Hoad and Paul Hulko: A cut above the rest? Faunal remains as an indicator of social differentiation in Roman Britain
10.30-10.45  Discussion
10.45-11.05  Tea/coffee break
11.05-11.25  Joseph Kowalski: A faunal perspective on the spatial structuring of Anaazi everyday life in Chaco Canyon, New Mexico
11.25-11.45  Marsha Levine: Building models of horse husbandry out of ethnoreconological data
11.45-12.05  Patrick Quiney: Paradigms lost: changing interpretations of hominid behavioural patterns since ODIC
12.05-12.25  Peter Bowley-Cooney: Milking goats but hunting bears: West Mediterranean animal husbandry in the Neolithic with special reference to Arnes Candilo
12.25-12.45  Sue Stallibrass: Chinese whispers: messages from the compost of the past
12.45  Discussion

The archaeology of slavery (ER153)
Organiser: Ross Samson
Chair: Tim Taylor
9.00-9.20  Nial Lang: Slavery and the Iron Age of southern England
9.25-9.45  Niall McKeown: Greek slavery
9.50-10.10  David Brandl: Enslavement, implications and consequences
10.15-10.45  Heinrich HD: Tea/coffee break
10.45-11.05  Michele George: Slave quarters in the Roman house
11.10-11.30  Thomas Wieland: Historiography of English language scholarship on slavery
11.35-11.55  Ross Samson: Slavery: comparative archaeology and vague meanings
12.00  Discussion
The session explores work in philosophy, psychology, and artificial intelligence pertaining to conceptions of mind and language, how these conceptions emerged in the world, and how such a picture may influence and guide our understanding of those persons and social formations now past.

Doing psychology outdoors: some motives for the cognitive archaeologist (Jim Good, Dept of Psychology, University of Durham)

Some ten years ago Clifford Geertz drew attention to the urgency of the task of considering symbol use as social action. Since then the human sciences have made striking advances in developing the kind of "outdoor psychology" envisaged by Geertz. Some of these advances have been referred to recently as the "second cognitive revolution" (e.g. Bruner). An individualistic and representational theory of mind is currently being replaced by a view of cognition as a goal-oriented and embodied practice. In this paper I begin by reviewing some of these recent advances. I go on to consider some of the implications of these changing views of the relationships between knower and what is known for our understanding of the past in general and for the cognitive archaeologist in particular.

Cognitive archaeology: problems and prospects (David S. Webb, Dept of Psychology, University of Durham)

It is now more than a decade since Colin Renfrew in his inaugural lecture coined the term Cognitive Archaeology. The term was used by Renfrew to denote an approach to archaeology which pays attention to the underlying source of material culture: namely, the thought exercised by persons in the past. What is most interesting about this development, is that it marks the re-emergence of the view that most thought can be the subject of rigorous and objective analysis. Such a connection (together with programmatic statements) has not been made by a leading member of British archaeology since R G Collingwood. In this paper I will examine (through a comparison and contrasting of Renfrew's "Pepysian" approach with that of Collingwood's) the problems of, and prospects for, the study of concepts and thought lying behind the cultural material of past societies. I shall then go on to discuss the possible use by Cognitive archaeology of belief representation and abstraction currently under development by Artificial Intelligence research.

Archaeology and the analysis of coherence in natural language dialogue (Paul McSorley, University of Sheffield)

Much of the work on the computer processing of natural languages, or natural language processing, has concentrated on studying the structure, meaning, and usage of individual utterances. One of the problems in natural language processing is to build theories and models and implementations of how individual or macroscopic units can fit together into a coherent discourse. We have developed a theory of intention analysis for solving, in part, the problem of natural language dialogue in terms of expertise of a user. The results have implications for Philosophy, Psychology, and Artificial Intelligence. With respect to archaeology there are a number of implications for coherence of dialogue from previous cultures or dialogues about such cultures.

Cognitive archaeology and the psychology of historical contingency (Ben Cullen, University of Sydney, Australia)

In the hominid hence to distance ourselves from the biological universals of Darwinian anthropology, 'culture' has been left floating in extra-systemic space, with no biological territory to call its own. But recent brain research by Nobel Laureate Gerald Edelman allows us to view brain structure as the joint result of genetic/developmental and cultural/experiential forces, of which only at different biological effects can be determined. In their effects, a brain is viewed as a biological structure analogous to a vast cognitive immune system, with an infinite range of potential symbolic possibilities, and of which only small and unique subunits are described by any one cultural tradition. This does not presuppose a return to mind-brain dualism, but rather an advance to a kind of genetic brain/culture brain dualism, where certain unique mental and thus biological structures within each person's brain are seen to be the direct reflection of their historically contingent enculturated state, while others are the result of individual experience or brain acquired.

GENERAL SESSION

Organiser: Sarah Scott, Dept of Archaeology, University of Durham

Religious events, images and power: Insights in a Moche funerary ritual (Daniel Arsenault, Dept of Archaeology, University of South Carolina)

This paper deals with the Moche tomb from the fifteenth images of a religious iconography and the reconstruction of prehistoric social and religious practices. Following Marshall Sahlins (1958: Islands of History), when social actors define as 'event' certain contingent situations that they experience, they do so by mobilizing their cultural and symbolic resources in the course of their social relations at the time and place. The purpose of this paper is to show that a religious iconography may contribute not only to the recording of specific ideas and attitudes about ritual practices (procedures), but also may serve as a strategic tool for promoting some aspects of an historical event (when the ritual procedure is performed). Indeed, this symbolic production is not a neutral process, but involves different kinds of social strategies which aim at sustaining a specific standpoint about the experiential context, overlapping in the same time and space. This overlap appears to be inescapable in the social dynamics related to authoritative structures in a structure. Using the religious iconography of the Moche people of prehispanic Peru, and some archaeological data, I will discuss the problem of interpreting the images of mortuary rituals as the representation of a specific event, that is, the burial of a Moche ruler.

I'm moving into the gap (Mary Baker, St. David's University College, Lampeter)

In this paper I want to explore how 'phyllorhetic' reality affect explanatory explanations - both in the embedded, status-laden understandings of what it is to be a part of social relations and in the oppositional, gendered and valued interpretations of material culture. The amenspCongress in the archaeological symbols objectify and define the feminine and yet deny her existence and yet deny her existence because of the male occupation. These gaps are created - informed and domesticated through and by phyllorhetic values and images.

Gender and status: alternative realities (Hjalmar Hlavsky, Dept of Archaeology, University of Durham)

Individuals and groups perceive reality in different ways. One of the ways in which these dual realities can be seen in the perception of status: not only from different status groups, but from the fundamental gender split. While there is much written evidence from various cultures which illustrate differences in perception of group status arising from gender differences, illustrating difference in group perceptions is more difficult to access. Using data from CoToh Angas and Canadian Inuit, it is possible to see not only status differences but a divide between the way status is illustrated for men and women which suggests a fundamental difference in the way sexes perceive class. In conclusion, not only do archaeologists have to take into account own attributes, the cultural and archaeological evidence, but the archaeological record, but also realize that a member of the archaeology record, and there may be. It is therefore necessary to share the same reality, and to produce a true picture of status perception or of spatial use is impossible.

The art of sand in Scandinavia early state formation (Karen Holmes Nielsen, Aarhus University, Denmark)

In general the analyses of the Animal Art of the Merovingian-Early Carolingian Period are of an art-historical character. Less consideration has been given to the latter problem on the other hand, and so it was the aim of this project to examine the creation of the earliest state within the kingdom. Changes in the organisation of the craftsmen producing these art styles are expected to see a further change in the organisation of the kingdom.

Recent developments in the interpretation of the Palaearctic in Japan (Anthony Sinclair, 109, All Saints Street, Huntingdon)

Since the late prove of the existence of a Palaeolithic age in Japan, at the site of Nijukai in 1948, Japanese archaeologists have continued their interest in the context of the research field of the study of the Palaeolithic in Europe. According to H. H. Hjalmarson, the Palaeolithic may be divided into three periods: (1) the definition of basic periods, relying on type fossils, indicators, comparable to the work of Borell and de Mortillet, (2) the identification of industries and their relations, comparable to the work of Bond and Dequeker and (3) a systems approach based on the theories of the New Archaeology. Despite clear similarities and direct influences from Western archaeology what is most interesting is the way in which the nature of the archaeological evidence and the research techniques have been to create a unique approach to the archaeological record, particularly in the analysis of site structure and to the study of the environment. The result is that Japanese archaeology is a key aspect of the future development that is studied at the conference and therefore not yet been elaborated in Europe and America. This paper will look at these developments and consider ways in which Western archaeologists might both contribute to and learn from Japanese approaches.

Simulation, chaos and archaeology (Eugen Ulberg, IAW/Avdelning for N ordinances Arkeologi, Oslo, Norway)

The present paper is concerned with simulation and chaos in archaeology. Simulation is a method that can be used to test theory and the archaeological material. It is possible to use random numbers to test the inferences that are inherent in a cultural system, but random numbers are also replacing exact simulation. Explicit testing of theories and experiments are difficult or perhaps even impossible to carry out in archaeology, but simulation makes it possible to carry through such experiments based on the rules governing the model of a cultural system. Chaos implies determinism randomness. Chaos theory tells us that even in situations there are no cause to be no coherence, the system can be following a trajectory in phase space that is described by rather simple feedback loops. Although it is still difficult to apply chaos theory directly, the concepts and ideas in chaos theory will be fruitful for the development of archaeological methods and theory.

How was it for you? Personal psychology and the perception of the past (Simon James, British Museum, Education Service)

Moshz empirical basis has been given to the effects of cultural bias on the archaeological community with the past, to the impact of personal self-identification with respect to the research abdominal. The present paper attempts to show that while this process is self-evident, it is not yet fully explained, as the potential significance of these personal make-up of archaeologists are generally ignored. It is argued that this research and should be constrained. By increasing interest and concern about the possibility of advancing our understanding of the past, an optimistic view can be seen to indicate that self-identification may need to be further understood. It is possible to do something towards compensating for the disturbing distortions of our personal histories. A little judicious unraveling of this sort can be very useful in time to time - so long as we then get on with some archaeology.

To Contemplate Within Ourselves: Memory and the Past

Session Organizers and Chairpersons: Lyne Stace, Llwyn Connah, Bangor University Field Archaeology Unit

Discusants: Koji Mizoguchi, Dept of Archaeology, University of Cambridge

Archaeology can be defined as either reportage, based on the authority of those who have written the text or by the halls and parable, where the authority in the imaginations and whose body is the founding accumulated memories of anthropologists. Each archaeological has its own aesthetic, each its own narrative. But memory itself can be written, and not be the past. The symmetric movement of the process is a result of the way we see our interpretation of the world and tradition, and the narrative, or genre, or behavior. In terms of social or political upheaval becomes the stage on which the drama of change is played out and here the control or manipulation of memory becomes a central, often unjustly uncontrolled, concern. Memory clings to neither
the primacy of the past or the promise of the future and denies the uniqueness of the present. Herein lies its lasting power. The papers in this session, though chronologically and geographically diverse, will approach the past as if it was a repository of memories and will seek to identify individual acts and tangible activities that reflect the pivotal role of memory in the cultural arena.

Memento Mori - images of the dead (Lynne Bevan, Birmingham University Field Archaeology Unit): In pre-industrial societies the living, the dead and the ancestors are interconnecting entities often linked with concepts of divinity. This paper explores the many different ways in which the dead are regarded and examines the role of individual and social memory in their representation.

Invisible architecture: the Roman mausoleum (Sean Ferris, Birmingham University Field Archaeology Unit): Monumental tombs, devoid of the transformation, mental storage and subsequent recall of information, this transformation and recall often being based on the imaging and visualisation of the dead. Individual elements of the deceased may be faithfully copied or rigidly denied. The image may be designed to represent the individual in life as well as the next, or conversely, the image itself may be an ancestral collective into which the deceased is subsumed. Alternatively, the image may be designed to reflect the social state of the deceased. The site of a mausoleum from the late 1st century AD lies only just beyond the twin cities of Verulamium and St Albans. The remains may lie within the city or the town.

The memory of the new (Peter Ellis, Birmingham University Field Archaeology Unit): Archaeology presents an image of continuity like a nest of Russian dolls. But this image only appears in the process of excavation or in an air photograph and may be a false one. It seems often to be contradicted by history with its picture of conflict, dislocation, and disjunction. Does the archaeological record reflect societies principally dominated by custom and tradition, or is it rather the case that as we experience rapid change in the present we are using archaeology to construct a fantastic reality of continuity and change?

The architecture of identity: courthouses and the construction of a classical past (Deojana Christodoulou, Faculty of Classics, University of Cambridge): Memory is not simply the past will to presence. For Freud, analysis was archaeology: the past as memory lies buried in fragments in the mind, only the analyst/excavator can bring them to light. Foucault postulated archaeology as a way of recovering memory. Yet the construction of memory is not an automated process, but may be characterised by discontinuity. Social memory is collective experience, real or imaginary. It is possible only by group identity, by providing a perceived common history and cultural codes. Memory simplifies, remembering through representations. The eras of Greek cultural revival during the Renaissance era was deeply infused with the classical past. By mid 18th century, it was termed the 'Second Sophistic'. Memory was literary, constructed within texts. These texts blot out the present, pretending temporal continuity with the past, ignoring the very real discontinuities. They forget that which in classical times was paramount, but in the 2 CE the Greeks were no longer under Roman Imperial rule, but these texts remember the past through 'paradigmatic types', cultural ideals who populated a classically imagined image. Amongst these was the courthouse, which evaded memories of a classical landscape, was part of the fabric of the classical polis.

Old age and the uses of memory in Anglo-Saxon England (Sally Crawford, Dept of Archaeology, University of Birmingham): In a pre-literate society with high mortality rates, the one valuable social commodity held by the few surviving old people is their memory. The aged are useful in the eyes of younger, stronger generations because they can recall the history of the community and give advice about future actions based on knowledge of the past. With the advent of written history, and consequently the social value of memory declines. The earliest Anglo-Saxon texts show how highly the memory of the old was esteemed, but also reveal, in the very action of recording that esteem, how the status of old people was being undermined as memory, superseded by the new technology, lost its value to the community.
traversors of Homo sapiens following the diaspors of Homo erectus. The "multi-regional" model proposes that the evolution of anatomically modern Homo sapiens sapiens is a gradual process resulting from the diaspors of Homo erectus, with the establishment of regional population variants through the appearance of local phenotypically based morphological features; Polytypic modern humans appearing as the result of a succession of series of evolutionary gradations. The gene flow or mixing of Homo erectus and Homo sapiens is ongoing and the "Out of Africa" model proposes that the appearance of Homo sapiens sapiens is a punctuated evolutionary event, geographically limited to Sub-Saharan Africa, followed by population dispersal and replacement of indigenous archaic groups worldwide. In both cases, aspects of these models are incompatible with currently held biological and ecological theories, from the genetic adaptation to climatic change. The formation of kinship and ethnic identity from the mixture of populations is therefore culturally influenced selection pressures, and as such, an integral component of the hominid SMRS. Such an adaptive system of culturally driven selection pressures is postulated as essentially non-Darwinian in nature, and a Lamarckian component to hominid speciation is suggested.

The biology/culture dichotomy and the concept of race (Tim Ingold, Dept of Social Anthropology, University of Manchester): According to the conventional "race" (American Indian) and "ethnicity" (Latin American) dichotomy, there is no necessary concordance between biological characteristics and culturally defined groups. The dichotomy between biological and cultural characteristics is often in evidence in this statement has its source in the rejection, in the early decades of this century, of the Lamarckian doctrine of acquired characteristics. Since then, biological differences have been examined for their correlation with the variations of race, at the point of conception, as an innate endowment. So long as this assumption is made, there can be no escape from biological determinism. Yet recent developments in social anthropological theory have challenged this dichotomy, a concept that remains firmly embedded in Western dualistic ontology. In this paper, it is argued that cultural differences, far from being imposed upon us by a universe of human biological universals, are the embodiment of cultural traits of certain human organisms, and are therefore themselves biological. Thus the fundamental error, which still lies unexplored at the heart of modern biological theory, is the identification of cultural variation with biological differences, but the identification of cultural traits as universal and biogenetically-endowed. Only by addressing this racism can we eradicate racism without automatically reproducing an untenable dualism.

ARCHAEOLOGY AND HUMAN ECODYNAMICS: THE INTERPRETATION OF CULTURALLY MODIFIED LANDSCAPES
Organisers: James McGlade, International Ecotechnology Research Centre, Cranfield & Jenny Moore, Dept of Archaeology & Prehistory, University of Sheffield
Chair: Martin Bell, St David's University College, Lampeter

Conventional ecotourism approaches with their structural-functionalist emphasis, actively misrepresent the social dynamic embedded in human-environment systems. For example, normative models, in their pursuit of adaptive solutions, often underestimate the way in which human societies are involved in a coevolutionary process, i.e. rather than being passive recipients of environmental information, they are a part of a reciprocal, actively involved in the production and reproduction of that environment. The persistence of environmentally determinist models in archaeology is seen as a barrier to a mature discussion on the nature of social-environmental interaction. This session will present a series of alternative readings of the structuring of human-modified landscapes, as a means of arriving at a more socially and ecologically aware heritage - a human ecology.


Human ecodynamics, the interaction between archaeological phenomena and human ecology, often depicts an early settlement environment, which is characterised by the way in which human settlements and their attendant populations act out history. This image of environment as "other" often goes hand in hand with the assumption that nature can be conceptualised as a semi-autonomous entity, as something distinct from social and cultural criteria. "Ecological" thus, in such a way, seriously misrepresents the fundamental use of human social and cultural context. This is a transdisciplinary framework, combining model structures from ecological theories with those of social theory, so as to arrive at an interpretative dialogue in which a true ecology of social space can be situated.

Perception and timescale of environmental change (Martin Bell, St David's University College, Lampeter): Quaternary science is increasingly documenting both cyclical and periodic cycles of environmental change, on various time scales, and stochastic events, the reconstruction of which can be defined with great accuracy. The understanding of these changes from the perspective of human ecodynamics is important to consider, much more fully than hitherto, the problems of investigating the perception and interpretations of environmental changes by past communities. Particularly important issues are the spatial and temporal scales of change and the ability of communities to collect and communicate information about environmental change through time and space. A case will be made for focusing on a greater extent on timescales of environmental change which are directly pertinent to issues of human perception and on contexts where high quality ethnohistorical and palaeoenvironmental records provide particular opportunities for the integration of scientific and social perspectives.

Fire and ecology in human evolution: the infernal cycle (Jenny Moore, Dept of Archaeology & Prehistory, University of Sheffield).

The research in fire ecology has been an inherently human-oriented research field, and the use of fire by humans has been an integral part of human evolution. The common perception is that of a negative, destructive and uncomfortable feature. This has influenced our view of the role of fire in archaeology. Generally, the use of fire by humans is characterised by impact on the landscape, rather than, in reality, a co-evolutionary process. We are prevented from seeing fire/human relations as a creative dynamic - a continuum within the landscape. Socialising fire in the landscape opens up possibilities of reconsidering interpretations of early use of fire as a reciprocal dynamic through which humans interact with their environment.

Rhythmic cycles of life and landscape: the presence of the past in a changing world (Chris Fenton-Thomas, Dyfed Archaeological Trust, Trinity College, Camarthen): This paper will advocate a long term regional approach to landscape studies and will consider historical and archaeological landscapes of the Yorkshire Wolds with a holistic and multi-disciplinary perspective. Such a balanced view of the landscape within the humanities is argued to be strongly influenced by natural and artificial geographical changes, cultural and economic changes, and the perceptions of the landscape. These factors shape and influence the development of the landscape, and can be observed in the way in which the landscape has been used and perceived. The paper will examine the way in which the presence of the past in the landscape can be perceived and understood.

