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The Public Face of Archaeology in Britain (Part 1)
Session Organisers: Jenny Moore and Jim Symonds (Sheffield University)

How public is archaeology? The general public are hugely interested in archaeology as evidenced by the popularity of programmes on television whose responsibility it is to make archaeology accessible. Even with this kind of media coverage, archaeology is still regarded as elitist and exclusive. With prescriptive language and site hierarchy archaeology is not truly being communicated to the public. Engaging public interest in, and support for, archaeology could be critical to our future as a profession. It seems however, that only a few enlightened individuals consider this a necessity when conducting excavations, and even fewer when placed in the position of communication, either verbal or written. We need to keep in mind that archaeology is about building pictures of people in the past. The people whose past it is should be made to feel they are a part of it in their past. The focus in this session is understanding what we, as a profession, are doing to communicate archaeology to the public, and how this may be improved upon.

Peter Hinton, (Institute of Field Archaeologists, University of Reading, Whiteknights, Reading RG6 2AH) Public and Archaeology: Public Informed

This paper looks at the revolution in archaeology over the last 25 years. Campaigns of the 1970s for investigation of archaeological sites being destroyed had broad-based public support, and led to archaeologically sensitive government planning guidance and increased funding from those perpetrating the destruction. But in the 1990s we also have an archaeological industry which largely excludes the general public whose interest provides the professionals' raison d'être.

Against a shaky legislative framework and in a culture of intense competition, the professionals' organisation - the IFA - is codifying and promoting best practice. Late 20th-century free market ideology dictates that the growing professional demand for regulation can only be satisfied lawfully if public interest arguments are won. Public interest? The paper will discuss how professional archaeologists must reinvolve the public in the process and products of discovery - to protect the mechanisms for protecting our heritage and to permit the evolution of effective self-regulation. Commercial and public archaeology are not incompatable: they are interdependent for their future well-being.

Richard Morris (CBA, Bowes Morrell House, 111 Walngate, York YO1 2UA) What the Papers Say

The CBA keeps oversight of archaeology's press coverage throughout Britain. This lecture will examine ways in which stories do, or do not acquire a public face, the face itself, and some trends in press attitudes.

Andrew Selkirk (Current Archaeology, 9 Nassington Road, London NW5 2TX) Archaeology and the Middle Market

The market for archaeology needs to be segmented and analysed like any other market. Attention today is focused almost entirely at the lower end, the general public and schoolchildren. This paper will analyse the reasons for this, and will suggest that we should concentrate more on the middle market, where archaeology is losing out badly to its competitors, the treasure hunters and the lurid fringe.

Sara Champion (Department of Adult Continuing Education, University of Southampton, Southampton, SO17 1BJ) Lifelong Learning: Adult Education as Mediator Between the Profession and the Public

Archaeology classes have always been successful in liberal adult education, and spin-offs like local radio series reach many more of the general public than actually enrol on courses, as shown by some unusual work in the Southampton region. The formal structuring of such courses into accredited awards has in many ways enhanced the nature of this public participation: more people are willing to engage with new and challenging ideas when they are presented as part of the attraction of the discipline, by tutors encouraged to develop innovative approaches to their interaction with this section of the public. Participants in turn act as evaluators of these ideas, reaching a wider public audience of family, friends and colleagues. This paper shows ways in which new approaches in archaeology, from post-modernism to an appreciation of the changing political and social context of the discipline, can be disseminated to an eager public, and how the presentation of archaeologists as lifelong learners themselves can help modify the image of an elitist profession.

Peter Stone, (Department of Archaeology, University of Newcastle, Newcastle NE1 7RU) Lottery, Devolution, and Education

The relationship between archaeology and formal education has never been a straightforward one. Professionals and practitioners from both disciplines have commonly failed to communicate with each other and, where they have collaborated, have frequently misunderstood each others aims and objectives. Both disciplines have also been played as political - and nationalistic - pawns. Parity as a result of the above, the position of archaeology, and especially prehistory, within the various school national curricula of counties in the UK is strikingly different. At the same time, official encouragement for archaeology to take education seriously is sadly lacking, as is the scope for funding long term educational work with respect to heritage and archaeology through the National Lottery. Yet, Lottery guidelines are under review as are the national curricula. Do we stand on the edge of a real opportunity?

Keith Ray, (Plymouth City Council, Environment and Planning, Civic Centre, Plymouth PL1 2EW) The Past in Many Voices: Local Authority Archaeologists as 'Resource Managers' or as Cultural Animators

The social constituyency of archaeology in Britain cannot be considered in any other than multi-voiced, even in the setting of shire counties. In cities, the range of voices is so great that it is easy to form the view that we cannot hope to comprehend the diversity, let alone respond to it. We have tended to adopt therefore the stance of a quasi-scientific neutrality, as if our judgements about historic and archaeological resources are value free. In attempting to break out from this position, however, we face a number of dilemmas: not least among which is the question of how we gauge the validity of competing claims.

In this brief contribution, I shall look at this question in reference to some specific instances in the city of Plymouth, not all of whose voices know an archaeologist as a resource manager. This talk is based on a number of conversations with over 250,000 inhabitants who have made some form of claim as to what their public heritage is, how it is to be protected, and what it means to them. These discussions question not only their authenticity, but the legitimacy of the means by which value may be ascribed. It is the job of the archaeologist to consider what the voices mean for the heritage of the city, and how that heritage is to be given a public role in the future.

People, Places, Buildings and Society (Part 1)
Session Organiser: Dr Margaret Cox (Bournemouth University - TAG Organising Committee)

Professor T I Alexeeva (Institute of Archaeology, Moscow, Russia) Materialism as a Type of Social Science

Craniological and osteological materials originated from various grave-yards during long time were used as a base for the studying of people origin, their development, demographic and metizational processes, the expanding of a human along okulmers, adaptation to the geographical and environmental habitation and mermation with this environment. Methodical approaches used in the investigations of anthropological data are rather various. It is the researching the skeleton morphology and his internal structure, the determining of the mineral contents of bones, and reconstructing of the character of physical activity, nourishment and diseases. In this paper, it is considered some aspects of formation of population of the Eastern Europe from the Neolitic period to the medeval times on the base of the complex anthropological materials. The results of anthropological studies are co-ordinated with the correspondent archaeological data.

Dr Igor Kamenetsky (Institute of Archaeology, Moscow, Russia) Family structure among Mestk tribes

The north-western Caucasus, the basin of Don river, during the VIII century BC - III century AD were inhabited by the tribes known under the general name - the Mestes. They were divided into four groups and a part of them was included into the Bosporsk kingdom. A small group of the Mestes migrated to the mouth of the Don river. Pelenom told about the Mest woman Turgota. According to this source the Mestes practised the monogamy patriarchal marriage. There were permitted divorces and secondary marriages as for men so for women also. The author investigated at the Podzov site the rests of 34 dwellings. Only 11 preserved well and therefore it was possible to reconstruct their arrangement. There were only two dwellings with large ovens for the 'baking of bread'. Consequently, such oven was exploited by Inhabitants of 5 - 6 dwellings and we can suppose the existence of an extended family, consisted of 5 - 6 married pairs, for whom the food was prepared in one of the dwellings.

Dimitri Korobov (Institute of Archaeology, Moscow, Russia) Distinctive local groups among early medieval cemeteries in the North Caucasus

The first step of the investigation was distinguishing the local groups of cataboma cemeteries. It was made by means of a cluster analysis of 100 cemeteries on the base of two variables (longitude and latitude). The analysis leads to the conclusion that it is possible to isolate 11 local groups of cemeteries. They include 1970 flat and barrow cemeteries of different chronological periods. Next stage is the investigation of the differences between burial rite characterizing flat graves and barrow burials and between catacombs of different periods among these two main classes. At last there was a study of the difference between catacombs of various local groups. This study was based on the comparison of burial constructions and of burial rite by means of descriptive and multivariate statistical methods.

This work was supported by the Research Support Scheme of the OSI/HESP, grant No: 693/1996.
Theory and World Archaeology: Japan - Archaeology of Power: Kinship, Ritual and Ideology Revisited
Session Organiser: Koji Mizoguchi (Kyushu University, Japan)

Post-processual archaeologies have developed various ways in which representational devices of power and means of constituting and legitimising power can be captured and described by drawing upon elements of contemporary social theories in a selective manner. However, the existence and the nature of power itself is taken for granted and the character and content of social systems upon which the operation of power based tend to be ignored.

In Japan, drawing upon its unique tradition of Manist archaeology, archaeologists have attempted to capture the changing nature of the interplay between the operational elements and the representational/legitimating elements of power.

By illustrating the nature of this unique theoretical development and the socio-historical background of this development and comparing it with the characteristics of post-processual approaches to issues about power it is hoped that a fruitful and truly international discussion about the desirable shape of archaeological theory in contemporary society will be materialised.

Koji Mizoguchi (Graduate School of Social and Cultural Studies, Kyushu University, Japan)

Can Marxist ideas still play a role in archaeology in the late Modernity?

Inquiries of grabbing the totality of society has been covertly discouraged in the discourse of post-processual social archaeologies. This seems to result from the recognition that the increased totality involved in the (1) tend (2) the ignorance and (3) the reproach of the practice of the agent in the constitution of society. This dismissal of social totality goes hand in hand with the desire of being sensitive to contextual uniqueness. However, locating sole emphasis upon individual contexts and historical moment and thereby getting rid of the function of ideological discourse does not mean that the historical uniqueness of practices and material traces left by them from being materialised: by dismissing the necessity of being aware of causal interdependency between different social communication fields such as that of kinship, economy and politics and by trying to understand the uniqueness of the function of ideological discourse created out of the tradition of post-processual social archaeologies have ironically become a universal.

This paper will argue that the appreciation of the historical uniqueness of archaeological evidence can only be achieved by locating individual contexts in the web of causal interdependency among various social communication fields and in social totality which the nature of systemic interdependency among micro communication fields constitutes. It will be argued that implications of the way Marxist traditions have attempted to deal with social totality have to be looked carefully at this maturing stage of post-processual archaeologies.

Shozo Iwanga (Nara National Cultural Properties Research Institute, Japan)

State formation processes: a case study of the Nara area (Late 5th-7th Century AD) and its surrounding areas (Late 6th-8th Century AD)

The formation processes of early states in Japan and Europe north of the Alps are comparable as the examples of secondary state formation under strong influence from the pristine empires, although the nature of influence appears to have been different. This paper will investigate the character and impact of external influence upon the transformation process of socio-political organisations towards the formation of the early state from general comparative perspectives by analysing the case of Japan.

Founders of Marxism argued that state formation process in Europe and in East Asia were quite different in Europe, they argued, the destruction of tribal orders based upon communal institutions resulted in the formation of early states. In contrast to that, tribal organisations not only survived but also played some key roles in the formation of Asiatic states. However, this hypothesis, as well as such new/relatively new frameworks as neo-evolutionism, neo-Marxism and arguments on chiefdoms/early states has examined its validity in terms of interdependence between the formation of state institutions and the transformation of social systems.

The thesis that Japanese early state emerged upon cognitively distinct-based social organisations with influence from Chinese empire is popular among Japanese historians and anthropologists. Nevertheless, how such key structures as bureaucratic organisations as well as the mechanisms of taxation were formed while institutions characteristic in primitive societies were still in place has never been given satisfactory explanations. By concentrating on the role of kinship systems which served as the

S Gusev (Research Institute for Cultural and Natural Heritage)

Environment, space and settlement of Asian Eskimo (eastern Chukotka)

Ancient Eskimo cultures in Bering Strait region specialized on marine resources (whales, walruses, ringed seal). Their economy determined their settlement system. On the basis of data from 18 sites, one may see the main factors influencing on location of settlements: distance from seashore; height above the sea surface; way to the seashore; type of beach; opportunity of observation; lagoon; type of soils; climate; available of main marine resources (ways of whale’s migration, rookeries). Because of changing of seashore, the sites of first century AD situated 1-14 m above the sea surface, the latest sites situated 3-4 m above the sea surface. Dwellings were settle down along seashore, making a single line. Main exploited resources from one settlement to another, it might be walruses, ringed seals or whales, but all settlements were situated on places, where maximum number of resources were observed and available. Sea coast of Chukotka peninsula has a small number of localities which were useful for such settlements, so there were a lot of sites, containing deposits of all ancient Eskimo cultures (Ovik, Old Bering sea culture, Punuk, Bilimik and Western Thule).

Nick Thorpe (King Alfred’s College, Winchester, SO22 4NR)

The Archaeology of the Undead

Much attention has been given to social status as a factor in the treatment of the dead. Less consideration has been afforded to the dead after death, except for the benign role of ‘ancestors’. A significant, but generally overlooked, factor is the fear engendered in the living through the ‘undead’. This universal known through vampires, and historical and archaeological evidence indicate a belief in vampirism in eastern Europe until recently. More widespread was a generalised belief that the dead continued to play an active, malevolent, role in the community, demonstrated by archaeological evidence from the iron Age, especially bog bodies, to the medieval period.

Acceptance that belief in the undead was a potent factor in communities’ attitude to the dead at all levels, from location of burial to body treatment, enables a better understanding of the relationship between people, places and the dead.

Dr N Kozlovskaia (Institute of Archaeology, Moscow, Russia)

Biological evolution in the Eurasian Eskimo society

Asian Eskimo is the most ancient aboriginal people of the Arctic coast. The archaeological investigations of the ancient sea-mammal hunters are connected with the important problems of the prehistoric man. Eskimo paleopopulations are using as a models of the hard surrounding adaptations. For these problems solution it is very important the Eskimo paleoanthropology on the north-eastern Chukotka seashore. Recent radio carbon dating led us to conclude that the most early burials appears at the I-II cc. BC and last ones are concerning about the XV-XVI cc. AD. Investigation of this site is very significant both for the prehistory reconstruction and for the ancient biological adaptation and research too. The comparative anthropological investigation of the ancient and modern Eskimo populations have demonstrated similarity of the adaptive peculiarities. The main processes consisted in organism’s energy system optimization, blood-building intensification, oxygen assimilation improvement.

Stephanie Koerner (Department of Anthropology, 3H01 Forbes Quadrangle, University of Pittsburgh, Pittsburgh, PA 15213, USA)

Human Environmental Relations in the Pre-Columbian Venezuelan Savannahs (900-1400 AD) and Neolithic Denmark (3500-3100 BC).

Archaeologists have developed considerably more sophisticated procedures for investigating human-environmental relationships than they once possessed. Multidimensional approaches are illuminating areas of episodic change, which are conventionally dissected by dualistic paradigms, while confirming and culture as ontologically antithetical domains. Rich information on a previously unimagined diversity of past social ecologies is renewing interest in comparative projects. This paper examines a multivariate model to understand the role of ceremonial feasting, specialist crafting, and networks of trade and exchange in the ecological histories of pre-Columbian Venezuela (900-1400 AD) and Neolithic Denmark (3500-3100 BC). A motivating hypothesis is that these activities figured centrally in relationships between the techniques people employed to utilize resources and deal with environmental perturbations; socio-political processes; and the ways people metaphorically objectified the social surroundings. Examining this hypothesis against comparative data may contribute to discussion of new ways to avoid dualism in accounts of social ecological bases on archaeological data.

Malin Höist (Öpp'Namp 25, 2857 Hamburg, Germany)

The Battle of Tawön: Analyse of a Medieval Mass Grave

In September 1996 part of a mass grave, dating from the battle of Tawön (1461 AD) was uncovered during systematic violence analysis of a 3D computer image of the excavation. The 28 bodies which were within it was created in order to understand the sequence of burial. A minimum number of 45 individuals were recovered who all show evidence for trauma, which is particularly concentrated on the skull region. There is evidence for healed lesions as well as peri-mortem trauma consisting of three types of injuries:

blunt force and sharp force trauma and projectile injuries. The excavation and analysis of this site has allowed for an insight into the brutal nature of medieval warfare. While documentary sources can tell us why wars were fought, and the surviving weaponry we can show with what weapons were fought, it is only through the individuals who partook in the conflicts that the true nature of warfare becomes apparent.
fundamental framework for basic social institutions was constituted, as Tanaka's contribution to this session will illustrate, would provide us with clues with which to solve this issue. It shall be emphasised that totalising frameworks such as those of Marxist which accommodate systemic interdependence between distinct social organisation fields is invaluable for the consideration of such important issues as state formation in which both micro- and macro-social processes played equally important roles.

Yoshiyuki Tanaka: (Graduate School of Social and Cultural Studies, Kyushu University, Japan) Kinship, ritual and ideology provide us with clues with which to solve this issue. This paper will investigate the co-transformation of kinship systems, mortuary rituals and social ranking/statratification in the formation process of Japanese early state. Kinship systems constitute the basic conditions upon which social systems are reproduced, hence are closely related to the mode of the relations of dominance. Rituals also ideologically mediate the functioning of the relations of dominance. Those distinct fields of social communication are interdependent and are inferred to have co-transformed in the process of state formation.

Present speaker's investigation into biological kin ties among skeletons from mortuary contexts and their archaeological backgrounds has revealed that a ranked society based upon cognatic descent systems transformed to a stratified society with the systems of patrilineal descent at the later part of the 5th century AD. The mode of rituals also transformed concurrently and the image of collective ancestor worship was replaced with the clearly recognized individual family ancestors. This transformation in the remembrance of the dead enhanced and legitimised the domination of lineal kin members over lateral kin members.

By illustrating the above the paper will attempt to show the fruitfulness of investigating micro social contexts such as mortuary practices in connection to macro social processes such as state formation.

Mike Parker Pearson (Department of Prehistory and Archaeology, University of Sheffield, Sheffield) Archaeology and Manism in Britain Marxist archaeologies have been reduced to one of those 'isms which are briefly reviewed and then passed by in undergraduate courses in archaeological theory. With many social theorists questioning Marxian ideas of 'radical center' political position, the only voices left are the strung political groups of Trots, Stalinists and others on the extreme left. Political extremism has largely deserted the left in favour of animals and countryside - very British obsessions which turn a blind eye to the huge wealth and power societys between first and third world areas of the world's poor. Within this context political climate, dedication and motivation for those aspects of Marxism that remain relevant today are most likely to come from anarchists in countries other than Britain and those of western Europe and North America. This paper examines the potential for a new perspective on mortuary archaeology's relationship with Marxism which redresses current self-abused concerns with the body, landscape phenomenology and the constitution of the self.