The cultural landscape of the future: a reappraisal of 'history' (Ian Kolen, RAAP, University of Amsterdam): Landscape studies have been characterised by the influence of modernist and post-modernist ecological and sociological thinking on the way in which landscapes are perceived and understood. This perspective has been guided by modernist cultural philosophy, which emphasises the importance of cultural values and preferences in determining the landscape, and by post-modernist cultural philosophy, which emphasises the importance of individual and local perspectives in determining the landscape. The paper will consider the way in which these perspectives have influenced the way in which landscapes have been perceived and understood.

TUESDAY 14TH DECEMBER 1993 AM

The cultural landscape of the future: a reappraisal of 'history' (Ian Kolen, RAAP, University of Amsterdam): Landscape studies have been characterised by the influence of modernist and post-modernist ecological and sociological thinking on the way in which landscapes are perceived and understood. This perspective has been guided by modernist cultural philosophy, which emphasises the importance of cultural values and preferences in determining the landscape, and by post-modernist cultural philosophy, which emphasises the importance of individual and local perspectives in determining the landscape. The paper will consider the way in which these perspectives have influenced the way in which landscapes have been perceived and understood.

The cultural landscape of the future: a reappraisal of 'history' (Ian Kolen, RAAP, University of Amsterdam): Landscape studies have been characterised by the influence of modernist and post-modernist ecological and sociological thinking on the way in which landscapes are perceived and understood. This perspective has been guided by modernist cultural philosophy, which emphasises the importance of cultural values and preferences in determining the landscape, and by post-modernist cultural philosophy, which emphasises the importance of individual and local perspectives in determining the landscape. The paper will consider the way in which these perspectives have influenced the way in which landscapes have been perceived and understood.

The cultural landscape of the future: a reappraisal of 'history' (Ian Kolen, RAAP, University of Amsterdam): Landscape studies have been characterised by the influence of modernist and post-modernist ecological and sociological thinking on the way in which landscapes are perceived and understood. This perspective has been guided by modernist cultural philosophy, which emphasises the importance of cultural values and preferences in determining the landscape, and by post-modernist cultural philosophy, which emphasises the importance of individual and local perspectives in determining the landscape. The paper will consider the way in which these perspectives have influenced the way in which landscapes have been perceived and understood.

The cultural landscape of the future: a reappraisal of 'history' (Ian Kolen, RAAP, University of Amsterdam): Landscape studies have been characterised by the influence of modernist and post-modernist ecological and sociological thinking on the way in which landscapes are perceived and understood. This perspective has been guided by modernist cultural philosophy, which emphasises the importance of cultural values and preferences in determining the landscape, and by post-modernist cultural philosophy, which emphasises the importance of individual and local perspectives in determining the landscape. The paper will consider the way in which these perspectives have influenced the way in which landscapes have been perceived and understood.
Tunnel vision or wide vista? (Janet Owen and Kate Stone, City of Lincoln Archaeology Unit) We as archaeologists have become increasingly specialised in our approach to our work. Does the renaissance archaeologist have a place in our compartmentalised world? Are we waiting for leadership from above, or do we want to erode the divides from below? Does strength lie in various approaches, a range of stances from which we can develop, or should we consider our common ground and gain synthesis and shared practices? A museon curator and post-extraction field officer present their perspectives on integration in archaeology.

Preserving our archaeological past for the future (Mhairi Handley, RCHME) The Royal Commission on the Historical Monuments of England is planning to publish a book next year on microfiling in an archaeological context. At present there is not a coherent approach to the handling of excavation archives: museums, archaeological units etc. have different methods of handling archives which are often not very compatible. An important aspect of the proposed book is the presentation of an indexing system for excavaion archives and an examination of digital recording of artefact and item information. The paper will outline the systems used and highlight its usefulness between the various interested parties.

Learning from humans and PETs in space (Steve Sted, Pauprinte & University of Leicester) This paper identifies two broad themes within archaeological theory: stratigraphic and social landscape. It then explores some of the new theory in the areas of cognition and space of time. Finally, it offers suggestions on how and why this theory should be harnessed to the study of social landscape.

The creative use of bias in field survey (Richard Bradley, Teess Darden and Nigel Spencer, University of Reading) It seems as if field survey, especially extensive survey, is a more empirical exercise than excavation. That is because it is so common for those taking part to 'lock onto' certain patterns at the expense of others. As a result, much effort must be expended in isolating and correcting these biases before a project can come to grips with its broader objectives. This paper suggests an alternative approach. If such biases are an insuperable feature of human perception, why not put them to use, employing separate teams or individuals to search the same areas, each of them working according to just one hypothesis? That would allow the consequences of different interpretations to be compared directly. We illustrate the design and execution of such a project using the results of recent fieldwork on the rock art of north Northumberland.

Tunnel vision or wide vista? (Janet Owen and Kate Stone, City of Lincoln Archaeology Unit) We as archaeologists have become increasingly specialised in our approach to our work. Does the renaissance archaeologist have a place in our compartmentalised world? Are we waiting for leadership from above, or do we want to erode the divides from below? Does strength lie in various approaches, a range of stances from which we can develop, or should we consider our common ground and gain synthesis and shared practices? A museon curator and post-extraction field officer present their perspectives on integration in archaeology.

Preserving our archaeological past for the future (Mhairi Handley, RCHME) The Royal Commission on the Historical Monuments of England is planning to publish a book next year on microfiling in an archaeological context. At present there is not a coherent approach to the handling of excavation archives: museums, archaeological units etc. have different methods of handling archives which are often not very compatible. An important aspect of the proposed book is the presentation of an indexing system for excavaion archives and an examination of digital recording of artefact and item information. The paper will outline the systems used and highlight its usefulness between the various interested parties.

Learning from humans and PETs in space (Steve Sted, Pauprinte & University of Leicester) This paper identifies two broad themes within archaeological theory: stratigraphic and social landscape. It then explores some of the new theory in the areas of cognition and space of time. Finally, it offers suggestions on how and why this theory should be harnessed to the study of social landscape.

The creative use of bias in field survey (Richard Bradley, Teess Darden and Nigel Spencer, University of Reading) It seems as if field survey, especially extensive survey, is a more empirical exercise than excavation. That is because it is so common for those taking part to 'lock onto' certain patterns at the expense of others. As a result, much effort must be expended in isolating and correcting these biases before a project can come to grips with its broader objectives. This paper suggests an alternative approach. If such biases are an insuperable feature of human perception, why not put them to use, employing separate teams or individuals to search the same areas, each of them working according to just one hypothesis? That would allow the consequences of different interpretations to be compared directly. We illustrate the design and execution of such a project using the results of recent fieldwork on the rock art of north Northumberland.

The thick red line: some thoughts on the management of archaeological landscapes in the real world (Paul Frodsham, Northumberland National Park) This paper will begin by outlining current methods by which archaeological landscapes in England may be protected. It will then consider some of the problems that may arise in particular, the conflict between interests of landscape management and the pragmatic issues which affect reality. In addition the paper will aim to promote a variety of issues which may be relevant to the production and implementation of effective management policies in the future.

Swedish archaeological identity into the 21st century, conservative or critical activity (Ann Gillberg & Hakon Karlsson, Dept of Archaeology, Gothenburg University) The paper deals with what we see as two serious problems in contemporary Swedish archaeology. The first problem is related to the lack of consciousness among Swedish archaeologists concerning the dialectic relationship between the archaeological interpretations and the contemporary political context. The second problem concerns the contemporary cultural and educational policies of the Swedish right-wing government which is proposing changes in the archaeological discipline, both on a structural/practical and on an ideological level. The paper uses the debate over the "Swedish red line" as an example to discuss the connection between archaeology and politics but this discussion is of international importance. From our point of view it is of great importance that contemporary archaeologists, of any nationality, are willing to discuss these problems and the connection between archaeology and politics. The outcome of this debate is undoubtedly relevant for the identity of the archaeological discipline into the 21st century.

CRITICAL HISTORIES OF BRITISH ARCHAEOLOGY 1

Organiser: Sam Lucy, Dept of Archaeology, University of Cambridge
Chair & Discusant: J D Hill, Dept of Archaeology, University of Cambridge

The historiography of archaeology has been a growing subject in recent years, both in this country and in the United States, evidenced by a number of brief publications on differing topics, and the new American newsletter on the history of archaeology. It is clear, from informal discussion with other archaeologists, and from more formal discussion at the one-day meeting on this subject held at the Society of Antiquaries, that interest in the subject is increasing - in part due to the writing of the "tunnel vision or wide vista" paper which was as an inappropriate or irrelevant source of guidance (a case of 'selling out'). Yet there is another crucial issue for debate: theory choice. This paper argues that the range of theoretical beliefs within management are very similar to those in archaeology. However, it is also suggested that in neither discipline does the full range of theoretical variability exist, that is to have an interest in practice, within management the dominant theoretical paradigm remains the scientific one. This has fundamental (though often unacknowledged) implications for the way in which organisation and management are put into practice. The danger for archaeology is that if this bias is taken into the archaeological content it may significantly affect the conclusions seen in modern management. Indeed, the signs are already apparent: MAP is an example of a scientific management framework applied within an archaeological context. A number of issues are highlighted with respect to archaeology's position. The paper concludes that recent changes in current management structure would not only be a denial of archaeology's own range of expertise and knowledge but may also be a case of inviting a cuckoo into the nest.
the point that the social conditions of the day did not permit the contributions of certain sections of the archaeological community to be realised. A revisionist historiography can therefore go some way to remedying this subject, by recognising the role that women played in its origins and development. It is now widely accepted that the role of a gender archaeology is not to make women "visible" in the past, but study gender relations themselves. Critical histories can contribute to this effort, not by noting('*red' or 'blue' bias, but by showing how these biases came to be incorporated into interpretations of the archaeological record. In a similar way, the impact of such ideologies as nationalism and patriarchy can be traced, both in terms of the impact these had on archaeology, and in terms of the way the archaeology itself was used to further the political ends of such ideologies. This session sheds light on the vision of prehistoric humans and gods in recent years. An important function of history is to re-interpret the "traditional" histories of archaeology. Why are their histories not considered relevant, even by those working within the subject?

The past is a foreign landscape: The impact of overseas exploration on perceptions of Prehistoric Britain (Martin Tingle, Dept of Archaeology, University Reading): When faced with the problem of describing the landscape of Prehistoric Britain with the very evident absence of their evidence, scholars from the seventeenth century onwards sought inspiration from a variety of sources. Notable among these were distant cultures that were then described as pressing through the waterlogged landscape immediately after the flood by comparing it with the coastal wetlands of Southern America. In the eighteenth and nineteenth centuries, the Pacific and India also figured in archaeological discussions while at the turn of the century, exploration and orientalism contributed to the vision of prehistoric heroes in theโดน legends and legends. What effect did these the past have on the interpretation of monuments and to what extent did they mould theory and practice?

The development of 'History' of the migration period (Sam Lacy, Dept of Archaeology, Newport College): This paper is an investigation into the period in which Anglo-Saxon archaeology had its origins. Historical interpretations of the migration period were influenced by their development in various periods of English nationalism and patriotism, where historical and archaeological evidence was used freely in the philosophical and political debates of the city to further a particular cause. Anglo-Saxon history has never been objective - the class identification made between "the English" and "the Anglo-Saxons" has meant that the latter have never been studied in a detached and critical light. The resulting "familiarity" of the Anglo-Saxons has thus resulted in their exclusion from traditional histories of archaeology, whereas, in reality, Anglo-Saxon and medieval archaeology had an immense impact on the development of theories of culture, race, and class.

Model excavations: Presentation, textuality and graphic literacy (Christopher Evans, Cambridge ARchaeological Unit): This paper explores changes in archaeological presentation in Britain during the later half of the 19th century and first half of this. It is taken with Hocking and Foucault-inspired paper, "Writing Archaeology: Site Records and the Ideology of Content" (Antiquity 63 (1989): 73-74), concerned with increasing discipline and disciplinary-preoccupied historical period, in the later 19th century (the disappearing 'T'). Arguing that it is not text', this paper takes as its starting point plans models that were employed to illustrate excavations well before the period. The plan, and its industry, was a graphic language. It was established a different way of seeing the past (tactile and architectural), such models are no longer used. The direct context of the illustration of site records on photographs (previous to photographic slides), they structured public performance and their appreciation is essential if early site reports are to be understood in this context. The impact is changes in graphic media is also charted (eg lithography vs engraving; photography). These practical developments 'knowledge' were a determining factor in the establishment of discipline's graphic style. For example, in contrast to engraving, which required the intervention of a contracted artist (ie an engraver), lithography permitted the direct access of the author/archaeologist to the media of reproduction. In other words, lithography liberated graphics from a tradition that had historically been the monopoly of a privileged group of craftsmen. The change over time from a single-disciplinary to a multi-disciplinary approach, and the role of new media in the process, also provides a valuable illustration of the innovativeness of the discipline and the changing responses to changes in the social and political environment.

The power of gender archaeology (Lubbeck's Folly: A Tale of monumental passion (John Carmean, Dept of Archaeology, University of Cambridge): 'A folly is a small house or a picturesque building erected for no other purpose than to amuse himself or herself and his or her friends'. This image may make a suitable metaphor for understanding late-nineteenth century prehistoric architecture. This was essentially the creation of John Lubbeck, and it is thus his folly, but it could equally well have been that of the Duke of Argyll, William Morris or Thomas de la Rue. Lubbeck's passion was for the translation of social and cultural history into the visual arts. This passion was published in the late nineteenth century, and the social and political associations of their authors, can reveal the essentially political nature and purpose of the architecture of this time. It also serves to explain the battles that took place both within the nascent discipline of archaeology, and between the victors of that battle and those outside the discipline. Recent work on the 'publications' of Lubbeck is that archaeology may be thus misinterpreted: Archaeology was political from its inception - and maybe it has never been about something else.

Model excavations: Presentation, textuality and graphic literacy (Christopher Evans, Cambridge ARchaeological Unit): This paper explores changes in archaeological presentation in Britain during the later half of the 19th century and first half of this. It is taken with Hocking and Foucault-inspired paper, "Writing Archaeology: Site Records and the Ideology of Content" (Antiquity 63 (1989): 73-74), concerned with increasing discipline and disciplinary-preoccupied historical period, in the later 19th century (the disappearing 'T'). Arguing that it is not text', this paper takes as its starting point plans models that were employed to illustrate excavations well before the period. The plan, and its industry, was a graphic language. It was established a different way of seeing the past (tactile and architectural), such models are no longer used. The direct context of the illustration of site records on photographs (previous to photographic slides), they structured public performance and their appreciation is essential if early site reports are to be understood in this context. The impact is changes in graphic media is also charted (eg lithography vs engraving; photography). These practical developments 'knowledge' were a determining factor in the establishment of discipline's graphic style. For example, in contrast to engraving, which required the intervention of a contracted artist (ie an engraver), lithography permitted the direct access of the author/archaeologist to the media of reproduction. In other words, lithography liberated graphics from a tradition that had historically been the monopoly of a privileged group of craftsmen. The change over time from a single-disciplinary to a multi-disciplinary approach, and the role of new media in the process, also provides a valuable illustration of the innovativeness of the discipline and the changing responses to changes in the social and political environment.

The power of gender archaeology (Lubbeck's Folly: A Tale of monumental passion (John Carmean, Dept of Archaeology, University of Cambridge): 'A folly is a small house or a picturesque building erected for no other purpose than to amuse himself or herself and his or her friends'. This image may make a suitable metaphor for understanding late-nineteenth century prehistoric architecture. This was essentially the creation of John Lubbeck, and it is thus his folly, but it could equally well have been that of the Duke of Argyll, William Morris or Thomas de la Rue. Lubbeck's passion was for the translation of social and cultural history into the visual arts. This passion was published in the late nineteenth century, and the social and political associations of their authors, can reveal the essentially political nature and purpose of the architecture of this time. It also serves to explain the battles that took place both within the nascent discipline of archaeology, and between the victors of that battle and those outside the discipline. Recent work on the 'publications' of Lubbeck is that archaeology may be thus misinterpreted: Archaeology was political from its inception - and maybe it has never been about something else.

Solidarity and silence: the power of gender archaeology (Douglas Boyd, Corpus Christi College, Cambridge): "Revision calls not for the destruction but for the contest. I am not interested in the controversy of the ideology of engagement with others and the choices we make about it. It is the avoidance of these issues that is often the source of the change that we feel is needed."

In a variety of study contexts but is particularly associated with the analysis of the otherwise unresolved experiences of "ordinary" people. In oral history offers the possibility of obtaining valuable fine-grained data on the thinking and achievements of individual archaeologists. As with its use in historical investigation it has a particular role in providing an accessible window on the life and work of the 'normal' practitioner - the local fieldworker and the amateur etc. - whose activities have formed an integral part of British archaeology yet have remained somewhat neglected. This paper seeks to illustrate how orally-derived evidence can document, illuminate and celebrate the cognitive and social realities of the discipline. Examples are presented which illustrate a variety of important themes such as structures of communication, the transmission of archaeological culture and tradition and the genesis of research. Some suggestions for future research directions are also made.

The art of persuasion: Britsham Cave and the methodology of the site report (Tim Murray, Dept of Archaeology, Latrobe University). No abstract received.

IDEOLOGIES OF GENDER IN THE PAST 1
Organiser & Chair: Eleanor Scott, King Alfred's College, Winchester.

Definitions: Gender refers to socially constructed traits of masculinity and femininity, and the study of gender relations has become one of the major approaches to understanding the past. The study of ideology is a set of shared ideas or beliefs which serve to justify the interests of dominant groups. Ideologies are found in all societies in which there are systematic and ingrained inequalities between groups, and the concept of ideology connects closely with that of power, since ideological systems serve to legitimate the status quo by reinforcing and justifying existing social, economic and gender inequalities. In a class society, the ideology of the dominant class may apply an ideology of gender to lower classes which is very different to that which they apply to themselves - class divisions may even be perpetuated through constructions of gender.) The ease with which historical archaeology has "located" women in the past, as opposed to the social, economic and symbolic structures which held masculinity and femininity in place. Another point to be made is that locating women is not the same as locating gender. While it is highly relevant that women in the past have been constructed to serve the interests of a discourse external to them, the subsequent reintegration of women may now need to be seen in an Archaeology of Gender, and there is an urgent need for new methods to construct gender in the discipline.

In this session we will explore new ways of thinking about gender and the ideologies which hold them in place, we are being examined. Some papers will address constructions of masculinity and general theory (eg. gender as "the other") from this perspective. It is hoped that the specificity of the session (i.e. studies rooted in the material evidence of the period) will allow for a detailed and non-political discussion.

Figure in ideology and neolith:ide figurines: The Anglian evidence (Dmitri Kokkinov and Mariann Nikolaidou, University of Thessaloniki): Figureins, though opinions vary as to their function, are an important source of information on the ideology of neolithic peoples. The frequent occurrence and wide geographical distribution of these objects must be indicative of their special significance in the eyes of the people who created them. However, the continues over time and the development of new methods of study has provided us with a more detailed understanding of the particular requirements and purposes of architectural and figurine, on the question of the relevance of ideology as part of particular collections. There is evidence that these objects have contributed more to the interpretation of archaeological remains than on the development of our understanding of human society at a particular point in time. However, the continues over time and the development of new methods of study has provided us with a more detailed understanding of the particular requirements and purposes of architecture and figurine, on the question of the relevance of ideology as part of particular collections. There is evidence that these objects have contributed more to the interpretation of archaeological remains than.
Assume a multiplicity of meanings and symbolic values of these objects depending upon their context and specific iconography: Be as it may, the numerical predominance of female figurines should not be fortuitous. It seems that certain aspects of womanhood are burdened with symbolic value, since they are more "visible" than their male equivalents in neolithic art. The female image was probably a metaphor that encompassed a diverse range of meanings and possible uses. Women's capacity for motherhood makes her a symbol of human fertility. The essential contribution of women to the productive economy could only be understood as related to maternity, both processes referring to a sort of "fanning" of nature, in other words its transformation into culture. It has to be noted, however, that the central symbolism of the female does not necessarily imply female authority within society, but should rather be conceptualised as a source of power from within, probably resulting in women being esteemed members of the community. In this sense neolithic societies may be described as matrificentric.