Body matters

Session Organiser: Mary Baxter (Cambridge University)

We are all by our very nature as people embodies, and experience and interact with the world through our bodies. BETTER MATTERS aims to look at the representation of body and soul in architecture. Papers range from prehistoric burial practices and their interpretation to bodies in art and archaeology in both the past and present. Such a span of topics within an underlying theme should provide a stimulating experience.

Mary Baxter (Department of Archaeology, Cambridge University, Downing Street, Cambridge CB2 3DZ) Disembarring secondary burial Mortuary practice in Neolithic Britain has long been a subject of debate: were bodies exhumated and selected bones interred in a tomb, whereas interred and later re-arranged or bones removed after a time and moved across the countryside? Much of the theory behind these ideas stems from texts written in the early part of this century. Recent research indicates that it may be time to think again.

C Malone, S Stoddart, & M Tommery (Articulary Office, New Hall, Cambridge, CB3 3DF and Department of Archaeology, Cambridge University, Downing Street, Cambridge, CB2 3DZ) Articulating disarticulation: a Maltese experience The Maltese islands are well known for their prehistoric temples. Less well known are their funerary remains. The prime mortuary site, Hal Saflieni, was excavated in archaeological research without any knowledge of the bodies it contained. Recent excavations at the Brochtorff Circle at Xaghra have provided insight into these bodies by uncovering a comparable site. Here, various combinations of skeletal remain, animal bones and figurative art provide intriguing evidence of the prehistoric centres of the body by both the central Mediterranean islands. Early results of the computerisation of these large deposits will be presented in a broader framework of the cultural organisation of the Maltese islands in the fourth and third millennia BC.

M Pearce, D Garton & A Howard (Department of Archaeology, University of Nottingham, University Park, Nottingham NG7 2RD; Trent and Peak Archaeological Trust, University Park, Nottingham NG7 2RD; Wolfax College, Barton Road, CB3 9BB) Dumping the dead in the late Neolithic: a case study in the post-medieval period. The paper will discuss the results of recent excavation at Langford Lowfields (near Newark, Notts), a gravel beach along an abandoned channel of the River Trent, where an accumulation of brashwood had entrapped a selection of human, 3 sheep, 1 boar, 4 urchins, 4 domestic cattle, 1 deer and 2 dogs; plus a small amount of post-cranial material and 5 large antlers. It will be argued that the site is best interpreted as evidence for mortuary practice involving exhumation and a ritual emphasis on skulls, both human and animal. The site may offer a clue to the treatment of those dead who were not interred in round barrows.

J Robb (Department of Archaeology, University of Southampton, Southampton SO17 1BJ) Fragments of the prehistory of violence in Italy Violence as a way of constructing social relations, a cultural icon, a constraint on economy and settlement, a physical hazard. In this paper I bring together four disparate sources on violence in prehistoric Italy: (1) architecture, (2) artifacts and their contextual use, (3) iconography, and (4) skeletal evidence. Interestingly, these often do not agree. For instance, the Neolithic, which lacks weapon iconography and artifacts, has high rates of skeletal trauma and defensive architecture; in the Copper Age the situation is the reverse. As these, we cannot assume that symbols of violence imply that violence was also practiced. In the Italian case, there are varied sociological reasons why the rise of violence symbolisms coincided with the fall in violence rates.

J. S. Andersdahl (Institute of Archaeology, University of Bergen, H.Sjetneplassk 10, 5007 Bergen, Norway) The body as a cultural symbol This paper will concern itself with the socio-cultural context of body art, such as scarification and mutilations. It builds on ethnoarchaeological research carried out in Tanzania and Mozambique among the Ilomba population. The aim is to discuss the role of body art in society and cultural reproduction and the implications for archaeological interpretation both on a general and particular level. This type of material culture has a very wide distribution in time and space and is used to express cultural specific ideas and beliefs. Even though there is no connection in the specific meaning content of these symbols, the very act of subjectifying the body, making it both an object and a subject, is a near universal tradition. This case study looks at how decoration is applied to children's bodies as they are transformed into adult members of society through elaborate initiation rituals. This transformation is manifested in a decorated body. The body is a multivalent symbol bearing messages both to living humans and spirits of long gone ancestors. The bearer of the symbolically embellished skin is protected and cured while fertility and good fortune is enhanced. The changing symbolic meaning content will be seen in relation to a social context of rapid cultural change and re-production.

L Janik (Newnham College, Cambridge CB3 5DF) Visual perception of the body in Palaesolithic and Mesolithic figurine art This paper explores the ways the human body was presented by the prehistoric artist. I explore the variation in and similarities between figurines and the way the image was constructed, as well as the visual dimensions of particular figures. I look at the shape, dynamism and movement of the figures. I relate the prehistoric images to the figurine art in the antique period, Classicism and modern art to relate the possible similarities and differences in visual perception in prehistory, historical period and contemporary age.

The Palaesolithic and Mesolithic figurines from Sweden, Lithuania and Latvia are going to be discussed in this paper.

A Kaniari (Wolfox College, Barton Road, CB3 9BB) The physical self exposed: exhibiting the body asin art and architecture This paper will explore the transformation of the human body from concept of a physical entity containing the self into object- exhibit in two contexts- categories: Art and Archaeology. Attributes, objectives and products will be analysed comparatively using theory and examples from specific exhibitions: Peter Greenaway's "The Physical Self", the work of specific artists and "archaeological" approaches to the body. The body's representation in material culture, in visual representations of the prehistoric, "primitive" human, ethics of exhibiting human relics, the use of mannequins and the authority-granting photographs of the archaeologists and anthropologists.
exhibited next to their representations-reconstructions of past humans will be juxtaposed with the body in the art, the body as art object and the body as process (performance art).

Issues of ownership, authority, subjectivity/individuality, identity and the place of the self, as well as the physical quality of the body during the process and as a product of the exhibiting attitudes of the two categories-art and archaeology, will be discussed and evaluated in the light of the question: Which is the relationship, if any, of these bodies-products with the living and thinking individuals of the 20th century.

S J Reevell & A M Dorse (UNCAL: c/o Department of Archaeology, Cambridge University, Downing Street, Cambridge CB2 3DZ)

As dead as a dild: drawing on the non origin of heterosexuality

Key words: dild, heterosexuality, phallocentric, politics, textuality, violence.

Developing from existing models for the Origin of human sexual behaviour, this paper logically erects a deconstructed psychoanalytical critique of the Self and human sexuality. In drawing through a combined weaving of personal experience and ongoing archaeological and ethnographic field research, we attempt to demonstrate the instability of the teleological, metaphysical and phallocentric tradition of heterosexuality-and its derivatives (e.g. bi-sexuality, homosexuality) upon (behavioural) evolution is necessarily grounded.

Offering a radicalisation of dis-engaged gendered sexuality, our research posts an always already political violence at the core/corps/cause of all heterosexuality-activity: of which, archaeology is inseparably a part. This brief exposition attacks the all too often social ambivalence that inhabits the above. Out-living a fictional textuality of pragmatic desire, we hope for a solicitation of the denial used to protect archaeology’s onerous and missionary like position.

The TAG Debate: History, Prehistory and Archaeology

Session Organiser: Duncan Brown (Southampton)

Is archaeological theory generally applicable to all archaeology or do we certain theoretical approaches to be applicable to particular periods or areas of discipline? Also, if archaeological theory is supposed to be generalising, how are we to view the continuing period divisions which operate in contemporary archaeology? These points seem to reflect a more generalised understanding of the potential of the evidence and our attitudes towards it.

Duncan Brown (University of Southampton, Southampton)

Prehistory or the home of theory

John Barrett (University of Sheffield, Sheffield)

Looking at theory applicable to all periods

The Public Face of Archaeology in Britain (Part 2)

Session Organiser: Jenny Moore & Jim Symonds (Sheffield University)

Judith Winters, Graham McElearney, Kathryn Denning (Archaeology and Archaeological Science Research School, University of Sheffield, West Court, 2 Mappin St., Sheffield S2 4DT)

Meeting in the Middle of Nowhere: Sharing Archaeology with an Audience in Cyberspace

The Whitechapel is a profoundly versatile medium for communicating archaeological information. Importantly, we need not consider the Web as a vehicle for either public outreach or formal academic publication; a single presentation can be meaningful to a diverse audience, from professional archaeologists to curious schoolchildren. The flexibility inherent in hypertext means that websites can be layered in complexity, allowing the reader to customise their viewing experience.

Basic websites are very simple to design - for newcomers, we will demonstrate the creation of a basic hypertext document. Drawing from the experience of founding Assemblege, we will describe how a team of Sheffield graduate students launched a much visited electronic journal, showing that a site need not be complicated or exclusively dedicated to ‘the public’ to find a wide readership.

For the more technically inclined, there is enormous potential for more elaborate sites which integrate complex visual materials (e.g. from GIS and QTVR) as both presessional and analytical tools, as examples based on current landscape archaeological projects in the Peak District will show.