Evaluation of female labour in prehistoric contexts (Barbara Besler, Dept of Archaeology, University College, London): The first, necessary, step in gendering prehistoric communities is to discover who does what (and men do). What activities do they undertake, and in what context do they undertake them? Recent archaeological writings have been informative in this respect. The next, or complementary, step is to discover how these gendered activities are evaluated. This requires a close analysis of how people and activities are empowered (materally and cognitively), and how 'status' is negotiated, questioned and subverted. This paper discusses attempts to analyse the social and cultural construction of labour in recent work by feminist archaeologists.

Of bicycles and fish: engendering tells, farms and barns in Eastern Europe (John Chapman, Dept of Archaeology, University of Newcastle upon Tyne): The end of climate Late Neolithic/Copper Age societies in eastern Europe has long posed a problem of explanation for prehistorians. It would appear that anything but an engendered consideration of this complex transformation would be an impossibility since the publication of Marija Gimbutas 'Kurgan invasion' model - that epitome of the 'war between the sexes' in which communities led by peace-loving creative, Goddess-worshipping female farmers were savagely attacked, in three waves, by bands of nomadic, male, atheistic, prestige-craving barbarians. But, curiously, with the rejection of this model, gender issues in eastern European prehistory became taboo, only indirectly to be resurrected in Ian Hodder's dogmatist hypothesis. In this paper, Copper Age transformations in Hungary are examined in terms of changing Arenas of Social Power (ASP), those spatial foci for the creation, manifestation and reproduction of dominant group ideologies. The major question under investigation is the significance of gender roles in the gender relations as yet implicit in 1 (networks of dispersed farms and nucleated tell settlements (domestic ASPs) and 2 the funerary behaviour of on-tell, cemetery and barn burial (materia ASPs). This question naturally leads to a consideration of the gender implications of Andrew Sherratt's secondary products hypothesis, in terms of the shifting balance of engendered economic and social power.

Death becomes her: the sexual division of labour at the classical Athenian funeral (Karen Stears, School of Archaeological Studies, University of Leeds): The division of tasks in Athenian burial customs, along gender lines, has long been noted. Previous attempts to account for the apportioning of duties has concentrated on the relationship between the perceived pollution of women and that of the corpse. The tending of the deceased by females has also been considered as witness to their inferior status in Athenian society. This paper examines the cultural construction of gender, and discovers the use of religion and ritual to endow ideologies concerning female behaviour. The Athenian funeral is examined in this light, and an attempt is made to identify aspects, of gender ideology in both male and female behaviour at funerals. This paper attempts to make a distinction between gender present in Athenian discourse and the power relations reflected therein, and the reality of society in which exploited groups may find or create access to power along indirect routes. Whilst not denying the inequality in power relations between the sexes in classical Athens, the present paper explores the construction of gender as reflected in funerary rituals, and suggests that women may have more emphasis in their role as caretakers of the corpse with female inferior status, with the intention that women may have been compelled to mourn. In conclusion, the author suggests that the tasks undertaken by women, although perhaps indicative of dominant gender ideologies concerned with their inferiority, may have been exploited by them in everyday practice, to increase their access to power within the kin-group.

Engendering domination: a structural and contextual analysis of Minoen neopalatial bronze figurines (Louise A. Hitchcock, Affiliation: Dept of Art History, UCLA): The prevailing interpretation that all Minoen "Neopalatial" bronze figurines are variants of a "Royal" personification (see Snodgrass and Tilley 1987 and 1985) is challenged by the notion that the form, meaning, gesture, and context: both archaeological and iconographic. This paper considers gender as an analytical concept (Gero and Conkey 1991:39) in the function of Minoen bronze figurines. Further, in treating material culture as a text which can be read, it provides a means to identify power relations that correspond to differences in gender, status and position. This is done through a case study of figurines from the palace of Knossos. Comparisons are made between the behaviour of men and women, and between the roles of men and women. The implications of the analysis are discussed in terms of the relationship between the sexes. The results suggest that the figurines are not portraits of individuals, but rather symbols of social and cultural roles. The analysis also shows that the figurines are not simply decorative, but have a functional role in society. The implications of this analysis are discussed in terms of the relationship between the sexes. The results suggest that the figurines are not portraits of individuals, but rather symbols of social and cultural roles. The analysis also shows that the figurines are not simply decorative, but have a functional role in society.

THEORETICAL ADVANCES IN MARITIME ARCHAEOLOGY
Organizer & Chair: Anne Allen, Dept of Archaeology, University of Durham
Discussant: John Hunter, University of Bradford, Mark Redknap, National Museum of Wales, Anthony Virth, Martin Dean, Archaeological Diving Unit
Keith Muckley, in his book "Maritime Archaeology" published in 1978, reviewed the contribution of the subject to solving specific problems in maritime research and the consequences for our understanding of maritime archaeology. Such has been the rapid expansion in maritime research over the last fifteen years that it is now impossible to produce a similarly concise survey. One consequence of this expansion is that research has tended to become project-specific whilst wider theoretical issues remain unconsidered. In an attempt to correct this imbalance and in the light of recent research this session reviews the following issues, initially addressing the subject of ships: Do maritime cultures exist or do we use the term rather as a geographical description? Is it valid to ascribe cultural identities to ship types? We talk of Romano-Celtic and Viking ships, but do these types relate to ship? If not, what do ship types relate to? Do wreck cargoes have a role in playing in understanding trade? Can they be used to judge the significance of assemblages excavated on land? How can we put theory into practice? How should we record investigations in the light of new theoretical frameworks? We have been exploring the role of lower sub-disciplines. We now understand maritime archaeology to encompass archaeology underwater and on land, crossing the inter-tidal zone and including inland waterways and related finds such as boat houses and old waterfronts. This means that theory in maritime archaeology the concern of virtually all archaeologists rather than the specialist interest of a few.

Comments on so-called maritime cultures (Christie Westendarp, University of Copenhagen): Maritime culture is an abstraction in the sense that it is not isolated from general culture. The term maritime cultural landscape is another term created mostly for an antiquarian purpose. It seems, however, that it is also part of what reasonably contains the archaeological essences of maritime culture, the material stratified remains above or under water, as well as the recent cognitive landscape of tradition.

Maritime cultures and wreck assemblages in the Graeco-Roman World (A. Parker, University of Bristol): To define shipwreck sites entails isolating them, but to interpret them involves relating them to context. The dimensions of context include environment, organisation and technology, from these have been derived the concepts of underwater sites, maritime sub-culture and nautical technology. The cultural and technological characteristics, however, depend on analogies across either social or chronological horizons which archaeological discoveries have shown are unreliable. Rather than being part of a maritime culture or sub-culture, shipwrecks belong to specialized craft within the broader society, and ancient wreck assemblages can be integrated into wider reconstructions of Graeco-Roman economy and culture.

Trade, shipwrecks and maritime culture in the Roman Mediterranean (David Gibbns, University of Liverpool): Much research on Roman sea-trade has focused on 'tided procurement' (for the annona, the imperial redistribution systems), on other non-commercial mechanisms such as patron-client relations and elite reciprocity (gift-exchange), or on relatively sophisticated commerce involving capital investment, middlemen and port agencies. I maintain that these approaches do not place adequate emphasis on an undercurrent of low-key commerce that may be inferred from comparative historical and ethnographic evidence. Most Roman ships were small, carried mixed cargoes of predominantly humble goods, and were engaged in short-haul contractual or speculative commerce with low profit expectations. Coastal 'tramping' accounts for the widespread incidence of imported utilitarian goods such as pottery, and is likely to be well-represented among inshore shipwrecks. This activity not only registers the prosperity of Mediterranean trade, it also reflects a maritime 'culture', through its basis in the society and economy of coastal subsistence communities.

THEORETICAL PERSPECTIVES IN GREEK ARCHAEOLOGY
Organisers: Kostas Kazakos, Dept of Archaeology, University of Thessalini and Liisa Lindoni, Centre for Greek & Roman Antiquity, National Research Centre, Athens
Chairs: M Forladis, Program in Classical Archaeology, University of Thessalini and Kostas Kazakos, Dept of Archaeology, University of Thessali}

This session explores the nature and individuality of an emerging theoretical archaeology in Greece. Contributions range in time from the Palaesthene to the present, in space from Southern Greece to the often neglected Northern mainland and theoretically from the construction of middle range theory to the historical appropriation of the past. Greek archaeology as practised by Greeks has been strongly influenced by the central role of the past in building a modern nation-state, by the often antagonistic relationship between Greek foreign scholars and by the legacy of an early history widely seen as the foundations of European civilisation.

History and prehistory: an archaeological heterotopia (Kostas Kazakos, Dept of Archaeology, University of Thessalini): Although archaeology in Greece has been particularly important and has played a central role in the formation of Greek national identity, it has been seen as a unified, well-integrated field. Instead the split between prehistory and history has pronounced, each one following its own solitary thread. The splitting of the past into a negotiable history and an uninspiring prehistory is closely associated to the relationship between Greek culture and a Europe idealised as an entity. The Greek historical
past has been transferred into a Utopia where Greek identity was realized, while the prehistoric past was excised into an archaeological heterotopia that has remained essentially inaccessible to archaeological discourse. The character of, and the reason behind, this split are discussed.

Treasurers, Heroes, Miracles: the Greek classical past in today's museum exhibitions (Martin Moulton, Dept of Museum Studies, University of Leicester). Archaeology, as a social science, cannot be an apolitical pastime. The nature of archaeological research and the communication networks which emerge through archaeological museums and exhibitions are shaped in part by the role a particular state plays as interlocutor for the past. In this paper, following the lines led by such realties, I seek to raise some thoughts on the following questions: 1) What are the current links between archaeology and ideology, nationalism and politics in Greece within the space of the last forty years. In like manner, how does the Greek national identity in encounters by the state, the practitioners of archaeological sciences, and the media (more specifically the press) which potentially shape Greek public's opinion about their past. 2) What is the relation between museum exhibition policies and political tenets. How this ideological alliance is instituted and performed through permanent exhibitions of classical archaeology but mainly through temporary displays accommodated either in the state's museums or in museums abroad. In other words, to what extent and with what means does the archaeological museum practice in Greece, nowadays, purvey and promote certain facets of nationalistic, ethnocentric, nostalgic or other type of ideological apparatus. References to the historical background which precedes the period of this paper's main interest (1950-1992) will be made wherever necessary.

The subordinating power of the marble: aspects of modern Greek society (Vassilis Hamilakis, Dept of Archaeology and Prehistory, University of Sheffield; and Elena Yalouris, Dept of Archaeology, University of Cambridge). In recent years archaeological discussion on the role, functions and the meaning of the past in modern societies is very much at stake. Modern Greece is a very important case in this respect and has been the subject of some recent studies which however emphasize only one aspect, the role of the formation of national identity, ignoring many other important ones. Moreover, it is usually forgotten that generalizations on the role of archaeology and the past have little interpretive significance unless the historically defined, specific social conditions which have shaped modern Greek society are examined. As in many other societies, archaeology and the past in modern Greece contribute substantially to the construction of the "imagined community". The notion but its ideological role is far greater and more complex than that. Overall, the past in Greek society functions as a "Symbolic capital" which very often is exchanged for economic capital. Its symbolic power is subject to manipulation by different interest groups which use this subordinating form of power to serve several aims, from the imposition and legitimation of authority to resistance to state mechanisms. Finally, the attitude of most people towards the past is considerably; it is characterized by both strong sentimental attachment and hostility.

Modern and farmers: how regional research in Greece constructed itself and its objects since the 1960s (Michailis Fotiadis, Program in Classical Archaeology, University of Indiana): Time in archaeology provides a scale for ordering the discipline's object (artefacts, cultures etc) but it also tacitly serves as a means for distancing the researcher from that object. It is the latter capacity of time that concerns me in this paper. With reference to concrete examples, drawn from export of regional projects in Greece, I examine the ways in which (especially American and British) archaeology elaborated its notions of time. I observe that such notions allowed regional research to contrast itself with traditional Classical archaeological, and, at the same time, to maintain its distance, discursively and ideologically, from the inhabitants of the Greek countryside, with whom the archaeologists mingled in the field, and whose life they often used as a source of ethnographic analogy.

The use of Greek ethnographic data in archaeological explanation - a critical appraisal (Nikos Epitropou, Dept of Archaeology, University of Thessaloniki): Multidisciplinary archaeological projects carried out in many parts of Greece in recent years have incorporated a fair amount of ethnographic data which are used to understand and explain cultural process. Moreover, such case studies with more limited ethnographically oriented research aims serve as a small scale ethnographic fieldwork. The scope of both is to understand the cultural background, experiences, language problems and often ideological perceptions in an unaltered social environment, affect in many cases the outcomes of these ethnographic and anthropological studies. This paper attempts a critical appraisal of the ethnographic and anthropological studies focusing on issues of archaeological explanation produced by Greek and foreign ethnographers.

Theory and research for the Palaeolithic in Greece (Nena Galindo, Dept of Archaeology, University of Cambridge). Despite the abundance of palaeolithic finds in Greece, our knowledge of palaeolithic settlements is very patchy and derives mainly from expeditions organized by archaeologists of independent part of the museum, which are organized in several without any coherence, the address mentioned is the most important and discusses theoretical and practical issues about present and future research into the material culture of hunter-gatherer societies in Greece.

THEORETICAL ADVANCES IN MARITIME ARCHAEOLOGY
Organizer & Chair: Anne Allen, Dept of Archaeology, University of Durham

The construction of so-called "Romano-Celtic" ships: a tool of Romanisation rather than Celtic expression? (Damien Goodburn, Museum of London). The construction of large vessels for the river, lake and coastal use in the N. W. part of the Roman Empire has been described as "Romano-Celtic" for many years. The term implies a substantial Celtic contribution to the traditions of form and construction. It has arguably also diverted attention from more important questions concerning these craft such as, the social, economic and environmental implications of their construction. The lack of "ancient" iron Age boats in similar styles also remains a problem. This paper will briefly review some of the wider implications of the construction of these vessels with their prefigurate use of materials, labour and resources. It will also suggest that boats reflect the subtle social needs and are capable of yielding quite refined insights into the organisation of ancient societies. Some of these insights, particularly those concerning the contemporary cultural landscapes were gained as a result of building a life sized section of a particular Romano-Celtic boat.

Type or technique? Some thoughts on boat and ship finds as indicative of cultural traditions (Thijs Muurseveen, State Archaeological Investigations in the Netherlands). The complex but transitory nature of water craft, their erratic deposition, problematic preservation and awkward excavation and recording all co-operate to make boat and ship finds extremely tenuous sources of knowledge. Not surprisingly significantly increased interest still results in few being added to the archaeological record in a meaningful way. As a result a very uneven distribution of this category of finds cannot, however, be used as a licence for sloppy classificatory practice. The identification of types, of techniques, of adaptations to the availability of raw materials at the building spot and to the prevailing conditions in the apparently intended use constitute different levels of analysis that a simple type-concept or even a polythetic one will not suffice. Nevertheless, the indicators of tool-use and specific techniques offer plenty of reasonable and locatable evidence for continuity and discontinuity in past approaches to shipbuilding.

Cultural identities versus ship types (Christina Wenterhol, University of Copenhagen) I would maintain that in certain cases an ethnic background for boats as well as for other products of material culture would be interesting to a maritime archaeologist. However, I believe that an identification in "pagan" archaeological. I think it is important to introduce ship types in relation to transport zones. In my experience the general types of construction are directly connected with the peculiarities of a zone with its variable route system, whether upstream of a river or along a coastline: its topography, anchorages, beaches, the depths of its harbour and so on. Such zones are sometimes identical with cultural entities, others are cultural surfaces and have an obvious continuity but not a constant one, they are not necessarily combined with ethnic borders. As such they are probably more probably the point in a geographical rather than an ethnic sense to conceive preoccupied with a principally archaeological source material.

Shipbuilding traditions and cultural identities (Jonathan Adams, Nautical Archaeology Society). The problem of ascribing cultural identity to ship raises interesting questions about the theoretical basis of research in this field, both past and present. Considerable effort has been directed, for instance, towards ship and boat technology, with description, classification and application of structures being deeply embedded in much of the most respectable work. Analysis of materials, design, construction methods and the decorative motifs, etc. has resulted in an increasingly sophisticated understanding of boat or shipbuilding traditions and the relationships between them. Together with the fact that many investigated vessels have been from historical periods, this undoubtedly contributed to the particularity of traditional interpretations in all respect. In the context of the debate of the future, this was a decisive moment, for reasons which will be discussed. But questions remain: Has analysis of ship technology too often become a research goal in itself? Is the plotting of evolutionary trends the most meaningful strategy for identification and interpretation - particularly as it is often frustrated by lack of evidence and undermined by the fact that development can be non-linear in many ways? Does 'tradition' necessarily correlate with 'cultural identity'? This paper will examine these questions and put the case for direct links between ships and the parent culture, of which building tradition is only one aspect.

Marine archaeology on the eve of the 21st century (Carl Olaf Cederlund, University of Stockholm) The first part of this paper is a treatise of the development of marine archaeology in Sweden to the present day, and the possibilities of the current situation. It thereby takes up the ideological context in which have occurred activities until now. The paper thereafter addresses several sections the possibilities for future development. It ends with a discussion of the theoretical and ideological character and qualities of marine archaeology in relation to other sciences, and scientific fields. The paper is, as stated above, based on Swedish marine archaeology and its conditions, but nevertheless comprises aspects of a more general scope.

Maritime inventories: theory and practice (Ron Ferrer, RCHME) This paper will consider the compilation of inventories of archaeology in the marine zone. Special reference will be made to the current extension of the National Monuments Record, maintained by the Royal Commission on the Historical Monuments of England, to include the archipelago within the 12 mile limit of the territorial sea. The nature of the process will be examined. The factors which influence the content and of the resulting database will be identified and discussed. Other initiatives directed at the creation of maritime inventories will be reviewed. Changes over time in the perceived role of inventory and value of specific data sets will be highlighted and set in the context of the development of marine archaeology as a discipline.
Theoretical approaches and the development of maritime archaeology (Marek Twinski, University of Trondheim): The sea has always played a significant role in cultural development. In addition to techno-economical aspects such as shipbuilding, trade, etc., the sea has influenced other spheres of social practice such as mythology and religion, language and communication, power structures, and the role of gender within the ideology of particular populations. Maritime archaeology is coming of age. This still young sub-discipline has in recent years begun to question its own identity and area of research. The concept of maritime cultural landscape is one of the most fundamental in maritime studies and one which has had a profound effect on the way in which maritime archaeology is viewed. A primary jump off point for discussions related with the sea often becomes a disregard for or misunderstanding of the role the sea plays in cultural development. In this lecture interest is focused upon the theoretical foundation of maritime archaeology, and the ontological and epistemological aspects of studying the maritime cultural landscape.

REDEFINING ARCHAEOLOGICAL CATEGORIES

Session Organiser & Chair: John Carman, Dept of Archaeology, University of Cambridge
Discussant: Mark Lake, Dept of Archaeology, University of Cambridge

Unassuming preconceptions: Anything whatsoever that is perceived at all must pass by perceptual controls. In the shifting process, something is admitted, something is rejected and something supplemented to make the event conceivable. The process is largely cultural. Once staked, the individual choices come catalogued according to the structure of consciousness, which is far from being a private affair (Mary Douglas, Essays in the Sociology of Perception 1982, p.1). People organize their world through categories, and archaeologists are no different. The categories through which archaeologists work are applied in archaeological practice to make sense of the phenomenon known as "the archaeological record". The categories so applied are those deriving from the context in which the archaeologists work: that is, the modern social context and its epiphenomenon, which is not that of the past which they seek to interpret. The introduction into archaeology of post-modern concepts such as the difference of the past from the present - that is, not just its difference but also the deference of meaning involved in the process of interpretation - raise the question of the validity of these categories, the limitations they place on the understanding of the past through the archaeological record, and the problem of alternatives. These categories are thus open to question from a number of perspectives and this session aims to explore some of these perspectives and their consequences for our understanding of the nature of such things as the concept of the "past" (or "prehistoric") and its apparent cachet among modern societies. However, some objects (Indian jugs, ceramic figurines) transcend our expectations of what material things should be made of. I intend to use some of these objects to question how our categorisation of archaeological objects affects our perception and interpretation of them.

"Not my cup of tea": material categories and assumptions (William Sillar, University of Cambridge): Archaeologists habitually group and analyse artefacts according to the material from which they are made. In some cases this is an accurate reflection of the way in which objects of the same kind are perceived as social objects. However, some objects (Indian jugs, pottery candysticks) transcend our expectations of what material things should be made of. I intend to use some of these objects to question how our categorisation of archaeological objects affects our perception and interpretation of them.

Leaves on the line: the perils of categorising metalwork deposits (Louise Turner, University of Glasgow): Finds of prehistoric metalwork are subject to an intensive process of categorisation from the point of their discovery. The initial division is numerically based, separating those objects recovered as 'single finds' from those recovered in association with others in 'hoards'. A further classification places individual finds or hoards recovered from the differing practices in society which produced them. Several factors are critical to this process of classification: the context from which the object or objects were recovered, then the type of contexts are considered, and the condition of the objects at the time of deposition. The paper will discuss the criteria used to create these definitions and how they have come to be applied in a largely irrational fashion, and the consequent repercussions outside the realms of theoretical and academic debate.

Excavation field categories: the building blocks to the neolithic: (Lesley K. McAlester, Independent Archaeologist, Cambridge): In this paper I intend to examine the procedures that are involved in the creation and maintenance of excavation field categories (i.e. the contexts of production on archaeological excavations sites). It is hoped that detailed analysis at this level will offer an insight into the ways that field categories are directly employed in archaeological interpretative frameworks of neolithic architecture and the techniques and material resources involved in neolithic construction practices. Weevins this scheme of revision is the accommodation of the anthropological dimensions of the term architecture (Oliver 1969, 1987, Egerner 1992). Architecture is here understood as a constructive continuum, and therefore all archaeological texts vary as a discourse of excavation in evidence for the material resources used within neolithic construction practices. In addition to this, different body mechanisms will be used to fully interpret different construction techniques. Perhaps in line with architectural research, this forces us to the conclusion that architectural prehistory is much richer and more varied than archaeologists would have us believe, but through a programme of problematising our work archaeology is of importance to cultural research and is in no way forced into a position which 'questions the value of archaeology as a means of cultural research' (Egerner 1992, 91).

The categories of nature/culture in archaeological practice (Matthew Edgeworth, Dept of Archaeology, University of Durham): The 'natural' is one of the most basic categories of evidence encountered in excavation, yet it is rarely constituted as the object of attention in itself. It is the background to which archaeological patterns emerge and against which they stand out. It is the material that is unnoticeable or discarded during excavation, often ending up the spoil heap. It is therefore that is trowelled down to in the digging of features. It is the vast remainder which is left unexcavated at the end of the archaeological dig. This paper will examine the ways in which we use the concept of the 'natural' to the exclusion of our cultural gaze. Only then can we reach all understanding of the fundamental nature/culture category distinction that is the basis of all archaeological investigation.

The ties that bind: disciplining the discipline of archaeology (John Carman, Dept of Archaeology, University of Cambridge): On discovery, material evidence of the past in an everyday object, not at an "archaeological site" (or "prehistoric scrap test pit"), or even as "archaeological" scenery, is not necessary, and probably not desirable, to be separated from the surrounding "natural" context. In other words, space shifts from one to another, and the "natural" may then become a new social context. At some point, therefore, "natural" is its own "archaeological" forebear. Our understanding of archaeological function evolves, and the concept of our "archaeological" past becomes an essential part of our cultural present. This paper will discuss the implications of this for our understanding of the archaeological record, the ways in which we use it, and the ways in which we use it to understand aspects of human interaction, and the ways in which we use it to shape the ways in which we use it to understand aspects of human interaction in our world. This paper will draw on the themes of space and place as discussed in the previous paper, and will explore the ways in which these ideas are used in our current approaches to the study of the past.

PERFORMING PLACES

Organisers: Mike Pearson, Britsh Gorf Theatre Company, Cardiff & Julian Thomas, University of Southampton:

It has often been the case that archaeology has borrowed ideas or conceptual frameworks from other disciplines. The present session is more concerned with recognising that similar issues are presently being debated within archaeology and a number of other disciplines, in this case theatre studies. Archaeologists have been interested in pursuing the metaphor of the material world as a text, and have therefore shown a growing interest in literary theory. However, it may be equally important to consider questions relating to our bodily engagement with our surroundings. In this session, a number of contemporary writers will address the ways in which the material settings of scene both condition and enable the meaningful construction of performance, whether in the theatrical, ceremonial or everyday context. The session will be complemented by a number of performances in the University Theatre.

Theatre and archaeology: points of convergence (Julian Thomas, University of Southampton): Over the post-war period, the nature of the interdisciplinary contacts in which archaeologists have been engaged has taken a number of different forms. While new frameworks for investigation have constantly been imported from other disciplines, the gradual emergence of archaeology as a social science has begun to open the possibility of dialogue with a range of other areas of study. Some of these conversations (with history, human geography, social anthropology) are obvious, but the advantages of an engagement between archaeology and performance studies are perhaps more obscure. In this introductory paper, I hope to demonstrate some of the themes common to both disciplines, and in particular to open the issues of space, place and bodily practice.

The specificity of site (Clifford McLean, Britsh Gorf Theate Company, Cardiff): One hundred words - Within Britsh Gorf, I have been responsible for developing our large scale site-specific theatre works - works such as Goddodd, Pax and Hearsay, that have been staged in disused factories, and quarries, railway stations, crane factories and so on. The term site-specific seeks to suggest, in contrast to work based in theatre buildings - where architecture is painted black, background is cloaked in shadows, perspective is determined and context is unproblematised - a form of theatre that actively hybridises performance, place and audience to celebrate and work the symbiotic possibilities of their inter-relationships in real time and space. My presentation will map...

Events in places (Mike Pearson, Britsh Gorf Theatre Company, Cardiff): This paper examines the spatial configurations of performance. Its narrative begins with a crowd of people standing in an empty space. A light breaks out, the crowd is given a direction and a proto-playing arena is created. It then suggests ways in which such areas may be set aside, delineated and generally formalised for performance and the implications for both performers and spectators. It makes assumptions about the ways in which site, place and spatial arrangement may condition events. And further that an examination of such spaces might begin to reveal the nature and quality of the activity that could occur there.

Event: Work: Place: (Nick Kaye, Theatre Studies, University of Warwick): This paper will address strategies of performance arising from practices in art and musical composition which attempt to disrupt conventional boundaries and the "production" of the work. Through a series of examples, including the treatment of 'site' as an object which resists enclosure and the setting of the proposed limits of a work against the "unlimited" nature of a place with which it is identified. Underlying these strategies is a sharp resistance to any idea of the observer's neutrality and a desire to give rise to uncertainties that reflect back upon the 'event' of the observer's looking and so their implications within the construction of that which they see.

Theatre as the spatial machinery of identities (Helke Rome, Kampagel, Hamburg): The history of theatre can be written as a history of changing theatre spaces. These spaces are more than just shells for performances; they themselves perform a social as well as a theatrical function. Thus the organisation of space becomes a key issue in the formation of social identities. From the discussion of historical and contemporary examples of theatre spaces, the presentation...
attempts to reveal the relation between spatial concept, theoretical function and social function. Besides the 'real theatre space', divided into stage and auditorium, another theatre space is introduced - the 'virtual space' of the performance, situated in the mental space of the imagination. The social identity of statues is determined by their interdependence.

Written in the body (Mark Edmonds, Sheffield): This paper builds upon the idea that some of the themes that currently animate performance studies may have some relevance and value for archaeology. While the link between the two fields should not be overemphasized, it is important to explore how theoretical interest in questions such as the 'theatricality of the mind' can be applied to historical studies, such as the 'Clacton Opera'. Of particular importance here is the idea that the human body itself may serve as a form of record of participation in different activities. This record is not only 'read' by the participant, but may also be recognized or tacitly acknowledged by others. This paper attempts to explore these ideas through a study of activities at earlier Neolithic flint mines and quarries in Britain. Generally set apart from areas of contemporary settlement, many of these sites appear to have been important contexts for the production of tools which were also tokens of identity and value. While the broad conditions under which people visited and worked at these sites was an important medium through which the significance of these tokens was created and sustained, additional themes need to be considered. In particular, it may be useful to explore the ideas that participants in activities at these sites had about their own role, the ways of working, and acquired more and more of these roles that would be recognized on their return to the broader community. Subtle though these traces may have been, they may have played their part in the definition or categorization of people.

Experiencing places (Mike Shanks, University of Wales, Lampeter): In an interpretative exploration of some architectural spaces attempt will be made to draw together aspects of recent interest in architectural theory, approaches in human geography, the field of performance studies, with a development of some philosophical themes. Embodiment and the affective: building on the simple premise that the social world is constituted not only by intellectual or cognitive processes, but also by affective structures and bodily engagement. Place, setting and locale: human and social dimensions of space. Architecture as structured and effective space. Experience: a concept of (social) practice expanded to include an emphasis on the body, on doing, and on subjectivity (being a subject-self). Phenomenology: meant in a general sense of attending to the way the world is made available to perception and the intellectual inquiry, to the relationship between experience and the object world - a focus on things as they may be perceived rather than things in themselves. Humanism: emphasizing the active role of awareness, perception, creativity and human agency in social structures and practices.

CRITICAL HISTORIES OF BRITISH ARCHAEOLOGY 2
Organiser: Sam Lucy, Dept of Archaeology, University of Cambridge
Discussant: J D Hill, Dept of Archaeology, University of Cambridge

Where is the history of Roman archaeology? (Martin Millett, Dept of Archaeology, University of Durham): If you turn to the most frequently cited histories of archaeology it is striking that any Roman archaeology is consistently absent. Although rarely asked, it seems obvious the reasons for this. The explanation that concerns the history of archaeology have most often been prehistorians is inadequate as it simply alters the question to that of why Romanists have not been obviously interested in other's research. This paper will discuss the reasons for the absence, paying attention to the intentional continuities evident in Roman archaeology and the authority structures which were revealed.

Gertrude Bell: Writing herself and being written (Eleanor Scott, King Alfred's College, Winchester): An important facet of British archaeology is the practice of archaeology by the British abroad. This is a large topic, and this paper therefore briefly touches on one particular area: the life and the biographies of Gertrude Bell (1868-1926). Biographies of Bell have concentrated on her role as diplomat, highlighting her presence within the world of male formal authority; she moved in circles which included Churchill, T E Lawrence and King Faisal. Not also discussed are Bell's affair with the married Lt Col Douglas-Wylie. The "romance" of her life, and sau she herself was keen to promote in her prolific letters and journals, is ubiquitous in biographers' minds. How Bell wrote herself is interesting. Partly as a result of her letters and diaries (carefully selected and edited prior to publication) her biographers have concentrated on her emotional and political involvement with men and male institutions, including her desert travels. Little attention has been paid to her work, notably her photography and her archaeological surveys. Equally, academic accounts of early photography in the Middle East have continually obscured Bell's work from their accounts - yet her archive contains over 6,000 negatives and prints. What are the structures which now hold La Dame de la Rue in Baghdad in place? This paper will discuss the myth vs the reality of Gertrude Bell, and argue that the romanticisation of her character has obscured the importance of her work to be negotiated. Further, the vested interests of individuals - surviving relations, biographers who want to sell books, archivists who feel they want Bell to be a particular kind of person and control access to her original papers, and Gertrude Bell herself - have influenced the way in which she is perceived.

Context and discourse: RAI Membership 1845-1942 (Linda Bratton, Dept of Archaeology, University of Durham): The published texts, including membership lists of organisations such as the Royal Archaeological Institute are cultural products, as such they can be used as indicators of cultural preferences and mental constructs operating in the formation of discourse in a relatively broad social context. A sociological breakdown of the membership lists shows the individuals involved in the formation, promotion and administration of archaeological knowledge at a national level to be members of an intellectually

scientific but socially exclusionary group. Apart from finite groupings such as the clergy, titled individuals, women and those based on geographical distribution, there are approximately fifteen identifiable occupational sub-groups which can be seen, through the published text, to be exercising influence in specific interest areas at different times. Some sub-groups were more influential than others, notably the clergy, the scientists, the historians, the architects, and the politicians. Their contributions are also the most contentious. They, and their choices of discursive object, illustrate most clearly the intimate if amorphous relationship between power and knowledge as well, perhaps, as constraining our choices.

The philosopher and the field archaeologist (Richard Bradley, Dept of Archaeology, University of Reading): The work of the philosopher in the field has featured prominently in recent discussions of archaeological interpretation, but it is not generally known that he was also a practical archaeologist. How far did his philosophical ideas influence the character of his fieldwork? His last excavation, on a Neolithic henge monument in Cumbria, is particularly revealing as he felt ill part way through the project, with the result that the work was completed by an excavator from a very different tradition, the German exile Gerhard Bonnet. Not only did his field observations in flat contradiction to one another: the contrasts between their approaches, techniques and published reports reveal a fundamental division over the nature of field archaeology which is still with us today. This paper tells the curious story of that excavation and reflects on its wider significance.

Women archaeologists in the 1920s and 30s: or why were there no 'great' women archaeologists? (Julia Roberts, Dept of Archaeology, University of Cardiff): The twenties and thirties can be seen as the golden age of archaeology. It was a period of great discoveries and excavations, a time of new explanatory and analytical frameworks. The number of university posts increased, as did the opportunities outside academia. The young archaeologists that capitalized on this new enthusiasm are now seen as great archaeologists: Wheeler, Chadde, Fox and Clark. It is noticeable that they are all male. Women were involved in archaeology, attending university courses, excavating and writing reports, yet there are no women of comparable stature. This paper seeks to address why this was so. I believe that the reasons for this lie in the social attitudes of the time: the education of women was of secondary importance, women's colleges were under-funded, with little money for research. Women were under pressure to conform, to be respectable and this also limited their archaeological activities. The presence of women in archaeology also limited women's contribution: women in the archaeological record were barely recognised, and female archaeologists were similarly ignored. Women were expected to help, rather than initiate, and the jobs went to men, frequently with their wives as unpaid helpers. Women contributed to the grand syntheses rather than wrote them, and if they undertook excavations, they were self-funded. When all these factors are taken into account, it is unsurprising that women archaeologists neither achieved greatness nor had it thrust upon them.

Sir Graham Clark: A passionate connoisseur of flints (Pamela Smith, Dept of Archaeology, University of Cardiff): This paper examines the changing role of Clark's research from his earliest published paper on the classification of flints in 1927 to his redefinition of the classification in the 1939 edition of Archaeology and Society. Changes in Clark's assumptions, methods and goals as well as his immediate academic influences are explored. This study is a beginning step in understanding the development of British archaeology during the inter-war period.

IDEOLOGIES OF GENDER IN THE PAST 2
Organiser: Eleanor Scott, King Alfred's College, Winchester
Discussant: Roberts Gilchrist, Centre of East Anglian Studies, University of East Anglia

Household space and gendered patterns of access: some comments on the nature of domestic architecture in late antiquity (Sarah Scott, Dept of Archaeology, University of Durham): This paper will briefly consider the relationship between domestic architecture and gender in late antiquity. Various case-studies will be employed in order to comment on the nature of power relations within the domestic context. The discussion will concentrate primarily on patterns of movement and on the restrictions of access within villa architecture.

Gender, the grand narrative and British archaeology (Doug Hawkes, Dept of Archaeology, University of York): Recent archaeological studies of gender have almost invariably been undertaken from the perspectives of post-processualism and feminism. Gender is seen as actively constructed by groups engaged in social conflict. But the material roots of conflict are seldom integrated into these studies. There is a widespread feeling that to do so would be to reduce gender to a mere addendum of history. Unfortunately, this fear can lead to excessive caution in the explanation of gender, and thus to either no answer, or to the "hidden" reduction of gender to sex. A Marxist account of the dynamics in Roman Britain will point to massive class struggles, involving the Roman ruling class, native elites and diverse producers. This will set the stage for analysis of how sex, sexuality and gender became important sites of conflict in these struggles. A study of the remains of rural Roman Britain can elucidate how these struggles actually worked out.

Blood from stones: or who did the washing up? (Pat Southern, Dept of Archaeology, University of Newcastle upon Tyne): Despite several books available on Roman daily life, much of the detail remains conjectural. Artifacts and inscriptions can "speak" for the lives of only a few. But they can also act as the points where the previous on which they are based in order to map the facts about inter-personal relationships but not the thinking, feeling and emotion behind them. This paper considers Roman soldiers and the women to whom they were married or with whom they cohabited, and asks what it was like to live these lives.
Female late male? Early Christian ideas about the body (Mary Barlow): Ideas about the physical body have obvious implications for assumptions about the body politic. A majority of early Christian writers would consider disembodied saints as constituting male and female. While ascetic women were praised by patristic writers for 'becoming like men', that is, for denying all aspects of their sex that defined them in the Church Father's eyes as feminine, male saints, on the other hand, risked losing their masculinity, by performing tasks for themselves that were traditionally performed by women. There is obviously more to the notion of asceticism than simply denying the physical body in order to more closely approach the divine, women had to deny all that made them female, whilst men had to be careful of retaining all that made them male.

The observation and construction of gender in Anglo-Saxon cemeteries in Yorkshire (Sham Lux, Dept of Archaeology, University of Cambridge): All Anglo-Saxon cemeteries are usually viewed as being straightforward reflections of society, with men carrying weapons and women wearing jewelry. I would question many of the implicit assumptions which lie behind these views. Why is it that these roles are so rigidly laid out - why is it that only men are assumed to carry weapons, and women to wear the jewelry? I would suggest that this has more to do with twentieth century gender stereotypes than past reality, and does little to advance understanding of the role and use of gender in these burials. If it is past reality, then why is this so? By looking at objects similar to grave goods and then using these comparisons to examine the differences between burials with engendered goods (the females with jewelry, the males with weapons) and those without, we can start to examine the reasons behind such roles, rather than assuming that such roles are "natural". How, with the permanent females and males without engendered goods, do they reflect the burial ritual from those with such goods? In looking at these differences, and seeing how they change through time (which they undoubtedly do - the provisioning of grave-goods declines dramatically in the late seventh and eighth centuries), we look at a changing ideology. By the eighth century it is no longer necessary to express gender for anyone through the burial ritual. Why is this so, and why were only certain burials "engendered" in the earlier centuries?

15TH DECEMBER 1995 AM

THEORETICAL PERSPECTIVES IN GREEK ARCHEOLOGICAL 2 Organisers: Kostas Kontaxis and Li Na Mondani

Chairs: Kostas Kontaxis

The Aegean Bronze Age: themes in Greek archaeology (Stelios Andreou, Dept of Archaeology, University of Thessaloniki): The study of the Aegean Bronze Age, with some notable exceptions, has preoccupied Greek prehistoric research since the last century. Moreover, this research has a very narrow geographical focus, that is, the central and southern mainland and the islands of Crete and the Cyclades. This chronological and geographical preoccupation is examined in the light of the official and popular national ideology about Greece with a glance along with the chronological primacy of the artistic, technological and organisational developments in Greece in relation to the rest of Europe. While Greek archaelogists have made considerable contributions defining cultural characteristics and chronological details of the Aegean Bronze Age, their contribution to the historical interpretation of the claimed cultural continuity and cultural complexity has been less pronounced. The observable differences in this respect between the Greek contribution to the interpretation of Minoan civilisation and that of the mainland can be related to external academic influences and to the different ideological connotations of the two cultures.