Martin Emison (Department of Forensic Pathology, University of Sheffield, Medico-Legal Centre, Watery St., Sheffield S3 7EE)

Public Faces

Archaeological facial reconstruction exhibits feature in a number of British museums and have proved popular with the public. Portrayal of forensic facial reconstruction on television and in film, in relation to crime also captured the public imagination. Whilst this presentation will clarify the limited scientific basis of facial reconstructions, a basis which is all too often overstated, it will also emphasise the positive aspects of the technique. A carefully produced facial reconstruction can create empathy with individuals whose lives we hope to portray. Its popularity may also be cautiously used to encourage the development of a broader interest in archaeology. Facial reconstruction, and advanced 3D graphical simulation methods which lie behind computerised reconstructions, are archaeological techniques which have valuable applications inside and outside the discipline.

Rachel Clough (Kilmartin House Trust, Kilmartin, Argyll, Scotland PA31 8RQ)

'We're Quite Interested'. An Enquiry into what the people who live in one of the richest archaeological landscapes in Britain feel.

Kilmartin House is a new archaeological museum in one of the richest archaeological landscapes in Britain. It was built up over a four year period in a community which was uncertain about the value and meaning of archaeology and doubtful about what interpretation of landscapes could contribute to local community life.

Now open, Kilmartin House is a focus for debate on matters of central importance in archaeology: the balance of the cultural and economic in the landscape, the destiny of artefacts, the care of monuments and the pitch of interpretation. The results of a survey on how people react to the presentation of archaeology, both at Kilmartin House and elsewhere, will be given.

Ian W.F. Baxter (Sidney Sussex College, University of Cambridge, Cambridge, CB2 3HU)

From Concept to Country House: in characterising heritage management as a 'product' within a suite of wider environmental initiatives, analysis of its various components and model-building using a strategic management perspective gives some clarity to an already complicated and important subject area. It may also re-integrate with the academic discipline of archaeology, and as a product able to be even more accountable when drawing on government or public support.

Tim Schadla-Hall (The Firs, Main St., Houghton-on-the-Hill, Leicester LE7 9GD)

No Longer Can Objects Speak For Themselves

Despite the enormous success of museums in the UK in attracting rising numbers of visitors in recent years, it is clear that at least some of the public remain resistant to entering museums. This is despite museums now being recognised as publicly accessible resource centres to the point, and huge changes in display - often away from object filled cases and into the field, in ‘out of hours’ activities, or through interactive and user friendly approaches. Museums have provided innovative approaches to excavation accessibility, to landscape studies and to (even) collections. The value of museums will continue, and expand as the Treasure Act comes into force. Hopefully, this will introduce a wider public to the
The Rise of the Modern: Behavioural and Biological Perspectives on the Evolution of Human Modernity (Part 1)

Session Organizer: Patrick S. Quinney (Liverpool University)

During the past 150 years, anthropologists have been encouraged to include artefactual assemblages, and the hominids that produced them, within the boundary of 'modernity' or 'modern human', whilst excluding synchronous, often sympatric populations from this designation. The case of Homo neanderthalensis versus 'anatomically modern' Homo sapiens is a prime example. All too often the reasons for this inclusive and exclusive labelling are unclear and poorly defined.

Today it remains a valid question, that, when viewing the hominid bio-cultural record, just what constitutes 'modernity'? In order for prehistoric populations to qualify for membership of humanity, should we adopt historical notions of modernity such as the notion of art, blade technology, evidence for spoken language, or 'anatomically modern' morphology? The refined chronostratigraphy of the Middle and Upper Pleistocene record indicates that these criteria are not consistent through time, often disappearing from the record for tens of thousands of years. Did hominids stop being human as a result? Or, should we view modernity in a different light, encompassing criteria such as the use and control of fire, the ability to plan and structure economic time, the realisation of mortality and of the self, the construction of physical habitation structures, the ability to colonise and culturally adapt to a wide range of environments, or the loss of the australopithecine-like body plan? Should we view modernity as beginning in the Upper Pleistocene or the Upper Pliocene? Can modernity be applied to pre-Holocene hominids in a biologically and culturally meaningful way? Should we view political and cultural behaviours as a gradual transformation, or as a saltation event? Can we, or should we even try, to define what it is to be 'modern'? This session will address these issues.

Patrick S. Quinney (Hominid Palaeontology Research Group, Department of Human Anatomy and Cell Biology, The University of Liverpool, New Medical School, Ashton Street, Liverpool L69 3GE)

Contingency, Convergence and the Status of Anatomical Modernity

'Anatomically modern' is a concept that, at least superficially, a specific biological meaning - to be an anatomically modern is to be a member of the taxon Homo Sapiens. However, in recent years, both the definition and constitution of the fossil hypodigm of our species has been shown to be less clear, vis-à-vis the on-going 'Out-of-Africa' versus 'Multi-regionalism' debate. This paper discusses the roles of historical contingency and convergent evolutionary processes in determining the pattern of phylogenetic trajectories and taxonomic diversity observed in the hominid fossil record during the Middle and Upper Pleistocene; specifically, how these processes have been undervalued in attempts to pigeon-hole hominids into the rigid confines of the biological species concept (BSC). I suggest that, although late-Middle and Upper Pleistocene Homo Sapiens are reproductive isolated from their synchronous congeneres, H. neanderthalensis and H. erectus, they cannot be viewed as species in the strict sense of the BSC, and as 'modern humans' in any biologically meaningful way. Instead, they are the result of a unique series of ecological selection pressures which had no ontogenetic counterpart in today's post-glacial world. In the light of this, the status of biological 'modernity' and implications for hominid taxonomic diversity will be discussed.

Kate A. Robson-Brown (Centre for Human Evolutionary Research, Department of Archaeology, University of Bristol, 53-58 Woodland Road, Bristol, BS8 1TB)

Conflict and Continuity in Hominid Phylogeny: Implications for the Definition of 'Modernity'

Over a century of research into hominid systematics has produced a rich and varied set of phylogenetic hypotheses. Within this field the concept of 'modernity' is very specific and often misleading. This meaning may be contingent upon macroevolutionary processes such as convergence, hybridization or introgression, which are taken into account. To investigate this suggestion, a phylogenetic analysis of 14 hominid taxa is demonstrated in which reticulate relationships may be accounted for. The method employed is continuous time (CTA), which searches for graphs for which the minimum number of most character states have distributions or tracks across taxa that are reticulated. The results show that reticulate relationships are important in human evolution, and that our concept of phylogenetic 'modernity' should take account of this.

Marcel Otto (Université de Liège, Service de Préhistoire, Place du XX Août 7 Bât A1, B-4000 Liège, Belgium)

Anatomical Modernity as a Cultural Product

The 'moden' aspects of present-day humankind are the result of a phenomenon of convergence which has acted on all primitive humanities by highlighting their cultural components as evolutionary factors. The progressive replacement of anatomical features by behavioural functions thus as an evolutionary trend which manifests itself through common and cumulative features: cerebral development, facial reduction, aptitude for manipulation, running, throwing, etc. Operating in every place and at every time, this 'cultural selection' produced morphological analogies (present-day races) on an already unified anatomical substratum, more than a million years ago in a single biological species. The process is still underway. The illusion of a 'modern' stage is a result of three non-scientific conditions: 1) a late migration of populations from outside Europe; 2) The history of sciences founded in Europe has been given this circumstance a universal value, and; 3) This opposition between primitive animality and accomplished humanity satisfies and reinforces our contemporaneous mentality, just as the Bible did in earlier times.

Jennie E Hawcroft (Research School of Archaeology, Department of Archaeology and Prehistory, The Australian National University, Northyway, 2600, Australia)

A Wide Range of Human Ranges: Against the Notion of Human as a Phylogenetic Criterion

The intriguing thing about Neandertals is that they are so tantalisingly similar to extant humans (20th-century ones and their Upper Palaeolithic ancestors), yet there are notable differences which prevent them from being classified as hominids. In this session, I propose, using Neandertals as a case study, that we should not attempt to define or even conceptualise modernity or humanness. I shall demonstrate that Neandertals fulfilled the behavioural and neuro-anatomical (brainsize) qualifications that might be expected of early humans, yet they are clear behaviourally and genetically different to H. sapiens. I shall further discuss the notion that current humans have no experience of humanness outside of realms of H. sapiens, as we are currently in the phylogenetically atypical situation of being the lone extant hominid. I will argue that in our limited experience, humanness is something diagnostic of H. sapiens, so it is impossible for us to comment on something as intuitive as humanness in other species of hominid. I will conclude that the inclusion of som hol omaind species and exclusion of others in the group with which we ally H. sapiens is detrimental to our understanding of human evolution and primateology, and that such "species-list" approaches should be discouraged.

Tim Ingold (Department of Social Anthropology, The University of Manchester, Oxford Road, Manchester M13 9PL)

Pllaci@ in the Palaeolithic? Art, Humanity and Modernity

In a recent review of the book Chauvet Cave, which documents the paintings produced at the site by Cro-Magnon people some 31,000 years ago, Stephen Jay Gould argues that while we are right to admire the artistic excellence of the paintings, we should not be surprised that art of such sophistication appeared so early in our species' development, given our ingenuity in committing to an evolutionary path that includes in our cultural evolution. While the paintings were created at Chauvet they were not only unique, all our foibles and potentialities. We should therefore expect art of a level of sophistication. I would like to propose that the human culture does not just identify with a modern, artistic expression that is deeply rooted in modern Western thought. Against Gould, I argue that the people of Chauvet were not like us at all. Far from resembling a universal, innate competence - a capacity for art - this marks its possessors as fully human, their paintings called for embodied skills and sensibilities generated within the context of a form of life unlike anything known to us today. The 'modem human', I conclude, is a creature of the modernist imagination, and its characterisation does more to legitimate the present than to illuminate the past.
Margherita Musi (Dipartimento di Scienze dell'Antichità, Università di Roma, Via Palestro 63, 00185 Roma, Italia)

In Search of Palaeo-Shamanism

Shamanic beliefs are widespread amongst contemporary hunter-gatherers, especially in Siberia and America. They imply that the cosmos is structured in different layers, inhabited by ordinary people and beings, as well as spirits. Special people learn how to gain access to different and non-ordinary levels, travelling there to negotiate with spirits the killing of animals, to rescue the souls of endangered or sick people, and the like. We will examine the Palaeolithic record, including burial customs, portable and portable art, and other evidence, to assess if a shamanic perspective to life can be taken as already established during the Pleistocene, and, in case, if it underwent discernible changes through time. We will also discuss the impact of a structured system of beliefs on the life of hunter-gatherers, and its relevance in the definition of humanism.

Mark Roberts (Institute of Archaeology, 31-34 Gordon Square, London WC1H 0PY)

Beogrove and Schöningen: Examples of Modern Human Behaviour in the Middle Pleistocene?

The site at Beogrove in the south of England has revealed evidence for the hunting and butchery of large size-class mammals, such as rhinoceros and horse. There is also evidence for making bone and antler tools, and co-operative behaviour. The site at Schöningen has yielded wooden artefacts, including spears and harpoons. This paper examines whether these kinds of finds are too common in many conventional analyses of archaeological ceramics. Pottery does not exist in a cultural vacuum, rather its material production and use is shaped by a series of cultural ideas concerning its place in the social world, indeed the particular nature of these ideas will influence the precise way in which this technology is conceptualised.

Steven Mitten (Department of Archaeology, University of Reading, Whiteknights, PO Box 128, Reading RG6 6AA)

Want to Make a Handaxe? Well, Just Say the Word!

The relationship between the evolution of Palaeolithic technology, cognition and language is a matter of considerable debate. One particularly concerning the cognitive/linguistic implications (if any) of the appearance of technically demanding, symmetrical bifaces in the archaeological record. Are these a reflection of modernity in thought and behaviour? A trend during the last decade has been to think not to think that the Achellean is a reflection of a very different, and probably non-linguistic, mentality and behaviour to modern humans. This question is explored by focusing on recent research in evolutionary and developmental psychology. I consider whether proto-language involving the naming of physical entities in the world was indeed essential for manufacturing handaxes. Perhaps it was literally by saying the word that the separate mental modules which together constituted technical intelligence could be adequately fused together.

Social Worlds of Knowledge: Aspects of technology and the social

Session Organisers: Andy Jones and Elaid Stuart (Glasgow University)

Material culture has typically been considered either as the result of functional expediency, or in purely symbolic terms. In the first instance the form of the material object is everything, in the second instance the form of the object is secondary to what it signifies. Although there has been a recent focus on the materiality and physicality of material culture, there has been less interest in how the physical nature of material culture is actually shaped by aspects of the social and cultural, in focusing on technology an emphasis is placed not only on the physical form of things, but also on the sequence of activities which lead to this form, technology is then seen as shaping not only what things look like, but how things are made.

The contributions to this session set out to explore these broad ideas in the context of both artfactual material, as well as field monuments and landscapes. Studies range from the Neolithic to the Post-Medieval, and are concerned with ceramics, metalwork, the form of chambered tombs, burial cists, brochs and field systems.

Robert Squair (Department of Archaeology, University of Glasgow)

Beyond Utility: symbolic aspects of pottery manufacture, use and deposition

The prevalence of the assumption that pottery is a utilitarian container, an indispensable piece of domestic paraphernalia, ensures that ceramic manufacture, use and discard are perceived as exclusively technical or functional processes. Ceramic ethnoarchaeological accounts demonstrate that these assumptions overlook many symbolic concerns that are known to pervade pottery use. This paper emphasises the capacity of pottery to facilitate and sustain symbolic understanding. The inception of pottery in the Neolithic of Britain and Ireland is explained with recourse to its symbolic potency rather than domestic utility. Aspects of the production, use and deposition of Early Neolithic pottery in these areas are examined to demonstrate the plausibility of this argument.

Rick Peterson (Department of Archaeology, University of Southampton)

The Material Histories of Pottery: structure and contingency

This paper will argue that many of our understandings of Neolithic pottery are unhelpful because they view material as simply reflecting social relations, however those social relations are imagined as working. This distances us from the material history we are trying to understand, and reduces any patterning we see to a single pre-determined cause.

I will argue instead that we can use the evidence for social activity during the 'life' of this pottery; its production, use and deposition, to build a history from the bottom up. A pot has the meaning it has because of its contingent history and associations. By looking at the whole of the 'lives' of pots I will explore the history of these meanings at both a site and regional level.

Andy Jones (Department of Archaeology, University of Glasgow)

From the Tomb to the Pot: Pots, Metaphors and the shape of technology

Pots are made, used and broken by people on a regular basis throughout their lives, yet the influence of the social bears little relationship on the production and use of pots. This paper examines the idea that archaeology, based on the discovery of artefacts does not exist in a cultural vacuum, rather its material production and use is shaped by a series of cultural ideas concerning its place in the social world, indeed the particular nature of these ideas will influence the precise way in which this technology is conceptualised.

The paper will explore the way in which these metaphors concerned with the personification of objects are instrumental in determining the shape of technology in relation to different categories of vessel and the way in which these metaphors influence the specific biographies and identities attached to pots. This paper will focus on a specific case study which centres on the production and use of Late Neolithic Grooved ware at the settlement site of Barnhouse, Orkney.

Sue Bridgford (Department of Archaeology and Prehistory, University of Sheffield)

Archaeological Technology: bronze-working?

Technology as a distinct concept post dates the industrial revolution and its uncritical use has done much to hinder comprehension when dealing with the material culture of prehistoric society. Through an analysis of bronze swords and spears of the Late Bronze Age, this paper seeks to underline two essential aspects of the culture which produced them. Firstly, the irreconcilability of ritual and the practical aspects of all acts related to material culture, from manufacture to deposition, and secondly, the continuous nature of the interrelationships between form, function and the symbolic significance of objects.

Aaron Watson (Department of Archaeology, University of Reading)

The Architecture of Sound

We live in an environment full of sound, yet prehistory has tended to remain a silent world. While people were able to generate noises in the past, the degree to which material culture can reveal the role fulfilled by sound in Neolithic Britain remains unclear. Monuments have been increasingly understood as visual and physical expressions of the social order which could direct movement and perception. This investigation has sought to extend these possibilities by considering whether some architecture may also represent a technology for the creation and manipulation of sound.

While it seems unlikely that prehistoric communities possessed an intimate knowledge of acoustic science, it may be possible to determine whether their structures incorporate features which appear to exploit any physical principles of sound. Drawing upon research conducted on megalithic tombs over the past year, it is suggested that the design of many monuments is suited to the generation of unusual acoustic effects. This may contribute a further dimension to our understanding of monuments in the Neolithic, and in particular our awareness of the range of social processes and decisions which culminated in the construction of specific architectural forms.

Elaid Stuart (Department of Archaeology, University of Glasgow)

The Technology of Distributing

This paper examines the creation of particular material forms and the social implications of the technology involved in their manufacture. Drawing on examples of cists and similar stone-built structures in later prehistoric Orkney, this paper will involve an interpretative reading of these structures arising from the excavation of a specific cist. As a result, an argument is advanced which explores the possibilities of a whole range of social meaning being embodied in their construction.

Andrew Baines (Department of Archaeology, University of Glasgow)

Brochs: Dry Stones and Society

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The broch is a monumental architectural form, presenting an almost seamless and apparently impervious surface to its surroundings. It has therefore seemed natural for archaeologists to describe a defensive function to these forbidding structures, to view them as impermeable stone containers for the protection of people and things in troubled times. Whilst there are good empirical reasons to question a purely defensive interpretation of the brochs, the concept of 'defence' is the key to understanding this context. If it is to account for the architectural complexity of these structures and the ways in which their meaning may have been created through routine practices, including those involved in the processes of building and reconstruction. Using material from sites in Caithness, this paper will argue that, far from being a monumental, unchanging reflection of the isolationist and warlike tendencies of their builders, the brochs were implicated in interpretative social processes of permeability and exclusion, involving the reworking and elaboration of social spaces through the technology of dry-stone architecture.

Hannah Sackett (Department of Social Anthropology, University of Edinburgh)

Improving their Minds: Technological and Social Aspects of the 'Improvements' in Nineteenth Century Orkney.

The techniques employed in farming Orkadian land underwent a fundamental change in the wake of the agricultural 'improvements' of the mid-nineteenth century. As the term 'improvements' implies, these changes were seen to be evolutionary; a natural progression from the inefficient combination of small farms, crofts and common pastures to the organized and productive system of enclosed fields and large farms.