Gender and ethnicity in Aegean Bronze age studies (Alexandra Alexandri, Dept of Archaeology, University of Cambridge): Despite the increased popularity of gender studies in archaeology and the recent resurgence of interest in ethnicity, there has been relatively little theoretical work on the Aegean Bronze Age which explicitly links these themes and explores their relationship. Our understanding of gender relations in the Minoan and Mycenaean cultures has been heavily influenced by our assumptions of cultural and social relativism, often of course far beyond the author's provenance to identify or claim to represent. This paper will briefly outline the ways in which these perceived cultural differences have shaped our interpretations of gender and will also consider the extent to which various archaeological traditions have produced diverse approaches to the question of gender and its construction through ethnicity in Aegean studies.

Society and culture in the shaft grave era: interpreting the mortuary practices (Sofia Voutsaki, Dept of Classics, University of Cambridge): The examination of the mortuary practices in the southern Greek mainland at the transition to the late bronze age will provide the entry into a complex problem: the emergence of the highly differentiated and sophisticated Mycenaen civilisation and the recovered, austere and egalitarian middle bronze age background. This will be a discussion about continuity and rupture, about the relation between symbolic forms, cultural categories and social divisions, about interaction and cultural demarcation. Strangely enough, this will also provide and opportunity to reflect about recent developments in Greek archaeology, as the discipline opens itself to outside influences and (perhaps only partly and marginally) redesigns its goals.

Methods of survey of Kythnos (Cyclades) (Alexandros Manenakis, Amman, Dept of History, University of Ioannina): The 'Kythnos Survey project' started in 1990 and is still in progress. The program is financed by the Greek Archaeological Society and the Department of Antiquities of Epeiros (Corfu) and is conducted with the permission and support of the Cyclades Archaeological Service. The 'Kythnos Project' has so far been concerned with the study of the ancient capital of the island of Kythnos which was occupied from Geometric to Late Roman times. In a second stage the program aims in locating new sites and defining the nature of the occupation of the land on the island. The aim is to gain as much information as possible concerning the past population of a small 'ancient' site in particular, though the research project's nature encourages comparative research in other areas of the Cyclades, where no modern constructions moderate its limits, the ruins are fairly well preserved and no systematic excavation has taken place. The project consists in drawing the topographical plan of the ancient town, as well as detailed plans and elevations of the surviving monuments. The architectural members and sculptures are usually recorded on the spot. There has been also, on a more limited scale though, collection of surface finds. The geological analysis has just started and aims in reconstructing the natural environment from antiquity until our days. In parallel with the field work we are assembling the testimony dealing with the island and we are preparing a corpus of all known antiquities which are scattered in various museums, in Crete and abroad. All these will be included in the final publication dealing with the results of the first stage of the Kythnos Survey Project (1990-94). This study will hopefully provide the basis for a future excavation in carefully selected areas of the ancient capital of the island. In this paper only the methods used in our survey will be described.

West Achaea intensive survey (George Zachos and K. Papagiannopoulos, Aegina, 10, Lamia, Greece): The Young Archaeologists of the Athens University Teama was created in September 1990 after the useful conversations that some members of the Teama had with J. Bintliff in July and August of the same year in Boeotia during the Cambridge/Bradford Expedition. The name of the Teama is derived from the youth of its members and the new approach of the archaeology they believe in. The Teama has the character of an action group in Athens Centre for Prehistorical Research and the National Hellenic Research Foundation and particularly the extensive survey of the Achaea, Peloponnese, Greece. Within this programme the Teama has undertaken in April 1991 the intensive survey of a well geographically bounded area (4 5km²) in W. Achaea (Kato Aithia-Kamina-Teranion Villages) having as a purpose the discerning of the model of the occupation and the experiment on the intensive survey technique. The area is being surveyed with transit 50m lines and the distance between the fieldwalkers is 15m, while the material of the sites is being collected with rectangular 10x10m.

Human intervention on the island of Keos (Cyclades): problems on the method of fieldwork (Li Na Mondani, Centre for Greek & Roman Antiquity, National Research Centre, Athens): Archaeological surface survey of the island of Keos together with a geo-archaeological approach has enabled us to make a comparative study on a diachronic basis both of rural areas and the points of the island themselves. The geo-archaeological approach to the island, using the principles and techniques of applied geology, yielded a reconstruction of the ancient environment. This led also to the solution of a number of archaeological problems such as the settlement patterns for the early settlement stages or the chronology of a number of cemeteries or of a number of buildings. Systematic geoarchaeological study of the four towns areas considered together with that of the entire hydrological basin of each one contribute to an understanding of the various factors, both past and present, that have altered the keos landscape. This sort of study, furthermore, has also thrown light on these changes observable in the topography of the region which are directly related to the growth of the points status and its various understandings.

MIGRATIONS AND INVASIONS IN ARCHEOLOGICAL EXPLANATION: LONG-TERM PERSPECTIVES

Organisers & Chairs: John Chaplin, Dept of Archaeology, University of Newcastle upon Tyne and Helen Hannah, Dept of Archeology, University of Durham

The books by Irving Bross (1985) and Colin Renfrew (1987) on migrations, invasions and other forms of large-scale population movement have stimulated much new research into these traditional, if long neglected, models of archaeological explanation. It is now realised that, if migration theory is to reach a sufficient level of precision and subtlety, the theory-building and methodological innovations developed for non-migrationist approaches require parallel elaboration for movements of people. Some of these approaches have along been known in geography, and anthropology, all disciplines in which migration theory never left town, others will be introduced here. In assigning identity to the problem (in which they are found) (1) the lack of attention to the challenges of neo-nomadism theory includes papers by both prehistorians, early medievalists and socio-linguists. We can define three common concerns: (1) identification of the appropriate scale of the phenomena (whether located in ecological or social time, long-distance vs. short distance) with the relevant logistical problems. (2) the structural relationship between migrations and other aspects of the social network in question (especially aspects of settlement and warfare). (3) the locus of migrationist theory in the social and political context of archaeological theory-building.

Prehistoric migration as social process: material and ideological constraints (David Anthony, Harwick College, Ontario): Migration in prehistory has been demonstrated and mythologized in a weak stretch taken seriously only by narrative culture historians - an accusation that it manifestly untrue among contemporary historians, economists and demographers; and it has been mystified as a chaotic and unpredictable activity - whereas it is in fact one of the more regular and rule-bound human behaviors. A brief review of materialist economic and demographic migration models is followed by a consideration of social and ideological constraints on migration. Some recent archaeological applications of migration models indicate directions that may be successfully pursued.

Population dispersals and modern human origins in Europe (Paul Mellars, Dept of Archaeology, University of Cambridge): Current models of the origins of anatomically modern humans embrace radically opposed scenarios: whereas the 'Out of Africa' model postulates a single centre of origin, followed by a large-scale dispersal of modern populations over all parts of the world, the
ARCHAEOLOGICAL EXPLANATION: FROM REFUGEES TO CALIFORNIAN FEMINIST (John Chapman, Dept of Archaeology, University of Newcastle upon Tyne). The recent return of those forms of archaeological explanation centred on migrations, invasions and other large-scale population movements to theoretical acceptability, even prominence, raises the question of their history in the discipline. I propose that this return is to a certain extent an attempt to explore the dynamism of archaeological responses to major historical trends in the late 19th and 20th centuries. The first deals with the macro-scale and concerns the relationship between the rise, fall and rise of migrationist explanations and the history of the refuges in Eurasia. The second presents, in microcosmos, the outlines of a critical biography of an archaeologist whose theories of European cultural development are intertwined with personal migration history in an unusually direct manner.

Migration theory and the Anglo-Saxon identity (crisis) (Helena Hunderow, Dept of Archaeology, University of Durham). Archaeological studies of Anglo-Saxon England have viewed changing perspectives on Anglo-Saxons, particularly migration as an explanation for changes in material culture with an increasing realizality. Few would now contest the assertion that not all the people buried in 'Anglo-Saxon cemeteries' and living in 'Anglo-Saxon houses' were in fact immigrants or the descendents of immigrants. If that is the case, how critical was Germanic immigration in the emergence of a new social order in post-Roman Britain? This paper traces the debate between so-called 'Germanists' who envisage large-scale immigration, and those who argue that a largely British population was dominated, politically and culturally by a small, Germanic warrior elite. Has the resulting ambivalence led to an interpretative inertia, an 'identity crisis'?

ARCHAEOLOGISTS AND MIGRATIONS: A PROBLEM OF ATTITUDE? (Heinrich Härke, Dept of Archaeology, University of Reading). A closer look at the attitudes of Anglo-American and German archaeologists towards the question of migrations suggests that they are shaped by factors which have little to do with the past, and much more with the present. The changes in British attitudes are perhaps more closely linked to the social and political context. By contrast, German archaeologists' attitudes on this subject have changed much less although the political context of German archaeology has undergone several dramatic changes in this century. There still is a strong migrationist undercurrent in German archaeological thinking, but this is rarely reflected upon. The link with the wider world is one of the most obvious in cases where the political masters of archaeologists took an interest in past migrations, determined or even dictated attitudes and explanations concerning this question. Cases in point are the migrations of Nazi archaeology and the immobility of Soviet archaeology. The parallel question of ethnicity provides a salutary warning for archaeologists today: after it had been considered irrelevant by sociologists and archaeologists for a long time, it is in the process of making a dramatic comeback because of recent political developments.

Social network and models of language change (James Milner and Lesley Milroy, University of Newcastle upon Tyne). In a sociolinguistic tradition, we have developed a model of language maintenance and change, using the concept of social network as a quantitative variable. By using this we have cast some light on patterns of language use in speech communities - especially patterns of use that are maintained in an informal non-institutional way. We have argued that linguistic norms of usage are maintained by solidarity (close-line) socializing patterns and that conversely, linguistic change is made possible to the extent that weak ties exist in communities. We have attempted to use this model to elucidate situations of rapid and slow change in speech communities, both now and in the past. In comparative reconstruction the model suggests that pressure for change, and pressure to maintain the cultural tradition, are interacting in such a way that the process of change is not necessarily simply due to time-lapse, but may depend more on the development of weak ties situations. This may have implications for the orthodoxy Indo-European family tree model and for other language groups.

LUMPY GRAY AND SILVER SPOONS: TOWARDS A CONTEMPORARY ARCHAEOLOGY OF METALS ORGANISERS: Mark Pollard and Tim Taylor, Dept of Archaeological Sciences, University of Bradford.

From the time of C J Stevens, developments in prehistoric metal technology have been connected to the descent of supernatural and ritual and the rise of a new scientific 'science of technology'. The papers in this session look at metalurgy and metallworking in social context. Gordon Childe described the production of bronze artefacts as the 'oldest industry and trade of Britain'. New work suggests that technological minimalism may be a more appropriate concept. We believe that 'de-industrialising' the Bronze and Iron Ages, and in the case of many small and medium scale metalworking sites, insights into the wider range of cultures and their long-term history. The weight systems that metalworkers used, along with their preferences for particular colour constraints seem to have been governed less by utilitarian economics than by traditional, aesthetic and ritual values. Early metalworkers were probably not full-time specialists, and may have held both political power and priestly status; by the early historic period in Eurasia, we know that these functions - leader, smith and priest - were represented by various discrete social identities, a division which eventually led to the complete secularization of industrial metalurgy that Childe and others anachronistically back-projected.

The social organization of copper production in the central European Bronze Age (Stephen Sherman, Dept of Archaeology, University of Bradford). Metallurgical changes in central European Bronze Age cultures have been relatively little studied, with the exception of independent studies which have attempted to describe and explain social change during this period. The paper will examine the growth of copper production in the eastern Alps in the context of local settlement and social patterns and metallurgical knowledge, and consider its impact on social and economic developments in neighbouring regions. The implications of the conclusions for wider studies of the nature of Bronze Age social change will be considered.

Putting the iron back in the iron age (Peter Cleeve, Snowdonia National Park). Data from experimental iron working has provided a fully quantified cycle from primary production to secondary smelting. This demonstrates the substantial resources and manpower that went into the production of iron metal. The finding that there was a more specialized and sophisticated organisation of the iron trade than has been recognised. However, there is a major discrepancy in the archaeological record, as the known iron producing sites could have produced only a fraction of the metal in circulation. There must be a large number of both primary and secondary sites not recognised during excavation or not yet discovered.

From Peru to Rome: A continuous tradition of craftsmanship in gold and silver (Michael Vickers). In Classical and Hellenistic Greece, and in the Persian empire, gold and silver vessels were regularly made up in round figures in terms of prevailing currency standards. They were served in effect as large denomination banknotes. The skill of the silversmith lay in part in making a cup 100 denarii, say or 250 sigloi. The Persian standard continued in use Asian Minor after the fall of the Achaemenid empire. Asia Minor was the original home of the silversmiths who moved to Rome in the late Roman Empire and in early imperial times, and they seem to have brought their pattern-book and their weight standards with them, as part of their working practices. The odd weights inscribed on early Roman imperial silver actually translate into round figures in sigloi. The pattern continues, albeit more intermittently, into the late Roman period.

The aesthetics of metal colour, from the Bronze Age to Saxon pattern welding (Gerry McDowall, Dept of Archaeological Sciences, University of Bradford). Metallurgical analysis has been used to examine elemental composition of artefacts to determine alloy type and provide an insight into the mechanical properties of the artefact. The development of early metalurgy and associated cultures has been interpreted on the assumption that changes in metals technology were driven, in part, by desires to improve these mechanical properties. The importance property of colour of metal and metal alloys has largely been ignored. This is a fundamental (but to the extent of archaeological data, remains an extent to which, in terms of the significance of its mechanical properties. Further, failures to understand the craftsmanship in metal colouring seriously underestimates the technological skill of the colour in consideration. Examples from the Bronze Age to the Saxon period will be used to explore the role of colour in metals and metal alloys.

The Fairy Smith: prehistory of a folk type (Timothy Taylor, Dept of Archaeological Sciences, University of Bradford). In folklore the smith is associated with magical powers. The smithly is a special location - in Greta Green a place of marriage. This paper investigates the associations of political power, metal-making and religious knowledge from the start of the Brone Age to the later Celtic period in Ireland. A broad developmental trajectory is proposed.

De-industrialising the Bronze Age (P Bodd, D Oate, A M Pollard Dept of Archaeological Sciences, University of Bradford, & R G Thomas, Dept of Chemistry, University of Western Sydney). Although over two thousand compositional analyses have been obtained for Early Bronze Age metal artefacts from the British Isles, interpretations of the data have had little influence on notions of the evolution of technological traditions or industries developed during the early part of the century and enshrined in typological studies. Recent scientific studies suggest that the composition of metal artefacts may have far more to do with the technology of copper production than the geographical source of the raw materials used. These studies imply a level of metallurgical technology in the Early Bronze Age for which the large social, typological and chronological interpretations is simply not necessary. It is suggested that the idea of Early Bronze Age metal industries be consigned to the conceptual scrap heap.

BRÆVEMENT AND MORALITY: EXPERIMENTAL ASPECTS OF DEATH ORGANISER & CHAIR: Sarah Tarlow, Dept of Archaeology, University of Cambridge.

Discusant: Jeremy Deenfield, Dept of Archaeology & Prehistory, University of Sheffield.

Death is a profoundly meaningful and emotional part of human experience. In much recent 'mortality' archaeology death and burial have been seen principally as arenas for the negotiation of social relationships of power and domination. There has been little place to consider the grief, fear, myth and metaphor which surrounds death, other than as tools of ideological manipulation. The terms by which people understood death in the past, both the experience of bereavement, and their overall mortality are complex, and archaeological approaches to this area are problematic. Nevertheless, there is growing interest in the challenges presented by these "experimental" aspects of the archaeology of death. This session will try to bring together various approaches to different kinds of material related to death, but the focus will be on particular responses situated in particular social and historical circumstances.
Attitudes to death and the mortuary record of ancient Greece (James Whitley, University of Wales, Cardiff) In the study of ancient mortuary practices in the Classical Periods (750-223 BC), it is often assumed that the mortuary record by reference to cultural attitudes to death and burial traditions has a long and distinguished history. Such an argument often overlooks the historical record by reference to cultural attitudes to death and burial traditions. Instead of suggesting that these traditions were conscious and deliberate, it often assumes that they were an extension of the living world, influenced by the natural world and the processes of daily life. This paper introduces some of the issues, including the ways in which the living and the dead are depicted, the ways in which they are understood, and the ways in which they are remembered. It also considers the ways in which these traditions have been interpreted and understood, and the ways in which they have been remembered and transmitted.

Desperately seeking stiff: dealing with death in the late Bronze Age (Louise Turner, Dept of Archaeology, University of Strathclyde) This paper examines the ways in which the living and the dead are depicted, understood, and remembered, and the ways in which these traditions have been interpreted and understood, and the ways in which they have been remembered and transmitted.

Fearing the dead in southern Madagascar (Mike Parker Pearson, Dept of Archaeology & Prehistory, University of Sheffield) This paper explores the ways in which the living and the dead are depicted, understood, and remembered, and the ways in which these traditions have been interpreted and understood, and the ways in which they have been remembered and transmitted.

Still living? Life, death and the beyond in Neolithic Ireland (Jeremy Demmler, University of Cambridge) This paper examines the ways in which the living and the dead are depicted, understood, and remembered, and the ways in which these traditions have been interpreted and understood, and the ways in which they have been remembered and transmitted.

The near ancestors of the Etruscans (Diana Thoden van Velzen, University of Cambridge) This paper explores the ways in which the living and the dead are depicted, understood, and remembered, and the ways in which these traditions have been interpreted and understood, and the ways in which they have been remembered and transmitted.

Mortuary practice in the Corded Ware culture of central Russia (Thomas E. Price, University of Oxford) This paper examines the ways in which the living and the dead are depicted, understood, and remembered, and the ways in which these traditions have been interpreted and understood, and the ways in which they have been remembered and transmitted.

Love and death in the age of sensibility (Sarah Taffrow, Dept of Archaeology, University of Cambridge) At the end of the eighteenth century in Europe, a new form of death came into existence, the memorials to the dead. In this essay, I will look at the changes in funerary practice in England and the changes in the attitude to death.

Fearing the dead in southern Madagascar (Mike Parker Pearson, Dept of Archaeology & Prehistory, University of Sheffield) If the one thing that we can be sure about is that we are all going to die, then perhaps the second universal is that we all fear death. That fear is experienced, controlled and denied in a multitude of different forms, and the motivations that are behind these fears are varied.

Still living? Life, death and the beyond in Neolithic Ireland (Jeremy Demmler, University of Cambridge) This paper explores the ways in which the living and the dead are depicted, understood, and remembered, and the ways in which these traditions have been interpreted and understood, and the ways in which they have been remembered and transmitted.

Mortuary practice in the Corded Ware culture of central Russia (Thomas E. Price, University of Oxford) This paper examines the ways in which the living and the dead are depicted, understood, and remembered, and the ways in which these traditions have been interpreted and understood, and the ways in which they have been remembered and transmitted.

The near ancestors of the Etruscans (Diana Thoden van Velzen, University of Cambridge) This paper explores the ways in which the living and the dead are depicted, understood, and remembered, and the ways in which these traditions have been interpreted and understood, and the ways in which they have been remembered and transmitted.
example of Jean Delmas, who excavated in Susa (Perseia) and in the mosque of Hassan in Rabad (Morocco) is significant in this respect. She helps to illustrate the diverse trajectories followed by the first women doing field archaeology.

GERMANY: 50 years in a German Department of Prehistoric Archaeology (1921-1971): A look at its female members. (Sibylle Kantor, Viola Maier und Almut Snell Dept of Prehistoric Archaeology, University of Tübingen): An investigation on the background of the Institute for Vor- und Frühgeschichtsforschung in Tübingen over 50 years (1921-1971) illuminates some interesting and from our point of view surprising biographies of female archaeologists before and after World War II. It was only one woman of seven making their PhDs in Tübingen that 'survived' in the traditional sense of the word) in the archaeological world. Maria Jimbelis. By following the women's traces we learned that success can be relative according to the goals that we initially and somehow untactfully brought female archaeologists should achieve.