The aim of this paper is to demonstrate that these changes were neither evolutionary nor purely economic, and that social and cultural beliefs were integral to the technologies which shaped the Orkadian landscape both before and after the 'improvements'. An examination will be made of the conflicting beliefs and practices of tenants and landowners, and of the effect which the physical changes made to the landscape had on its inhabitants. The discussion will centre on the island of Rousay, where the survival of an early nineteenth century field system allows comparisons to be made with the surrounding 'improved' landscape.

Martin Porr (Institut für Ur-und Frühgeschichte Schleswig-Holstein, University of Tübingen, Tübingen, Germany)

Space and Time in Orkney: Comparative Dimensions of Causality in the Use of a Tropical Forager Rockshelter

The study of hunters and gatherers is traditionally dominated by functionalist and ecological approaches. This applies equally to examinations on a micro level (inter-site) and on a macro level (inter-site). In the former case site and location use is examined in relation to the practical necessities of food acquisition and location. In the latter case, the relations of sites to each other is explained according to the concept of optimal acquisition strategies. The role of material culture in forager societies is usually conceptualised in the same terms.

Archaeological research might be a useful way to overcome such simplistic concepts and to examine material culture and its patterning as a product of social practices. A possible approach to the problem is illustrated by the analysis of a rockshelter campsite of the Semang-Negrito foragers of Southern Thailand.

People, Places, Buildings and Society (Part 2)

Session Organisers: Mark Matlby and Bruce Indului (Bournemouth University, TAG Organizing Committee)

Dr Alexey Sorokin (Institute of Archaeology, Moscow, Russia)

Zamosca, Mosow Region, Russia: A wet landscape

The methods of aerial and space photography are successfully applied in archaeology to pre-excavation investigations of monuments. The most remarkable results were obtained at the studies of monuments dated from the Bronze Age up to the Middle ages. The detection of the Stone Age monuments as to aerial and space photographs has the number of special features. The reason is the considerable modification of natural conditions and relief for last millennium.

It is known that the monuments of the Stone Age had gladly distanced from the definite peculiarities of relief. Therefore the main objective aerial survey of Zamosc region and surrounding wet lands in Sverev-Posad district of Moscow region was the reconstruction of paleotrail. The idea was to mark the areas that are the most perspective for surface archaeological surveys. It was suggested to carry out computer processing of aerial photographs and to check the obtained results by traditional methods of surface archaeological surveys.

The result of the computer processing of imagery was the definition of some paleotrail objects (ancient islands and rivets), which ancient settlements may be connected with. But a field checking showed, that these objects concerning related ancestry and they have no direct traces of the monuments of the Stone Age. The more ancient objects of relief are suppressed by powerful belated deposits and meanwhile are not recognised on aerial photographs. Nevertheless we believe, that combination of the methods of the computer processing of imagery with surface archaeological surveys and with drilling will give the opportunity to distinguish features connected directly with the most ancient (post glacial) relief of investigated area.

Dr Alexander Sminnov (Institute of Archaeology, Moscow, Russia)

Geomorphological aspects of landscapes with reference to Neolithic sites in the central part of Russia

The Central European Russia relief developed at the beginning of Holocene. The relief predominated in many respects the areas of settling, the economy specific character and the migrations that predetermined the cultural specificity. These features one can see evidently on the boarder of vast ethno-cultural areas connected with watercourses. One of such relations is at the Volga river and the Central European Russia rivers sources. Here Volga and Dnepr form two vast valleys which are separated by Smolensko-Moskovskaya height and Sredneussorskaya one. The river valleys are bound up by Bransko-Dijidritska lowland. This lowland breaks the elevated landscapes of Sredneussorskaya height.

During the Neolithic period (VIII millennium BC) the sites were situated on the high places in flood-land and on first often upper the flood-land. It happened because of the specificity of hunters and fisherman economy. On the south one can see the confusion of the forest and forest-steep areas population. The archaic cultures like the Neolithic culture located in the Desna river basin and the Neolithic culture located in the area of the Upper Dnepr Neolithic culture. These are located in the basin of Soag-river which is the large Dnepr tributary. These two cultures were separated from each other by Desna-Sogd watershed. It is the sites which display very close cultural similarity that were located at the territory linked by Desna and Sogd old river valleys. The country between two rivers of Desna and Oka was the natural border that separated Desninskaya culture from the archaeological sites of L'avoyskaya culture located in the country between Volga and Oka rivers. Population of Desnsinskii took the territory where the Desninskaya lowland bound up the Volga-Oka basin.

Dragos Gheorghiu (Department of History, Academy of Art, Bucharest, Romania)

The Domesticated Nature: Animals and Landscapes in East-European Environments

Among the many enigmatic cultures, the Cucuteni cultures with their polychrome ceramic is one of the most impressive to compare to its contemporaries. In its final phase "B", the abstract decorative drawings are replaced by some iconic narrative scenes with animals or human silhouettes.

Another narrative depicts animals following each other. I believe to have identified here a hunting scene with horses and dogs chasing a stag or a rusa-buck. In this image the mountain landscape is very comprehensible, under the shape of twin mountains painted as small triangles positioned at the foot of the animals. The image of the horse and a dog chasing the game is an argument in favour of the existence in the Cucuteni area of a hunting style on horseback with pack as described by Herostratos. The hunting, "over mountains and valleys" is a foundation myth frequent in folk cultures.

This narrative presents two instances of domestication: that of animals (the image of the domesticated horse is one of the earliest in Eastern Europe) and that of the (geometrized) landscape. One can see in the Cucuteni example one of the oldest interpretations of landscape in prehistory. If, because of its structure, the hunting image is asymmetrical, the landscape rhythms and confers it a mythological-geographic dimension.

Frances Peters (40 Sunnyingwell Road, Oxford, OX1 4SX)

Round barrows in their landscape: A new interpretation of Bronze Age funerary ritual as two separate traditions, Conspicuous and Inconspicuous Barrows

The placement of the Bronze Age barrows of southern England in the landscape is best understood in terms of two traditions; Conspicuous and Inconspicuous. Conspicuous barrows are large and prominentely located, with a wider range of grave goods, including exotic materials; while Inconspicuous barrows are smaller and less strongly placed, with funerary urns as the main grave goods, and a stronger association with agricultural land. The Inconspicuous barrows were designed to honour the dead without altering the world of the living. They would not have established a new ritual landscape, and their grave goods are few, traditional and domestic. They may reflect a system of land-ownership based on a tradition of respect for the world of the ancestors. The same people may have been farming the nearby land and burying their dead in the local Inconspicuous barrows.

The Conspicuous barrows show a desire to change the landscape with new monuments. Both the grave goods and the barrow itself are expensive and spectacular; the Conspicuous barrow tradition represents an individualistic ideology in which access to exotic objects was important.
Dr Valerij Gulyev (Institute of Archaeology, Moscow, Russia)

Earliest urbanism: structure and functions of a city in some primary civilizations (Mesopotamia and Mesoamerica)

For the solution of the problems of ancient cities it is particularly important to analyse materials from the primary areas of urban civilizations (Mesopotamia and Mesoamerica), where the process of emergence and development of cities was progressing in its "pure form", without outside influence of more developed cultures. It would be noted at the same time that these were the earliest and most archaic examples of cities in general.

These cities were unlike the modern ones. Economically they were based on agriculture, crafts' specialization and trade (external in a major part). However the main thing in understanding in the essence of an ancient city is a hierarchy of communal structures; extended patriarchal family, village community (inside of a city - "ward", "district", "block") and a group of united village communities transformed in a process of the merging in the quality new single whole - a city.

During the epoch of early antiquity city is usually as a centre of a small state (city-state). There were located a residence of a ruler (king) of this state and a temple of the supreme deity.

All earliest cities of Mesopotamia and Mesoamerica were primarily polyfunctional; they had politic-administrative, ideological, economic, military-defensive (refuge) functions.

Steve Dobson (University of Leicester, University Road, Leicester, LE1 7RF)

Flourishing? A fresh approach to the conceptual preservation of industrial buildings

Whilst physical preservation helps to retain the architectural appearance of a building, its context can become eroded and eventually lost by the increasing urbanisation and modernisation of its immediate surroundings. The artefact, in this case, is not removed from context - context is removed from the artefact. An industrial building can be visualised as a product of change, or political conflict, in an interconnected framework of society. The preservation of its meaning, therefore, relies on the understanding or its context which can be achieved through the study of, not just the building, but its place within the landscape of industry. This raises the question of whether it is as crucial that the physical preservation of a single site should be more important than the investigation of its regional and social context. Although the underlying theme can be applied to any archaeological site, the water power sites of the River Nene, Northamptonshire provide the main case study for discussion.

A Zagorulko (Research Institute for Cultural and Natural Heritage, Russia)

Domestic architecture and sedentism among prehistoric and historic inhabitants of Eastern Chukota

Ancient and modern Chukotka, Old Bering sea, Pyunik, Bimirk and West Bering sea belong to the coastal areas of Chukotka from I-III century BC until XV century AD. Their economy mostly based on marine resources (hunting on sea mammals: walruses, whales, seals, ringed seals). So settlement strategy of ancient Eskimos was oriented to sedentary occupation of certain places on seacoast. The houses of ancient Eskimo were semisubterranean, their supporting constructions were built from logs of driftwood or whale bone, roof was covered by warius skins and pieces of turf. Although, Eskimo dwellings had some similarities with constructions of other maritime cultures of Northern Pacific (ancient Kanyak culture, ancient Karek culture), but they differed in such aspects: supporting constructions (the main supporting poles were built in the corners of house or along walls; two central timbers); absence of hearth; building materials (stone and whale bones). Development of house constructions, which are traced from simplest forms (Kaniskak, Seshan sites) to complex one, concerned with degree of sedentarization and periods of occupation of each ancient Eskimo site.