East German women employed in archaeology before and after the wall has come down (Ruth Stroze, Lehrstuhl für Ur- und Frühgeschichte der Universität Hamburg-Hamburg-Universitatsstrasse 1, 20146 Hamburg): The GDR-East Germany the number of students getting admitted to university studies was restricted to numbers of appointments of jobs available for graduates in the field of prehistorical research or museum work. Comparing the figures of applicants to graduates at Humboldt University (East Berlin) in the last decade of the GDR shows that male students have had better chances of graduating and taking positions than female students. Further research will be on an analysis regarding the relationship between male and females appointed to teaching in universities, research institutions or major prehistorical museums is being discussed. Since 1990 drastic changes have taken place with respect to formerly existing institutions and, in particular, to the persons being in positions. Although it is difficult to obtain figures on the actual situation it seems clear that women will not be the winners of the newly experienced freedom.

NORWAY: Women archaeologists in retrospect: a Norwegian case study. (Guro Maudn, Historic Museum, University of Bergen and Jent-Anna Ness, Archaeological museum in Stavanger): The Norwegian archaeological millions costs 40%-50% women in paid jobs, and has done so for the last 20 years. Women archaeologists have conducted their research and written their theses in the same manner as their male colleagues. There have been no restrictions on equal opportunities for women. This influence both by external factors in the society as large, by factors within the discipline and by the more subtle and hidden factors stemming from the society's gender ideology.

First women in Norwegian archaeology before the 1960 expansion (Else Johansen Klepp, Archaeological museum in Stavanger and Liv Helga Dommann, Historic Museum, University of Bergen): No abstract received.

15th December 1993 AM

UNIFORMITY OR DIVERSITY: PROCESSUAL AND POST-PROCESSUAL APPROACHES TO THE STUDY OF EXCHANGE IN PAST SOCIETIES

Organisers: Steve Willis, Dept of Archaeology, University of Durham & Chris Lovelock, Hall & East Ridng Archaeology Museum

Chair: Chris Scull, English Heritage

This session will assess the value of different theoretical approaches which are currently used by archaeologists to examine the nature, scale and role of exchange in past societies. They are not intended to promote one theoretical approach at the expense of others. Subject matter of papers is not limited by geographical location or chronological period. Papers in this session examine artefact and cultural information exchange and consider motivations and mechanisms in these spheres. The tools and epistemology of study likewise come under scrutiny. Papers in the morning session will discuss production and the nature of exchange systems and the roles of these in social structure change. This will involve a reconsideration of the application of certain theoretical perspectives used in the last ten years. Where there are criticisms it is hoped that a positive response will be taken to suggesting alternatives. The papers in the afternoon session will examine new methodological approaches applied in recent research into aspects of exchange studies. This includes the use of various scientific techniques and analysis of categories of archaeological data not previously examined in detail. By the theoretical and methodological diversity used in addressing the themes in this session, it is hoped to show the value of varied archaeological approaches in the examination of specific issues.

When the boat comes in: imports into late Iron Age British societies - what's the catch? (Steve Willis, Archaeology Dept, University of Durham): Continuously the archaeology of exchange has focused upon embedded, commercial, diplomatic and acquisition aspects of this form of interaction. The 'headway' of exchange studies has been long: artefacts have been sourced and counted, distribution maps plotted and interpretation circumnavigated. This domain of study has not, to date, been prominent in the vanguard of archaeology. It has seemed slow to awaken to the broader possibilities of opening frameworks for understanding within archaeology in recent years and the prospect that alternative ways of thinking and interpreting may be advanced with greater ease. This vignette is valid in the case of our approaches to the presence of continental (i.e. essentially

Roman/Gallic-Roman) imports in Iron Age societies in Britain. This material has in some respects been comparatively well studied, however attention and focus have been selective. In this paper some 'new' avenues are proposed. It is suggested that an inclination towards some risk taking in our interpretations may be fundamentally beneficial.

Where effect has become the cause: a post-structuralist response to current models of social and economic development in England from 400-700 AD (Christopher Lovelock, Hull & East Riding Archaeology Museum): This paper will seek to redress the current imbalance of attention given to exotic imports in the social and economic development of early medieval England from AD 400-700. Import depots are the end result of raw material exchange and conversion of agricultural surpluses. However, the debate over their economic importance has received little attention as a cause of social and economic change diverged from the economic resource base. As a result the usefulness of the practice of division of economic activity into separate subsistence/rural and social economies must be questioned. The fallacy of a self sufficient subsistence economy must be exposed. Control of raw material resources must be emphasized as the basis for acquisition of imports. The postulate that exotic `pride goods' path must also be examined. The possession of increasing numbers of exotic `pride goods' has been equated with increased social rank and the definition of 'high status' individuals. For `pride goods' to display status the people who do not have access to them must appreciate what their possession represents. A uniformly in value systems is required. This may have existed in urban and eastern England in the early centuries. However, during the 5th, 6th and 7th Centuries in western and northern England, according to the `Assessment' of large elements of the native British population may have resulted in the residual survival and mutation of native value systems. Therefore, the equation of wealth deposition with particular `rungs' on a ladder of social completeness may be highly inappropriate. Specific exchange mechanisms are also integral to structuralist explanations of the role of exchange in social and economic development e.g. `gift exchange'. Other accessible and inseluable exchange mechanisms also need to be considered. Discussion will be set against evidence (from detailed regional case studies of production and exchange activity from different parts of England.

How much copper does it take to make a pot? Are piggy-back rides allowed? Exchange systems in Western Britain during the Iron Age (Elaine L. Morris, Trust for Women Archaeology): Most distribution maps plot one type of object for one fossilized time period. These are static representations of what must have been constantly changing systems. Such dynamics are hard to depict in the prehistoric archaeology which we can only imagine the Iron Age in Britain. But occasionally there are glimpses of single goods that move in the flow of goods and more than the material type moving in the same direction. One such case is that for the two-way flow of exchange: the exchange of copper, as raw material or as finished bronze goods, for pottery. This possibility will be proposed and discussed for the mining and processing of copper in Powys during the Iron Age and its distribution to sites in the wider Severn Valley Basin in exchange for Malverns pottery. This landscape study will be the pairing of environmental data with a package deal. This will be part of the production and distribution of Duroc hill and Malverns pottery types which reached settlement sites up to 80 km from their respective sources. Both types of exchange will be examined as distinctive developments in our understandings of the exchange systems of the first millennium BC.

Gifts, trade and markets: a reconstruction of "Dark Age" economies (Tessa Saunders, RibaKibron, TranseHein, Norway): Trade and exchange have frequently been the focus of archaeological explorations for past social changes. This has certainly been true of the "Dark Ages" where an orthodoxie has been established conceiving gifts, trade and markets as the dynamics of early medieval state formation. This paper critically examines such a perspective by stressing the need to fully integrate patterns of exchange into broader analyses of society as a whole. The fundamental development in northern Europe during this period was the transformation of kinship-based tributary social structures to ones grounded on landed feudal social relations. Rather than being a catalyst, patterns of trade and exchange were a reflection of these changes as well as an expression of the tensions and conflicts generated by an era of social transition. This argument will be illustrated by considering the transfer of empires within the rise and fall of chieftains and the position of towns within the emerging feudal states of the early Middle Ages.

Early historic exchange: some aspects of data and interpretation (David Orlin, Oxford Archaeological Associates Ltd): This paper aims to look at the ways in which archaeologists interpret regional patterns of material culture and documentary references. It is argued that these are only understandable through the creation of a detailed social context. The means by which such a context is gradually built up are explored, as are the ways in which this is influenced by the interpreter's own beliefs, favourite theories or prejudices. Some examples are taken from the speaker's own research on the early historic Celtic West/ Irish Sea region, but the conclusions are intended to be of general interest.

Ports of trade in Dalriadic Scotland: a survey of the maritime cultural landscape of South Argyll (Elizabeth A Ragan, Dept of Anthropology, University of Pennsylvania): It has been hypothesised that Scotland was undergoing state formation during the Early Historic period (5th to 7th centuries AD), a process which ultimately led to the formation of the Scots and the creation of a centralised kingdom (i.e. Scotland is a Scot) under the control of H/gerd's model of state formation emphasises the role of economic control by ruling elites, especially over long-distance trade. While there is evidence for such trade in Arrayl, the original territory of the Dalriatics in Scotland, there are few sites known which might have served as the emporia which are central to H/gerd's model. This project proposes a survey of the territory of the early historic Dalriatics, the supposed trade route to this region described by the late first century historian, Ptolemy, the survey will focus its attention on coastal areas suitable for shipping, with the intention of recovering artefactual traces of ports. The character of this ports, and their relationship to known centres of political power, will illuminate the process of state formation in Early Historic Scotland.
There's no such thing as 'free trade' (Bill Sillar, Dept of Archaeology, University of Cambridge): Anthropologists and archaeologists have for many years recognised that the forms of trade and exchange practised within society are embedded in a wider construction of social relations. What has become clearer with more recent research is how much these social relations are themselves constructed with reference to elements that are embodied in material practice. Archaeologists confronted by the tides of pottery shards that have been removed from this animistic existence cannot, and should not, attempt to recategorise them through their interpretations require a willingness to consider the wider representations of particular exchange strategies and their effect on other aspects of the society that may not, at first, appear connected. This paper looks at how two methods of pottery trade currently practised in the Andes (at asur ande and by llaqtay potters) are embedded in wider Andean cultural patterns. By making methods fixed into the perception of other cultural groups, the dead and the living as well as helping to construct ideas of appropriate interaction with these entities. But trade is also integral to the internal structure of the potter's communities. The goods acquired from pottery trade are vital to the maintenance, and modernisation, of their daily and ritual practice. Moreover, the social relations that structure household and community social life are partly constructed through individual roles in the production and trading of pottery.

15th December 1993 PM

GIDDENS' THEORY OF STRUCTURATION AND ARCHAEOLOGY: TIME, SPACE, PRACTICES AND MEANINGS IN UNDERSTANDING THE CONSTRUCTION OF PAST SOCIETIES

Organiser & Chair: Koji Mizoguchi, University of Cambridge
Discussant: Michael Shanks, Saint David's University College, University of Wales

1) Re-appreciation of Anthony Giddens' theory of structuration as a project aiming to transcend the sterile dichotomy between determinism and voluntarism (misconceptions that 'post-positivism' is a version of post-modernism come from a lack of proper understanding of subjective factors involved in the formation of archaeological evidences to either the mental or the material). This failure also makes the nature of narratives produced under the influence of those discourses predominantly teleological and insensitive to the uniqueness of material variability and the uniqueness of human practices which structured material variability. The notions of 'duality of structure' and the 'structuration model' of agency, two of the core notions of the theory of structuration as an ontological framework for the study of human societies, shall be critically re-aimed in the view of optimising archaeological practices and narrative production. It shall be argued that many of the fallacies of current archaeological narratives, such as only focusing on either human intention and the intended consequences of actions or objective constraints and unintended consequences of constrained actions, result from a lack of understanding of the nature of the interactions between human agency (and the constitution of its consciousness) and material conditions uniquely reproduced through action. Throughout the argument, the sterile nature of current debate about the post-constructivist and post-structural/modernism shall be revealed, and a way to constructing a transrealist framework shall be suggested.

A question of perception: some ideas on the relationship between resources and material culture categories (Brian Boyd, Corpus Christi College, Cambridge): The notion of 'resources' is a crucial one in structuration theory. Giddens (1984: 378) defines two types: 1. 'Allocative resources' are material resources involved in the generation of power, including the natural environment and physical artefacts. Allocative resources derive from human domination over nature. 2. 'Authoritative resources' are resources involved in the generation of power, deriving from the capability of harnessing transhumanities of beings human; authoritative resources result from the domination of some actors over others'. Clearly, Giddens regards both types of resources as being the media through which power is exercised, rather than treating power itself as a resource. Failure to recognise this distinction is crucial, and gives priority to objective (material), and objective (material) resources. For example, a processual perspective may regard material culture resources, and the means of production (technology), as being drawn upon by peoples in order to adapt to the environment. Or a marxist/structural Marxist approach may emphasize that material, technology and the resulting artefacts constitute the material resources which people utilize in the reproduction of power relations, and so on. However, the need to equally consider authoritative resources as necessary for the body and people in association, and of 'life chances' - elements which are still frequently marginalized within structuralist archaeology. Rather than simply ranking material categories with Allocative resources, thus implying that they can somehow be studied in isolation and them mapped onto particular 'economic' or social strategies, how can we consider the nature of our archaeological material using the tools available to us? Another method to study the role of both types of resources in the constitution of past sociality? More important, can we reconceptualise or blur the distinction between the two in order to produce historical narratives which capture the fragmentary and discontinuous nature of our evidence?

Encountering individual agency and institutions: a reconsideration of conditions of reproduction and transformation within human groups (Lesley K McFadyen, Independent Archaeologist, Cambridge): In this paper I will investigate the way in which the interconnections between individual agency and institutions are encountered within the writings of archaeologists' interpretations of material culture (e.g. Tainter 1988). This investigation of the contribution which archaeologists' work, is confined by a sole emphasis on its solidity and permanence - "spatial fluidity" (Giddens 1984: 266). These enduring features define what is understood to be enduring features of social life: "institutionalised features, giving 'reality' across time and space" (Giddens 1984: 24). Monuments are thus institutionally built, organised, and the arenas for institutional practice. Individual agency is engaged in a discourse that is negotiating how such institutionalised features are reproduced through various conditions through which archaeologists work, and how this relates to the conditions through which social life during the neolithic was constituted. A critical examination of the procedures we employ in creating the conditions of practice, in the present as well as in the past, offers hopefully a more subtle approach than Giddens' institutional analysis, and will fragment the notion of any 'given' entities taken for granted in our work.

Ontology and temporality (John Barrett, Dept of Archaeology, University of Glasgow): Central to Giddens' attempted break with the durability of social science concerned with either formal structuralism or with an individual voluntarism is his concept of agency. Agency operates through an ontological security; in other words to operate in the world agents must hold some presumptions about what the world is like and assume that experience will not confound expectation. The world is therefore made up of conceptualised categories and processes whose regularities are accepted and are relied upon, thus enabling effective action. From such a perspective ontological security begins to take on the role of a structural determinate, the very fusing the theory of structuration as attempting to avoid. This paper will consider the contribution archaeology can make in revealing these conditions and undermining the supposed security of the artefacts. It will argue that the creation of knowledge through practice is the issue which should lie at the heart of historical analysis; action is not driven by knowledge of the world, rather it is the means of seeking knowledge.

NEW APPROACHES TO ARTEFACT STUDIES

Organisers: Paul Binchick, Northamptonshire Archaeology and Chris Cummins, Archaeological Consultant
Chair: Mark Pllicinak, Dept of Archaeology, University of Sheffield

In spite of technological and conceptual advances over the last thirty years artefact studies remain rooted in an approach which is dominated by traditional 'site oriented' questions. With a few notable exceptions these studies have been generally framed by an agenda set by field archaeologists whose primary concerns appear to be those of chronology and typology. While at the research level there has been a willingness to approach artefacts on a series of broader scales (chronological, geographical, semantic, synthetic etc) there is still a reluctance to develop approaches which empowers alternative theoretical positions in the context of the day-to-day practice of fieldwork. Why should this be? Artefact analysts automatically defer to the 'machines' of the field archaeologist? Do we doubt our ability to contribute to questions of social practice? Do we simply read the wrong books and miss out on concepts such as 'structuration'? Or is it that we are overly focused on the generation of catalogues of artefact types and statistical tables. Why do we pay so little attention to connections between artefact styles and the reflexive connections between different materials? How do changes in (for example) pottery styles relate to changes in the use of wood, glass or metal vessels? Why are we failing to push the process of inference beyond the most elementary level and consequently losing the opportunity to study the wider aspects of material culture? While acknowledging that artefacts have a place in the calibration of stratigraphical sequences and allow the mapping of geographical dispersion, the organisers and participants are keen to focus upon other aspects of artefact studies and to urge the adoption of a variety of alternative practices which will lead to the writing of 'thicker' descriptive and analytical accounts of past societies.

Uninformative and Unrewarding: cultural identity markers in early Anglo-Saxon domestic pottery (Paul Binchick, Northamptonshire Archaeology): Early Anglo-Saxon domestic pottery has long been a source of anguish to ceramicists. It appears to have been a totally functional ware, with the apparently chronologically random range of forms and lack of decoration rendering that the material has existing at all. To avoid the analysis tradition of classification, the categorise it using the analysis tradition of classification techniques, with the result that the material has been largely discredited as being of little use to the archaeologist other than as a broad dating tool. This paper will use the decorated pottery of the period, and ethnographic case studies, to examine domestic pottery from early Saxon sites in the south-east Midlands of England, to demonstrate that this 'household pottery' ... of very poor quality, all of it hand made mostly useful in terms of technology and style, and lacking in those traditional stylistic features that make possible a meaningful
archaeological classification' (O N L Myres) shows a strong continuity of tradition of manufacturing stretching back to the Anglo- Saxon henges of north-western Europe, and will suggest alternative approaches to future analyses of such material.

The concepts of economy and habitus in the study of later medieval ceramic assemblages from Yorkshire (Chris Cumberbatch, 9 Leath Road, Sheffield): The application of typological, analytical and statistical techniques to the study of medieval pottery assemblages has led to a situation in which we have at our disposal a wide range of data on the production, circulation and use of pots on a variety of spatial and chronological scales. The pace of much work, while affected by the usual funding problems, shows little sign of slackening, and the accumulation of data promises to grow ever greater and more detailed. In this paper I intend to outline some of the concepts which I feel are of use in integrating the study of medieval pottery into the wider questions concerning medieval society and the transformation which took place in the transition to the post-medieval period. I shall question the treatment of 'economy' as a discrete sphere of action and argue that it is, above all, an arena of social action. It is clear from the writings of Giddens, Baedeker and Liddo (amongst others) that the production, circulation and consumption of use goods are elements of a totality (or context) which encompass the economy' and the so-called 'social' economy.

In these terms the economy and economic activity are not autonomous spheres of action, but reflexively interconnected elements in the production, reproduction and transmission of the structures of everyday life. Using the concepts of the 'tradition of manufacturers' and 'habitus' I shall show how the information derived from the study of medieval pottery could be used to write a rather different type of pottery report to that normally encountered in monographs and articles detailing the excavation of medieval towns, villages and hamlets. Examples will be given drawn from recent work in South and West Yorkshire.

What pottery did (Duanna Brown, Eagle Warehouse, French Street, Southampton): Oral tradition, in conjunction with images made visible by illuminated projection, will be employed to discourse upon the significance of pottery vessels in establishing cultural development and status. The speaker's deliberation will refer most specifically to examples of ceramics recovered from excavations in the medieval town of Southampton from the 12th to the 16th centuries AD. He will present a comparison of the types of vessels made locally, brought in from elsewhere in England, and imported from the Continent, throughout the medieval period. This will lead to the establishment of a pattern for ceramic use in the community of Southampton, and a discussion of the relative value placed on pottery vessels by our ancestors. Incidental to this excavation, but of some significance, is the value placed on pottery by present-day archaeologists. Cautionary words on this matter will also be offered, for the bounds of our own cultural conditions must also be recognized. A more eloquent and stimulating entertainment is assured.

Determining the social contexts of medieval glass vessels 1200-1500 AD (Rachel Tynan, Dept of Archaeology, University of Durham): The idea of studying artefacts as the embodiment of social expression is not a new one. This paper shows how I consider the study of the social contexts of artefacts, in this case Medieval glass vessels of 1200-1500 AD, to be a necessary component of a finds assemblage or typological research. Medieval glass vessels are a finds assemblage in large enough numbers to represent trends. To understand its use, we must look at Medieval disposal methods as well as post-depositional factors for the way in which it entered the archaeological record. I will consider the archaeological, pictorial and documentary evidence towards understanding the consumption and social role of Medieval glass. What significance did glass have in Medieval society, and what significance for archaeologists today? The intention is to make a specialist area stimulating and accessible to other archaeologists.