Robin Harland (School of Conservation Sciences, Bournemouth University)

The re-building of the choir of Canterbury Cathedral

The rebuilding of the choir of Canterbury Cathedral in the late 12th century took place in a specific historic context and was exceptionally well recorded in the chronicle of the monk Gervase. It is thus possible to look at the relationship of landscape, monument and society in this case through a contemporary record.

The concepts of significiation, domination and legitimation derived from Giddens (1984) offer a way of viewing the relationship, and can themselves be related to early mediaeval theory and concerns.

Although the monument visually dominates its urban setting and rural surroundings, the role of landscape in the re-building was economic and thus concerned with domination through the ownership and allocation of resources. As a resource it provided stone, timber, metals and minerals, most of which were not local. These and other construction costs were paid for by funds derived from the ownership of land by the monastery and other donors. Landscape appears to have had little or no value as significiation.

The monument was built because the previous choir had burnt down. Four years after the fire, Archbishop Thomas Becket was murdered in the cathedral, so the new building would also have to house the tomb of a potential Saint. Thus the monument has many levels of significiation. It is arranged both for existing religious purposes and for the new role of pilgrimage to a shrine. Religious signifiers are built in: the windows, for example, provide several iconographic schemes. The shrine, though, has more than a spiritual meaning. It is solid and visible reminder of a range of social issues, many concerned with legitimisation.

In an age which saw a fist-fight between the Archbishops of Canterbury and York it is not surprising that the social issues concern conflicts of legitimations not only between institutions - Church/State, Papacy/Monarchy, King/Archbishop - but within them. Giddens' underlying concept of duality of structure is well displayed in the insecurities of the holders of apparently secure offices. The same duality can be discerned within and another social system, that of the building trade, whose role is described in details which are checkable against the monument.

The paper will conclude with the notion that sound explanatory concepts can be of value over extensive historical periods. Giddens' model helps to explain, rather than simply describe, the rebuilding of Canterbury choir.

Nick Bridgland (Historic Scotland, Edinburgh)

Conserving Artefacts in the Wild: Issues in Building Conservation

Historic buildings face problems which differ from those faced by historic artefacts and require different treatment. The difference in the physical, environmental conditions in which they are preserved is closely bound up with the perceptual difference between these two categories of man made thing, a perception based on immobility, place and context. This has hidden both a difference in approach to building conservation and artefact conservation and a difference in context which has helped mould these approaches. This paper concludes that the museum context is so different from that of historic buildings in situ that, while the principles of artefact conservation are relevant to the care of buildings, the concept of physical material has its own limitations. It also concludes that an approach which addresses both the physical and intangible qualities of historic buildings is of interest to museums for its contrast with the museum context.

Artefacts in Archaeology III: Round up the usual suspects?

Session Organisers: Paul Blinkhorn and Chris Cumberbatch (Sheffield)

Following successful sessions based around the theme of artefacts in archaeology at the Durham and Bradford TAG conferences, the authors propose a third session, somewhat wider in scope than the previous two. While artefacts in archaeology in the conventional sense of the term will be considered (albeit from angles intended to represent the innovative and novel), a number of the papers are designed to demonstrate that a concern with the material nature of the encounter with the past does not end with the recovery, interpretation and presentation of archaeological material in its restricted sense as physical material, our contact with the past is, above all, a material one, experienced through the medium of the world of objects (to be considered inclusively from the single artefact to the widest landscape). That such encounters are necessarily situated and contextually specific is now widely acknowledged and it is hoped that this session will demonstrate that this fact offers the opportunity for further investigations of human relationships with the physical world.

Duncan Brown (Southampton)

My Mum's House and other stories

This paper compares the evidence for pottery use in a 20th century English context with that for medieval society. I shall be looking, at the range of rooms within which pottery is used within these three dwellings. These are the houses of my mother, who lives alone in a rural bungalow, Victoria and Simon who live with their two year old son in a Winchester town house; Frank and Tobie who live in the country with their three children. The pots in each room are classified by vessel type and function and have been counted. The data for each dwelling is compared and this will lead to a consideration of the implications for interpretations of archaeological evidence. Similar data from medieval excavations and historical sources will be presented as a contrast and the conclusions will dwell on the archaeological lessons we can learn from our own experiences.

Chris Cumberbatch (Archaeological Consultant, Sheffield)

Some observations on the concept of 'embodied' and 'disembodied' economies in archaeological contexts

As part of a continuing attempt to situate the domain of 'the economy' as a significant arena of social action and discourse, the author will present some observations on the use of the terms 'embodied' and 'disembodied' to describe the characteristics of institutions associated with the production, circulation and consumption of material culture. The extent to which economic theory can ever be said to be disembodied will be questioned with reference to recent work in economic sociology and the implications of this for archaeology will be discussed.
Jonathan Bateman (Sheffield University)
Film and Fetish: Imaging the materials of excavation
Archaeological excavation is a performance rooted in its social and material occupation of space. The histories created by those who work at and visit excavation sites are mediated through their interactions both with others on the site and with the material presence of the 'dig' as constructed by archaeologists. This is the story of a photographic exploration of the ways in which the social relations of the site can be manifested both in personal physical space and how they might be reflected in or derived from the material culture of archaeological practice. The use of photographic images in archaeology is bound up with their perceived role as objective records of a physical reality. This paper offers new ways in which images can be used to illustrate the interaction that excavators have with their material surroundings as well as laying photographs alongside the tools and products of excavation as the fetishised accoutrements of archaeological practice.

Alex Norman (Sheffield University)
The Art of Fine Archaeology
The nature of our contact with the past is a material one. That is to say, the evidence of past life is a material residue which we come into contact with as artefact. However, what is it that actually defines the nature of an artefact? If we understand the artefact as being our link with the past, it follows that this will include anything that we in the present share with the past. In its broadest sense, the landscape can be considered in these terms. Just as we inhabit and create our environment, so too people of the past inhabit, use and understand their environment... a landscape that we can see today. How was this past landscape understood? We cannot begin to think about this question without first attempting to understand our own experience and situation within the landscape. Part of the art project carried out at Gormond's Edge in Derbyshire (concurrently with a programme of archaeological excavation and survey) is an attempt to visualise this understanding, and so to encourage people to think in terms of their own situation in the landscape and thus the archaeology that surrounds them. To make a contemporary understanding of our place in the landscape explicit necessarily leads to an encounter with past understandings.

Gabor Thomas, (Institute of Archaeology, UCLondon)
Late Saxon Strap-Ends and Dress Accessories: A Window into Social and Regional Identities in Mid-Late Saxon England
Late Anglo-Saxon strap-ends (in this case, spanning both the mid and late Anglo-Saxon periods, c. AD650-950) are invaluable for both art-historical and artefact studies of the period.

Thanks to recent archaeological and metal-detecting activity, the number of these objects has increased in excess of ten-fold in the last 35 years, and this paper will present some newly-identified regional groupings. It will be argued that there is evidence for the existence of workshops that manufactured strap-ends which were tailored to local tastes and fashions, and the products of these will be compared with types which had a much more widespread popularity and circulation, unrestricted by political and geographical boundaries, not only reflective of economic factors such as craft-specialisation, but also of social factors such as increasing national identity.

Jon Humble (English Heritage)
Cleansing the Doors of Perception
This paper will consist of a consideration and critique of some of the methodologies presently utilized in the analysis of prehistoric flint assemblages, and suggest some alternative ways to approach the material.

David Howlett (The Bodleian Library, Oxford)
The Dark Ages: Not -
This paper will comprise a survey of literary and epigraphic evidence of the use of classical Latin as a medium of intellectual discourse. An examination of the work of three major fifth century Romano-British writers, Gildas, Latin and Faustus of Riez will be followed by a survey of British stone inscriptions in high-register Latin of the 5th-9th centuries. These sources will be used as a basis to argue that too many archaeologists have equated high-status artefacts with intellectual thought, and vice-versa.

Angela Boyle and Alastair Barclay (Oxford Archaeological Unit)
Bronze Age water holes and Iron Age rubbish - yet another example of volute deposition in later prehistory

Paul Blinkhorn (Oxford Archaeological Unit)
'All art is quite useless'
Artefact analysts dealing with the late Medieval period have traditionally used manuscript illustrations as a primary source for placing material culture in its social context. Increasingly, the more formal paintings of the fifteenth and sixteenth century Flemish and German schools are being used in the same manner. This paper will examine the use of such sources and, using paintings such as Van Eyck's 'The Arnolfini Wedding', consider how reliable they are.