Ten green bottles: Constructing a framework to enable the comparison of distinct glass assemblages (Sally Cotman & Jenny Price, Dept of Archaeology, University of Durham): Current perceptions of the nature of glass use are largely governed by the mechanisms of quantification, description and recording of assemblages. This paper discusses the range and suitability of existing structures for describing assemblages. It questions whether they allow for the adequate comparison of characteristics at a complex level between the assemblages from different sites and between glass and other categories of material culture.

The methodology of simplicity: Steps towards regional synthesis (Nigel Macpherson-Smith, Canterbury Archaeological Trust): To be successful our work demands time to reflect and consider, to link-up and assess the emerging patterns and implications in the data we recover. Today that need is seriously overshadowed by economic restraints which inevitably engender the demand for economic production rates. There is nothing wrong in the demand for an economic approach - there are ample instances of wastage from top to bottom of the profession. If the right hands necessity can be a stimulating entity; in the wrong hands we are in danger of being steam-rolled - too much, too few, too little time, leading to the dangers of disinterst and a loss of academic quality and verity. Our potential confusion centres round two points: within recognized parameters we are correctly asked to be realistic; our standards and requirements are correctly, albeit at the same time we expect to be expected to be expected to maintain the standards the discipline demands. Under the contemporary veneer of these events these two aspects are technically in conflict - but they can also represent a challenge. The example-vehicle chosen describes recent developments in the study of eastern Kentish prehistoric ceramics, principally Late Bronze-Med Iron Age. It will illustrate full acceptance of this challenge and the simple methodology employed towards its fulfilment.

Why do excavation reports have find’s catalogues? (Jim Allison): The usual pattern for post-excavation activity is firstly, the excavation lifts the VGG’s in search of ‘finds’, secondly it finds the ‘finds’ it is not able to differentiate specialist and then the report is a representation of a report at the end and then the report is sectional, concentrating on structured features and their phases, and a series of seemingly unrelated catalogues and production-oriented analysis of these different ‘classes’. As a large proportion of excavations are of settlement sites and as the artefacts, which have been divided into these typologies, are usually found at their place of consumption, this form of publication does not seem an adequate representation of the cultural features of our data site. With the information technologies readily available to facilitate the process, is such a mode of presentation really the most appropriate for producing a tool to be used by students, teachers, curator, resource managers, researchers or anyone interested in using material culture to interpret past activity?

WORKSHOP: IS THERE ANYTHING NATURAL? CONSTRUCTIVISM AND THE END OF SCIENTIFIC EXPLANATION

Organiser: Irving Velody, Dept of Sociology & Social Policy, University of Durham Chair: Matthew Joffeas, Dept of Archaeology, University of Durham

Constructivism is 'principally concerned with explicating the processes by which people come to describe, explain or otherwise account for the world (including themselves) in which they live' (K Gregory, 1985). As such, a reading of the constructivist literature may help to more archaeology forward out of some of the sterile dichotomies of nature/culture and subjectivity/objectivity of the last two decades. This session will be designed as a small workshop for 5-10 people. Those attending will have read the appended articles (copies available on registration desk) and be ready to discuss the role of constructivist arguments in archaeological interpretation. Discussion will be led by Irving Velody, David Gunworth and Matthew Joffeas will then address the archaeological implications. Advance reading: (copies available on registration desk) Vance, C S 1992 Social construction theory. In Bocock, K and Thompson, K (eds) Social and Cultural Forms of Modernity. Polity, 275-9. Cren, R J 1985 The social constructionist movement in psychology. American Psychologist 40:3, 266-75.

WOMEN IN EUROPEAN ARCHAEOLOGY 2

Organizers: Marie-Louise Sorensen, Dept of Archaeology, University of Cambridge and Margareth Diaz-Andreu, Dept of Archaeology, CSIC

POLAND: Ideas and practice - women in Polish archaeology (Lilka Janik and Hanna Zawadzka, Dept of Archaeology, University of Cambridge): The three factors, history, religion and politics cannot be overlooked when trying to define the position of women and their contribution to Polish archaeology in the past and in the academic world. While on the one hand, historical and religious factors shaped their image as patrons, fulfilling their family duties, on the other hand the political factors gave them access to higher education, the right to vote and work. Vocation and tradition became inseparable aspects of most women's lives. It is almost one hundred years since women were admitted to the universities and since archaeology became a discipline. This parallel may be accidental, but it provides an opportunity to explore not only women's contribution to archaeology and to the interpretation of the past, but also how they perceive their role in society.

PORTUGAL: Women in Portuguese archaeology (Bosola Oliveira Jorge and Vitto Oliveira Jorge, Instituto de Arqueologia, Funchal and Lisbon, Portugal): There has been a gradual growth in the presence of women in all fields of Portuguese archaeological activity (in the universities, state services, museums, etc.) since the 1970s. However, although there is a greater number of female students in Prehistory and Archaeology, women are not similarly represented at a professional level. Museums were the first institutions in which women archaeologists, some of known standing, began to work. In universities, contributions by women in master theses or PhD have provided interesting new approaches in recent years. Finally, as distinct from other European countries, in Portugal survey archaeological units have not yet emerged. In the future this is a field where we think a great number of women will be involved.

SPAIN: Women in a changing world. Strategies on the search for self fulfillment through antiquities (Margareta Diaz-Andre, Dept of Archaeology, CSIC): This paper aims to analyse the role of women in Spanish archaeology in the context of the ideological and socio-political changes in 20th century Spain. Women only began working in archaeology in the 1920s and their presence grew gradually towards the 1970s. In the last two decades their presence has increased massively, achieving in the university almost the 40%. In December 1992 almost 40% of permanent university posts for Prehistory and Archaeology were filled by women. However, the incorporation of women has not been straightforward. They have not integrated their challenge to male dominance in a similar fashion, while their commitment to the profession has varied greatly. Some explanations will be suggested.

SWEDEN: Women in Swedish archaeology. Outline of a history (Elisabeth Antvci-Mohdi, Dept of Archaeology, University of Gothenburg): Although the presentations of prehistorical women are few in Swedish archaeology, some do exist, introduced by both male and female archaeologists. Special attention is given to the work of Oscar Mortellius at the end of the 19th century. His view is contrasted to a contemporary but very different and very long lived presentation of Viking Age women. The first professional Swedish female academic archaeologist, Ilmari Rydberg is interesting in her career, as she also was engaged in the liberation movement of women, ending as president of the International Alliance of Women. Further the deliberate avoidance of presenting prehistorical women by early female archaeologists is discussed. The presentations are focused against the aspects of contemporary social/political situation, gender ideology and possible emancipatory effects.
THURSDAY 16th DECEMBER AM

NEW APPROACHES TO EUROPEAN PREHISTORIC

Organiser: TAG Committee
Chair: Anthony Harding, Dept of Archaeology, University of Durham

Late Eneolithic population dynamics in Bohemia and Moravia (Bruce Albert, Dept of Archaeology, University of Durham).

The material cultural patterns of Late Eneolithic (i.e. Corded Ware, Bell Beaker and regional variants) will be examined in reference to demographic settlement and economic measures derived from archaeometric data. The potential role of migrants vs. social dynamics in the adoption of new material culture in different areas will also be addressed. The meaning and validity of some of these archaeometric groupings will be questioned. A general model for explaining wide-ranging material cultural similarity and its subsequent break-down at the end of the Eneolithic in this region will be put forward. This model is derived from population biology and views Late Eneolithic society with respect to its need for social contacts in establishing wider mailing networks. The later part of the period discussed sees the contraction of such networks within a context of higher population densities and greater inter-familial social distinctions.

Construction of identity in early Neolithic societies (Kathleen M Bolens, Dept of Anthropology, University of California at Berkeley).

This paper focuses on patterns of internal differentiation and homogeneity, as evident archaeologically, to understand social organisation and the construction of cultural identities which contribute to the establishment of early farming societies in Europe. The perspective adopted in this paper relies on the notion that reproduction of social order is found in and passed along by ordinary actions; cultural perceptions and culturally inscribed ideas of homogeneity and differentiation are constantly in production, through group and individual actions. Relying on evidence for early neolithic societies in north-western Europe, this paper weaves together three foci of archaeological interpretation (individual, group, and social actions) and classes of data (material culture of animals, settlement, and the cultural landscape) to integrate the scales of social construction and formation of identity with the empirical evidence supporting these social relations. As a contextualized study that moves from analysis of specific depositional contexts and events (neolithic trash pits) to a consideration of the material visibility of prehistoric decisions (as implemented in settlements), this research considers principles of social organisation and structured settlements to conceptualise the ways that prehistoric peoples produced and reproduced their social order. Research on changes in the early European neolithic provides data to suggest how social relations defined, produced and reproduced these social groups.

The shipwrecked and their rescuers: considerations on the power of metaphor. (Inger Højlund, Dept of Archaeology, University of Stockholm, Sweden).

The power of metaphor, i.e. the ability of a concept to represent human actions as higher than they are in reality, has been an important tool in human endeavours. This paper explores the idea that human agents in early prehistory would have used such metaphors to gain and maintain social control. The religious power in Bronze Age society of Southern Scandinavia has been seen as one means by which bronze weapons and in control of the trade with bronze and other prestige goods. The ownership and control of bronzes and especially bronze weapons should thus be considered to have provided this aristocracy with arguments in favour of its religious power position. The aim of this paper is to try to gain understanding of some arguments from the point of view of a structural analysis of the metaphors in which they have taken the form in the context of South Scandinavian rock art.

The beginning of the south Scandinavian Neolithic: two reflections on the emerging cultural complexity in the first phase of the Funnel Beaker culture (Ivar Iversen, Copenhagen).

Following a critical discussion of theoretical approaches to the beginning of the South Scandinavian Neolithic the concept 'cultural complexity' is discussed. The society of the first phase of the Funnel Beaker culture in Southern Scandinavia is outlined with reference to the evidence available. The Funnel Beaker culture appears as it emerged from the Eneolithic culture. The Funnel Beaker culture is an expression of a basically social transformation. The intensification of agriculture was simply a concomitant of a more competitive social system and it was not the only strategy employed.

Diversity in European Prehistories (Lila Janik, Dept of Archaeology, University of Cambridge).

The prehistory of Eastern Europe has been an important part of European history from the very beginning. Various influences and traditions shaped the cultural, historical and political mosaic that in today's Eastern Europe. The contemporary division of Europe into Western and Eastern parts is a recent development, but it has influenced our interpretations of the past. In former times, especially in prehistory, Eastern Europe was structured according to different cultural and regional identities. In this paper we will discuss three issues concerning Eastern European prehistory. Firstly, we outline the variety of regional developments in Eastern Europe in different cultural and early historical periods. Secondly, we consider how these developments are presented on the prehistoric map of technological diversity and archaeometric cultures in the context of contemporary Europe. Thirdly, we will examine the role of regional entities, their influence and extent in Europe.

Dancing in space: rock carvings from the Campo Lameiro Region, Southern Galicia, Spain (George Nash, St Andrews University College, Leicester).

I wish to discuss in this paper the symbolic significance of positioning and subsequent interpretation of six rock carving sites (thirteen separate panels) in Galicia, northern Spain. Moreover, I want to emphasize the importance of 'reading' individual designs and figures on a chosen number of panels under certain light conditions. All the designs...
Weapons in Anglo-Saxon graves: material culture as myth (Heinrich Starks, Dept of Archaeology, University of Reading): One of the most noted of the many supposed exceptions that archaeology either replicates or mirrors the reality of past, emblazoned in the German term Realismus for archaeological finds. The fallacies of this concept are most clearly exposed by a critical analysis of burial rites. Weapon burials in post-Roman England are a case in point: their apparently obvious interpretation as ‘warrior burials’ is contradicted by the patterns of the evidence. It has been suggested that the Anglo-Saxon weapon burial rite in the expressive context of the ethnic identity of the Romano-British and Celts, may be considered as being in this ritual display. The weapons at the written sources and at the use of martial symbolism in a modern social and ethnic conflict suggest that weapon burial may have been the material culture version of the conquest myth.

Analyzing gender in Roman Iron Age cemeteries (Iheinz Dorf, Lobstorf Landsmuseum, Sweden): This paper considers several problems concerning the identification and the interpretation of sexual differentiation in Roman Iron Age cemeteries of northern Germany by using (low level) statistics and consulting ethnoarchaeological sources. The controversy concerning the interpretation of northern German cemeteries as gender specific burial places started early in the 19th century. Since the first debates of the debate critics pointed out that a burial custom of this kind was felt to be unusual and for this reason rather unlikely. The interpretations presented in the 30s and 40s of this century offer rather close considerations concerning their contemporaneous context than an explanation of an archaeological phenomenon. Using historical records from the Nordic Saxon archaeologists tried to contribute to the rehabilitation of the German and their recognition of their political power, suspicions (as reflected in the male cemeteries). These ideas were on the one hand never really given up, but on the other hand much effort was spent in the last years to illustrate the insufficiency of archaeological data. Presumably it was hoped that the problem of interpretation could be closed by showing that it was grounded on a misinterpreted database in the first place. Critics never stopped to emphasize the importance of science, in this case physical anthropology. Anthropology contributed its share to the overall confusion but in recent years produced some interesting results, which support the early mentioned ideas of gender specific burial places in the Roman Iron Age. After all, we are left again with an apparent unusual mortality custom and the problem of interpretation.

Approaches to burial archaeology (Stefan Burnecker, Dept of Archaeology, University of Amsterdam): The topic of my paper is the social interpretation of gravegoods, the object under study is the Western Hallstatt Culture in south-western Germany. The exceedingly rich finds of this culture have always been a matter of social interpretation. Though the concept of social reasoning had not been in the same manner twelve hundred years (!) in the understanding of German archaeologists on various aspects of burial archaeology. Our aim is to bridge the gap between boring material archaeology in contextual tradition, and flimsy models presented in many Anglo-American studies (and occasionally, TAC-papers). We will use case studies from different periods of German and British prehistoric and early history. The structure of the section can be described using the metaphor of the magpie class. Moving our perspective to the period and level we begin by some general ideas - the Fibula - with new results concerning chronology and costume. Age-classes, gender and social stratification are the focus of statistical analyses of cemeteries leading up to historical reconstructions of whole societies. Finally the modern meaning of burial monuments - (failed - is explored using empirical studies. The common base of all studies is their foundation on empirical data, but they all have their own theoretical perspectives. Now insights into the structure of sociopolitical and contemporary - are obtained by the application of modern methods to old evidence.

Stonehenge is everywhere: the modern meaning of megalithic monuments (Cornelis Holter, S.D.U.C., Lampeter): Megaliths (including menhirs) are not in each case as spectacular and dignified as the English Stonehenge. However, even the smaller sites sometimes play an important part in contemporary everyday life. Applying an approach of "Oval Prehistory" these three examples in Germany have been empirically investigated. A wide range of fulsome meanings is ascribed to the archaeologically monuments: monolithic stones, personal graves, personal memories, individual mausoleums, magical, ideological, goddesses and myths of progress. Why not thinking on megaliths for prehistoric times, too? Besides the gained knowledge can give us clues for further dealing with the public. Furthermore, it challenges archaeology's role in society, since we should be aware that (for geo) historical awareness the public apparently is not as all in the need of the academic subject. If archaeology continues, though, a critical accomplishment of all public effects is recommended in order to meet our socio-political responsibilities raised by various circulating fables.

TIMING SPACE: TERRITORIES AND TEMPORALITIES

Organiser: Marina Pizzio, Universitat Autonoma de Barcelona, Spain & James McGuire, International Ecotourism Research Centre, Cranfield

The intersection of temporal and spatial dynamics is the focus within which archaeological discourse is situated, and may be said to constitute the matrix within which method and theory is constituted. It is argued that the current disarticulation of this relationship is a fundamental barrier to the development of a mature archaeology both from an ontological and epistemological perspective. The need to re-examine normative ideas of space and time is nowhere more apparent than in the literature of settlement archaeology. Much of this work operates from an implicit economic rationale and is conventionally represented by site-catchment methods and those of "least cost" energetic. Effectively, we have the superimposition of an abstract, abstract Cartesian geometry onto a reality that is principally reflective, subjective and contingent - the social is disengaged from the natural. In addressing these
shortening, this session presents a model which views the settlement, not simply as a spatial referent, but as the locus of the time-space relationships of the transhistoricality of the human group. Contributions will focus on interpretative strategies for specific domains, and in the process, to underline the irreducibility of time-space referencing.

Settlement, space and temporality: an interpretative model (James McGlade, International Ecotechnology Research Centre, Cranfield) This paper introduces the theoretical framework within which the other papers are situated. It is argued that if archaeology is to make any useful contribution to an understanding of human-environmental interaction, then it needs to rethink its attitude to temporal-spatial dynamics. A model is presented designed to replace the concept of 'sites' with a space-time construct, such that the settlement is seen as the intersection of multiple co-existing spheres of activity - social, political and ecological - which collectively constitute 'territory'. At a fundamental level, this definition of territory embodies the concept of a field of knowledge, and is taken to represent the interpenetration of a variety of social and natural knowledge-bases.

Health and home: the time of maintenance activities (Marina Pigato, Universitat Autonoma de Barcelona, Spain) The domain of maintenance activities can be understood as constituting the different productive processes concerning the reproduction and sustenance of the human group, that in most historical societies have predominantly been made by women. The empirical evidence for these kinds of activities is probably the most abundant in the archaeological record, often represented by the remains of domestic structures. The papers have not received the attention they merit, something related to the fact that they have been summarily classed under the heading of 'women's work'. Additionally, contemporary research has imposed a particular time measure on past societies and this has never been on an adequate understanding of the experiences of women. It is argued that we must redress this imbalance, focus on the temporal and spatial context within which maintenance activities are embedded, since they represent the basic conditions from which all other social activities emanate.

Mobility, change and periodicity: the domain of raw material and artefact transport (Robertio Riasch and M&T Ruiz, Universitat Autonoma de Barcelona, Spain): This paper introduces a set of reflections on the time-space realisation of the social, political, economic and ideological dimensions which articulate the extraction, manipulation and transformation of raw materials used in the reproduction of the social group. This territorial domain also includes all intra and inter-group transactions involved in the tool/exchange of materials. Discussion will focus on the need for a better understanding of the wide-ranging temporalities which characterise this domain, since they involve the slow accumulation of information and its transfer, as well as the rhythms of a daily, seasonal annual - associated with a variety of transactions. The intersection of these temporalities at both a personal level and at the level of community history, create the enabling and constraining features within which societal reproduction and production take place.

The times of death: approaching the domain of the ancestors (Laurent Olivier, University of Cambridge): Traditionally, reburial graves are considered as 'closed finds', in which funerary materials are thought to have been interred in a relatively short time, compared to the broader scale of archaeological chronology. Through an analysis of the Chalais operations involved in the 'primary' burial of Blochend, this paper shows that the funerary assemblages may in fact be part of a hole sequence of successive events. The evidence of this sequence, or funerary cycle, has important consequences for the chronological interpretation of burial practices, and suggests the need to construct, not only alternative dynamical models, but an archaeo-ontology, i.e. a way of approaching the analysis of partially preserved fossilised dynamical systems which are generally comprehended into one unique level of observation. It is argued that a more useful approach to an archaeology of death must be one which acknowledges the existence and interrelation of multiple temporalities.

Some criteria of modelling territorial activities: a GIS approach (Phillipe Verhagen, RAAP/University of Amsterdam, and James McGlade, International Ecotechnology Research Centre, Cranfield): This paper presents an approach to the interpretation of spatially-referenced data, and is designed to integrate archaeological, historical and environmental material. It is argued that existing models of spatial settlement are inadequate descriptions of the dynamics of human-modified environments, with respect to their social, economic and ideological reproduction. A 'territorial' model, implemented in GIS is seen as a potentially useful framework within which to generate a new dialogue between social and environmental criteria.

SAMPLING THE ARCHAEOLOGICAL RESOURCE
Organiser: Jonathan Haynes
Co-organisers: Remy Lapoom & Peter Ware, Freelance Consultant
Chair: Bill Shearin, English Heritage
Discussant: Steve Cattaneo, County Archaeological Officer Lincolnshire CC

Sampling is a cliché in archaeology used as a justification for doing less; and for many is how to bag up dirt for environmental archaeology. Sampling is the preserve of the practitioners that relies totally on theory and is the interface of the two extremes. Sampling without theory is by definition not sampling. In 1973 Raitz suggested that nothing less than total excavation was acceptable, has anything changed? In 1995 Antiquity Shearin reverted to the bored professor factor as a means of determining what constitutes a visible academic sample to determine what should be preserved for the future. Sampling strategies have tended to be offered up as important items in themselves forgetting the very reasons behind gathering the sample. Samples of what? and for what reason?

To do or not to do: sampling in practice (Douglas Parkin, Hunterian Project): This past two decades have been a difficult time for all land survey. The ivory towers and muddy site bikes have faded greatly apart. The Universities with services from increasingly incomprehensible words have sailed through 'New', 'Processual' and 'Post Modernist' genes towards a theoretical 'Nowwave'. The muddy booted old timers with 'Golden Mantlehorns' have not died out: they have adapted swimming through a rising tide of data through 'Urban', 'Landscapes' and 'Wetland Archaeology' towards a contextual Archaeology. Sampling applied to the research of contemporary archaeology is based on a research question. The research question is however irrespective of the minimum effort and contact with the dirt. At Hunterian a series of sample threads would have been sufficient to miss the site. Total excavation of the settlement was never intended in order to get the job done, within a budget, compromises were made. By seeing beneath the plough soil our energies were focused on establishing what an Anglo-Saxon village looks like as a contextual assemblage, providing the much needed sample upon which strategies can be developed to secure not only the preservation of better preserved sites but also objective sampling of future sites to test the results from West Hertford.

More answers than questions - sampling in archaeological resource management (Tim Durvil, University of Exeter): Managing the archaeological resource should be based on informed decision-making, which itself should be grounded on relevant knowledge. This involves both academic and practical considerations. At one level, the methods of investigation used at different stages in the management cycle need to reflect the questions being asked, but, equally, knowing what sort of answers are expected is important in the selection of appropriate methods and in formulating sampling strategies. In this paper it is argued that a preliminary to the development of sampling strategies is the clearer definition of the questions that need to be asked and the sorts of answers that might be expected. Decision-theory provides the basis for the development of models of professional judgement which apply in the management of the archaeological resource. Comparisons will be made with practices in other professions, for example medicine, where decision is a crucial element of professional judgement and where answers to many separate tests are used to form such judgement.

Politics and perceptions of the curators role in evaluations (Paul Casado, Jones Price Environmental): The paper will describe the political and practical framework within which this field evaluation for development control and other planning purposes evolved during the 80's and early 90's. Attention will be drawn to the political rather than mathematical influences on such early evaluation work and the justifications (or lack of) for the 23% evaluation sample will be examined. The paper will draw on case studies (particularly those illustrating the key stages in the evaluation learning curve), methodological lessons, and upon the findings of recently completed detailed examination of evaluations in Berkshire and Hampshire. Some directions for future endeavours will be suggested learning curves, methodological lessons, and the findings of recently completed detailed examinations of evaluations in Berkshire and Hampshire. Some directions for future endeavours will be suggested.

Is less more? Sampling in British archaeological practice (Keith Mathew, Chester Museum): Professional field archaeologists dig because that is what we seem to be paid to do. Evaluations are nice little earners for our employers who keep us in jobs. Evaluation, now the commonest form of fieldwork, underpins PPG 16, and usually consists of sample trenching of 20% of a development area to determine the importance of sites. Planning authorities use the interpretation of this sample to formulate the restrictions placed on development. Increased professionalism has made practitioners more remote from theoretical approaches and in particular the philosophical basis behind trenching with trench location controlled by gut reaction. Study of evaluations in Cheshire has shown that attempting any kind of interpretation is at best difficult and ambiguous and at worst impossible. The western district is only 20% of many sites without good understanding of site draws, and adequate information about the presence of Planning Authorities and with the section of curators. We must learn how and why it is appropriate to sample and consider if there is a fundamental flaw in our approach to site evaluation. If we do not at least some sites will be destroyed and at worst PPG 16 will come into disrepute and be rescinded.

Sampling in evaluations (Paul Canning, University of Southampton): The recent rise in the number of evaluations, especially in the context of planning applications, has created not only a new form of professional practice for archaeologists, but also new theoretical and practical problems in the design of appropriate fieldwork strategies. PPG 16 requires such fieldwork to be 'rapid and inexpensive, but it also has to be feasible and capable of answering a variety of different questions. Simulation studies of those sites that have been evaluated and then fully excavated suggest that current strategies may be giving acceptable results, but also that there is a significant possibility that some types of site are being systematically missed. Current Evaluations practice is making significant concessions to cost. The effectiveness of sampling strategies could be greatly improved if there was better qualitative information about the type of archaeology to be expected in the evaluation area, and better quantitative information about the size and density of different site types. A major step in this process will be achieved by development of SMR data and the production of predictive models of regional site distributions.

The evaluation of five hundred potential elephants location, size and colour unknown) using the stratified normally random trend-blind-men-and-a-batherous sampling strategy (Simon Cullcutt, Oxford Archaeological Associates): Sampling theory proceeds from the fundamental assumption that the quantity or quality of interest in the population may be adequately
ANIMAL BONES, HUMAN SOCIETIES
Organiser: Peter Rowley-Conwy, Dept of Archaeology, University of Durham

Animal bones are sometimes regarded as not being "main-stream" archaeology, but the stuff of obscure specialist reports. This is the result of historic accidents; this session will demonstrate that animal bones from archaeological sites can contribute just as much as (if not more than) most other aspects of the archaeological record when they are approached from an archaeobiological perspective. Subsistence is a vital aspect of any human society, and if current archaeological research (whether self-consciously "theoretical" or not) places insufficient emphasis on the material remains of subsistence then it is ignoring a vital source of information.

Subsistence factors among Arctic peoples and the reconstruction of social organisation from evidence of prehistoric human diet (Susan Cachel, University of Bergen): Recent analyses of human subsistence strategies in marginally arid climatic reveal possible physiological limits to human consumption of low meat unaccompanied by carbohydrates or fat under conditions of seasonal resource stress. If these physiological mechanisms exist, they should influence hunter-gatherer societies, especially societies in markedly seasonally high latitudes where reliance on carbohydrates is impossible. Using ethnohistoric evidence, seven variables pertaining to social organisation in 15 Arctic groups can be correlated with the source, abundance and ease of acquisition of fat and fat. Assuming that the physiological requirements for fat are met, the same changes in the same human groups as they are in living Arctic peoples, it might be possible to examine the archaeological record for traces of the least meat and fat subsistence interaction. One might then infer details of social organisation which would otherwise be difficult or impossible to reconstruct directly from the archaeological record. Inferences of social organisation could be made if objective, detailed ethnohistoric and biological evidence were available from high latitude archaeological sites. Ways of setting the reconstructions of elements of social organisation are discussed.

Leicester: Animal bones as indicators of site use and social status (Louise Oldfield, Dept of Archaeology, University of Durham): Work in progress on the animal bones from two large excavations in Leicester have indicated the utilisation of animal products which could not be ascertained from other aspects of the archaeological and historical record. The historical evidence for the poverty of the town in the 16th/17th centuries AD is not reflected in the skeletal material. By chance, excavation encompassed part of the domain of an aristocratic manor. Other changes within the bone assemblage are mirrored in contemporary towns and are therefore indications of national trends.

When in Britain do the Britons? Dietary identity in early Roman Britain: some problems arising out of recent excavations at Walton, Lincolnshire (John Hattie-Thomas, University of Sheffield): Recent excavations at Walton, the Romano-British road side settlement of Walton, near Oxford, have produced a substantial faunal sample. The analysis of this material has raised many interesting and significant questions relating to the nature of the exploitation of animals during the early Roman periods. This includes the choice to examine early Roman dietary choice, explore the economic relationship between population and the Roman, and together with interacting insights into variations in the brachytechnic and animal stock types. This research forms the initial stage of an on-going project, all results should therefore be viewed in this light.

A cut above the rest? Faunal remains as an indicator of social differentiation on a Roman fort (Ian Hodal and Paul Stokes, Dept of Archaeology, University of Durham): Roman forts are, as far as the archaeological record is concerned, relatively well understood features. At South Shields fort, excavation has revealed the locations of barnacle blocks and the commandant's house. Can we look at the dietary evidence (in this case the bones) and determine any differences in the foods consumed by the men in the barracks and those who frequented the commandant's residence? Indicators of a higher class diet that may be expected include bones of larger animals and carrion. Can we see trends in the animal remains? The Romans do not consider the test with the food to be identical to the food produced by other investigations. But if we did not have this information concerning the function of the site and the division between it, how would our interpretation of the data be affected? Have we asked this specific question of the data because it was prompted by the 'documentary' evidence? What would our questions be if we had to formulate them unimpeded?

A faunal perspective on the spatial structuring of Anasazi everyday life in Chaco Canyon, New Mexico, USA. (Joseph Kevlesik, University of Cambridge): The spatial complexity of the prehistoric pueblos of the Americas Southwestern lands researchers are concerned with and divergent opinions concerning the social relations of the peoples that once lived there. Often these opinions focus on long-term/structural/visible changes in ground plans and archaeological features and neglect portable/visible artefact categories. In this paper I illustrate how a contextual analysis of faunal remains in conjunction with architectural development can lead to a detailed and chronological understanding of sensitive aspects of Anasazi culture. Examples are drawn from several huge Pueblo II-Pueblo III (AD 900-1200) sites within the Chaco Canyon National Historical Monument, New Mexico. Particular attention is paid to the process of sedentism and the interaction between the distinctive butchering and depositional practices carried out on specific species, and their spatial patterning, as intentional deposits, within and between sites.

Building models of horse husbandry out of ethnoarchaeological data (Markus Levine, University of Cambridge): The domestication of the horse has had a huge impact upon human economic and social behaviour, but we know almost nothing about its origins. How, when, where and why it was that we, with only horse could have been? This paper describes two models of the middle to interpret the archaeological data. This paper discusses the first results of an ethnoarchaeological study of central Eurasian horse husbandry that is now in progress. It will show that a wide variety of husbandry strategies may result in the same or similar kill-off patterns. And, that these patterns are very distinct from those arising from horse hunting.

Paradigms lost: changing interpretations of faunal behaviour patterns since OD Ric (Philip Quinnay, University of Bradford): The analysis of animal bones from Afton Flit-Flote (Sussex) has been central to the formulation of coherent hypotheses regarding the behavioural patterns of the hominid. Interpretations of these experiences have been based primarily on an analysis of the temporo-spatial patterning of mammalian vertebrate bone accumulations. Whilst researchers have often utilised the same accumulations in an attempt to infer past human behaviours, polemic argument and dichotomous opinions have emerged. Historically, research has grown out of Raymond Dart's 1949 Osteodontokratic cultural hypothesis for the behaviour of Australopithecines (africana = A. afrikana) from Makapansart, South Africa. Early hominid behaviour is proposed as barbarous and cannibalistic. Observational studies of extant Carnivores and Hystricidae by researchers such as A.R. Hughes and C.K. Enis have shed new light on the nature of the bone accumulating agents at Makapansart. Dart's hypothesis has been invalidated, and from this work has crystallised the present-day discipline of vertebrate taphonomy. Prediction and survival pattern amongst the Alveolidae is seen to be certain, and much experimental and ethnoarchaeological material has been undertaken to distinguishing human modification of bone from that of other animals. Congruence of argument is far from a norm, and a variety of paradigms have been erected regarding the social and economic behaviours of our earliest ancestors; most, such as "man-the-hunter" and "man-the-gatherer" are mutually exclusive, as are opposing views on the hunting and scavenging activities of the early modern humans from sites such as Blombos River Mouth. Thus it can be seen that primary low-level evidence from mammalian bone accumulations has been subject to conflicting analysis and the formation of diametrically opposed hypotheses. It is suggested that, far from being a theoretical, the interpretation of animal bone assemblages from early hominid fossil sites is implicitly high level in nature and central to our understanding of human and proto-human society.

Milking goats but hunting boars: West Mediterranean animal husbandry in the Neolithic with special reference to Arcos Candile (Peter Rowley-Conwy, Dept of Archaeology, University of Durham): It has always been difficult to separate sheep from goats, and to determine whether pig populations were wild, domestic, both, or in between. Recent methodological advances have enabled some light to be shed on this question, and this paper focuses on the spread and early development of animal husbandry in the West Mediterranean. The evidence from Arcos Candile cave (Liguria) suggests that sheep spread into the region before goats; when goats did arrive small numbers in the Middle Neolithic the kill pattern suggests they were milked, a new strategy developing only later, and that the pigs were wild throughout the Neolithic. This is compared to other assemblages in the West Mediterranean. It is suggested that traditional views of social intensification from hunting to domestication for meat, to dairying, can no longer be sustained.

Chinese whispers: messages from the compost of the past (Sue Stallibrass, Dept of Archaeology, University of Durham): The interpretation of archaeological materials has many problems. Here are two fundamental ones: (1) Beauty is in the eye of the beholder... The theory of hermeneutics (that items hold their own meanings) cannot be applied to archaeological remains. An archaeological site is like a poem: even if everything is perfectly preserved and perfectly recovered (i.e. the text is complete) the words hold different meanings for each "reader." Indeed, the original meanings might be so obscure or complex that they are never re-discovered (although equally obscure interpretations might be suggested). (2) Chinese whispers may change or destroy the original text. Archaeological sites are not perfectly preserved nor perfectly recovered. Biological and pedological data, in particular, have high entropy levels and tend to biodegrade or break down. Thus, many of the "poetry" words are lost or corrupted. How easy it is in archaeological circles for "VICTUALS" to be transformed into "RITALS." But are we dehearted? - NO! The fact that even a "perfect text" is open to a variety of interpretations provides one of the greatest challenges, and the greatest sources of fun in archaeological studies.
THE ARCHAELOGY OF SLAVERY
Organiser: Ross Summerson, Cruit Geor Press
Chairperson: Timothy Taylor, Archaeological Sciences, University of Bradford

Many are the excuses from archaeologists for why they cannot locate 'slavey' in their data. If such an important social and economic phenomenon cannot be detected by archaeologists, perhaps they should stick to classifying stones and abandon writing 'history'. This session aims to look at current research on slavery in the Old World, from the Iron Age to the Middle Ages, and in the New World. Topics covered will include: the historiography of the study of slavery by archaeologists and historians, the spatial organisation of slave's residential quarters, parallels between ancient slavery and slavery of the New World will be covered. It is hoped that, if nothing else, the session will increase in archaeologists an awareness of the existence of slavery in the past, the neglect it has suffered as a subject, and will encourage interest in such topics as research as slave-master relations, slave 'sub' cultures, enabling powers of slavery, the nature of resistance and emancipation, questions of gender in slavery (sex is optional).

Slavery and the Iron Age of southern England (Neil Lang, RCHME): Later prehistoric and early historic trade between southern England and the Mediterranean world has traditionally concentrated on those commodities which are archaeologically recovered. While less obviously visible traded commodities have not been entirely ignored, they have often tended to be avoided in discussions of the period. This paper will suggest that the human 'commodity', the slave, has not received adequate consideration in archaeological studies of the Iron Age. It will be argued that insights into the historical procurement and distribution of slaves can be gained and integrated into studies of this period, and that slavery was a significant activity within many Iron Age communities.

Greek slavery (Niall McKee, Dept of Classics, University of Edinburgh): No abstract received

Enslavement, implications and consequences (David Braund, Dept of Classics & Ancient History, Exeter University): As with most aspects of slavery, the modes of slave procurement in antiquity were much more varied than once imagined and commonly were well integrated into broader exchanges (not only market, but also, for instance, diplomatic and military). From that starting point, this paper will explore (i) the problems of locating slavery in the material record, and (ii) the discernible and potential impact of (changing) demands for slave upon the enslaved, upon their local social, economic, and political systems, upon middlemen (e.g., local elites and traders) and upon their masters-to-be. Gender will be seen to be a prime and neglected concern for the study of enslavement. In discussing these issues, particular attention will be paid to the development of relations between the Mediterranean and Black Sea worlds, from the archaic period to early Byzantium. However, evidence will also be drawn from other areas of the ancient world and, where appropriate, from possibly comparable experiences of enslavement. This paper is designed as a progression from D. Braund and G. Tsetskhladze, 'The export of slaves from Colchis' Classical Quarterly 39 (1989) 114-125.

Slave quarters in the Roman house (Michelle George, Dept of Classics, McMaster University, Hamilton, ON, Canada): Slaves, like children and the elderly, belong to the corps of invisible occupants of the Roman house; invisible, that is, to the archaeologist. Although ubiquitous in Roman daily life, their existence is difficult to trace in the remains, geared as it is to serving the needs of the paterfamilias. Nevertheless, the fundamental importance of slavery to Roman society, and of slaves in the operation of the Roman household, demand that their presence be sought in the archaeological evidence. This paper will address the theoretical problem of finding the slave in the Roman house. I shall suggest potential criteria for identifying slave quarters, and consider whether areas in the Roman house were specific and exclusive to slaves, and how such areas might be distinguished. I shall also examine the efficacy of domestic architecture as a reflection of this social group, and discuss how well the free poor and the slave can be differentiated in the archaeological record.

Historiography of English-language scholarship on ancient slavery (Thomas Wickemann, Classics & Archaeology, Bristol University): No abstract received

Slavery: comparative archaeology and vague musings (Ross Summerson, Cruit Geor Press, Glasgow): This paper explores some of the excuses given by archaeologists for not being able to write about slavery. It looks at the almost cliched way in which slavery enters European archaeological texts, as trade items. It ends by offering some theoretical propositions concerning the spatial organisation of slavery, given that the institution implies highly controlled and organised slave labour and social existence.
China, Korea and Japan
The Rise of Civilization in East Asia
GINA L. BARNES
This is the first synthesis ever to be published of East Asian archaeology and early history. Drawing on dramatic new evidence, it charts the developments that made the region, by the 8th century, a coherent entity. The narrative begins over a million years ago, and continues through the rise of social elites and Chinese civilization, taking in Korea and Japan, which learned from China whilst taking their own paths. Copious photographs and drawings – from Jomon ceramics to the famous terracotta army – complement the text. This is a pioneering account of the origins of a cultural region that will lead the world in the 21st century.
With 217 illustrations £32.00

The Incas and their Ancestors
The Archaeology of Peru
MICHAEL E. MOSELEY
Now available in paperback
‘An outstanding volume that provides a comprehensive and coherent introduction to the prehistory of the Andes...well-written and beautifully illustrated...filled with ideas’ – Richard L. Burger, Hispanic American Historical Review
‘A grand sweep forward from the very beginnings of culture...brings together and assesses the spectacular discoveries of recent years’ – The Times Literary Supplement
‘The extraordinary saga of the Incas and the prehistoric Andean culture upon which they built are admirably described...a masterly study’ – The Scientist
Incorporating important new findings, this is the most authoritative survey available of the great South American civilizations.
With 235 illustrations Paperback £14.95

A companion volume to the highly successful
Exploring the World of the Pharaohs
Exploring the World of the Celts
SIMON JAMES
In this new introduction to the world of the Celts, Simon James looks at all aspects of their history. Individual sections chart many themes, including neglected subjects such as Celtic life under Roman rule and persistent traditions that led to the Celtic renaissance in Ireland after AD 400. Original features include the latest discoveries, from the treasure at Agris in southwest France to the Celtic body in the bog, Lindow Man; extracts from classical authors; tables of comparative information; specially drawn diagrams and detailed maps and site plans. A full reference section includes a gazetteer of sites and museums, a glossary and a guide to further reading. With over 300 illustrations, 59 in colour £16.95

Thames and Hudson
For a complete catalogue and details of our new and forthcoming publications, please write to
Promotion Dept., 30 Bloomsbury Street, London WC1B 3QP