G Thomas (Institute of Archaeology, London)
Dress accessories and social and regional identities in late Saxon England

C Jones (Sheffield University)
Stone tools and evolution

"When Worlds Collide": Archaeology and Science Fiction
Session Organiser: Miles Russell (Bournemouth University)
"Who controls the past controls the future. Who controls the present controls the past" (ORWELL 1949)
"There is no past or future, only a multitude of possibilities" (The Doctor)

Miles Russell (Bournemouth University)
A Medium of Possibilities?
More people have seen "Raiders of the Lost Ark" than "Time Team, Chronicle or Open University". More people have read "Charlits of the Gods" than will ever read Excavations at Maiden Castle. Worried? Should you be? Are those involved in archaeology secretly pleased by the heroic pose of fictional archaeologists Indiana Jones, Captain Jean-Luc Picard, Lt. Tenille, Bernice Summerfield or Lara Croft? Can we learn anything from the popular perception of archaeology within fiction and within the public consciousness? Can ideas and concepts outlined within science fiction enlighten us as to the way forward for archaeologists and archaeologists' fieldwork, or does SciFi just reflect and enforces the biases and prejudices of its own era? Do archaeologists have a future, or are we doomed to be Cyber-Diggers locked forever within a Virtual-Trench?

If you have ever pondered upon the importance of having archaeologists on the first deep-space mission, or you are worried that cyber-space is becoming more of a reality than just pitting, if you possess a burning desire to conduct a full environmental impact assessment on the Klingon homeworld, if you feel that monoliths on the moons of Earth and Jupiter are in urgent need of conservation, if you have entertained fears that the Neolithic tomb you excavated back in '87 may have contained a curse or if you have ever wondered whether publishing the results of thirty years fieldwork in a Norfolk bog may be slightly less profitable than writing a book about how Atlantis was originally just east of Putney, then welcome. There are many possibilities. Let us explore just some of them...

Martin Brown (East Sussex County Council)
Field Monuments in the Kingdom of Lance, Discworld
The Kingdom of Lance on Terry Pratchett's Discworld has one of the richest archaeological landscapes in the multiverse. The archaeologist who travels through this mountainous realm is faced with a number of questions:

what are the monuments that are encountered?
how are they managed?
what can they tell us?

By considering this very alien, yet remarkably familiar, place we will examine the links between fantasy and reality and between archaeologists and the wider public over time and space. Finally we will ask why there is, as yet, no RCHM/L and consider the role of witches, elves and mobile magills in the work of the Monuments Protection Programme.

Brian Boyd (University of Wales, Lampeter)
Myth Makers: Archaeology in Doctor Who
Archaeology and science fiction share a common identity in that they are both manifestations of the colonial encounter. In the popular perception, both are concerned with discovery of the unfamiliar, the different, the alien, the other. It is the role of the explorer/archaeologist to describe, explain and interpret. This paper considers this perception, drawing upon archaeology as depicted in BBC TV's "Doctor Who" series. Some kinds of archaeologists may be seen as Time Lords, with a monopoly on the construction of
John Gale (School of Conservation Sciences, Bournemouth University)

Are we perceived to be what we say we are?
If science fiction is drawn from the views and opinions of the individual, and the society that he/she originates from, then arguably it reflects the images of the associated contemporary culture. The portrayal of archaeology and archaeologists in science fiction therefore, is likely to be derived from a perception of what those terms mean to that contemporary society. If we strip away the veneer of advanced technological sophistication necessitated by the genre, then what remains should be, however simplistic, a contemporary description of what we are and what and what our society identifies as archaeology in this indirect manner, we may get a more accurate depiction of what late 20th century western society thinks we are about.

Peter Topping (Royal Commission on the Historic Monuments of England, Cambridge)

"Run a Level Three Diagnostic Mr Data"
Why is it in popular entertainment archaeology is perceived as exciting and vibrant but in reality falls somewhat short of the public's expectations? Perhaps part of the problem lies in the fact that we do not communicate our results in an easily understandable way, and if this is so then why is it a surprise that the public is not excited by archaeology?

This paper will present some of the initiatives currently being developed and used by RCHME to explain the excitement of the archaeology to a wider audience beyond that of the academic community. Academia not everyone understands the humble trashcan! Clearly as a discipline we have some way to go to redress the balance, make archaeology understandable to the public and thus demonstrate the excitement we feel but do not communicate very well. The problem is reversible, but we need to address it as soon as possible, in short, as a discipline, we must attempt to both live long and prosper.

Steve Membury (Heritage Lincolnshire)

The cellist and the archaeologist

The cellist archaeologist has a long and illustrious history stretching back to 1916. A career based on integrity, heroism and a dogged persistence in the pursuit of important archaeological relics. However the public front of a stiff upper lip and intellectual philosophy masks a hidden heart of darkness. This paper unearths the exploits of the cellist archaeologist and why the celluloid archaeologist would rather the public did not reveal the exclusive investigation into moral character, the flirtations with drink, drugs, racism, sexism and greed are all exposed. Over seventy films have been reviewed in order to reveal this characters secrets.

In horror at the archeologist's exploits in Egypt, Shrek in terms of the demonic forces released by the cellist archaeologist's meddling with nightmare forces. Why is architecture so important in the actions attributed to the cellist archaeologists livelihood. This paper seeks to pinpoint the elements seized upon by the media to represent archaeologists within the medium of cinema -- Indiana Jones may be the most famous, but was certainly not the first...

Julia Murphy (University of Wales, Lampeter)

A Novel and Poetic Prehistory

With no written history to contradict the word of literature, fictional reconstructions of prehistoric life would have to pose a heroic's coin to soar across imaginative realms. Why then do novels based in prehistory often act as mirrors to concerns of our own society, reflecting back our own desires and ideologies? By constraining an emerging theme in a novel andPetri Smart Opinion away the dereliction of books that attempt to reconstruct prehistoric life it is possible to recreate the discussions about prehistory that are available for public consumption, and identify the reasons for, and the effects of, the popularities of particular interpretations of the past as opposed to others. Are these discourses specific to a particular medium? Here the attractions of prehistory to the reading public will be considered.

John Hodgson (School of Conservation Sciences, Bournemouth University)

Visual literacy of the future

This is an exploration of the factors that may condition an artist's product when making imaginative constructions about future worlds. The database of images of present-day artefacts and styles is regarded as the "norm"; this how things look, and they may be included in future projections with little or no thought for their probable validity.

At any given period it is difficult to know which styles become classic and which will prove ephemeral (often the most consciously "modern" style becomes the dated tag-marks of a particular era). There is perhaps a basic feeling that the present is as "up to date" as it's possible to be. This, in the case of the building behind the car advertises claims that "the future is here" – an inability to envisage the present as superseded and out-of-date. This impression may result in simplistic, straight-line extrapolations: the expectation that things in the future will be essentially "the same only bigger (or faster)"

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reconstructions are an almost purely imaginative exercise. It is possible that an illustration in the present may be the case, which means that a real idea that influences the future, a design idea that is entirely imaginative, may be taken up and embodied as an actual artefact. At present there appear to be few instances of this, partly because writers and illustrators have jumped so far what is beyond technically possible at the present. (You can't be inspired to build a space station the size and complexity of Babylon 5 or Deep Space 9 when you've only got as far as keeping MIR in the sky.) Although ideas may be influential, the visual artist has to convey them by representing things, including artefacts, and the design process of these is still conditioned by the state of the technology, rather than the limits of human imagination. A conclusion might be that future resources are of no particular value as a factual guide to future experience, since their material source is (inescapably the present; however, they have their own roles as an archive of how the people of a particular time saw their future (which is, after all, part of their world view) as a means of exploring the possible outcomes of present tendencies and trends and as a branch of the visual arts in which genuine innovation – rare in practice – is actually possible.

HAL (9000 Series Computer)

"I know that you and Frank were planning to disconnect me, and I'm afraid that's something I cannot allow to happen."

Prehistoric Technologies and Hunter-Gatherer Landscapes: Towards new archaeologies of the Mesolithic and Earlier Neolithic
Session Organisers: Danny Hind & Graeme Warren (University of Sheffield)

The Mesolithic and Early Neolithic periods in Britain may initially appear as barren ground for narratives informed by social theory. The archaeologist is confronted with extended time scales and a scanty data set comprised mainly of lithics and environmental evidence. In order to understand this period in the same manner as late prehistory we require an explicit theorisation of our practices, drawing out the scales, contexts and materialities of Mesolithic and Earlier Neolithic communities.

We must reconsider what questions is appropriate to ask of our evidence. More specifically we will examine the interface between two bodies of thought, anthropologically informed landscape archaeology and recent developments in the theory of technology. We feel that the nature of the evidence lends itself to these questions: how do mobile communities incorporate raw material procurement into their seasonal rounds? How is the chaine opératoire manifested at a landscape level? At the same time an interrogation of our existing models may be appropriate. How are spatial analyses being informed by social models?

This session aims to provide a forum for such theorisation, bringing together varied researchers. By working through, and talking through, these issues we may approach a greater understanding of how hunter-gatherer landscapes were inhabited. Contributions are listed below.

Danny Hind and Graeme Warren (Department of Prehistory and Archaeology, University of Sheffield, Sheffield)

"Round up the usual suspects": a brief introduction

Bill Finlayson (University of Edinburgh)

Stone tools within their landscape context

Regional hunter-gatherers studies place dots within a resource filled landscape. Models support this by showing how different ecotones within that landscape can be used in different seasons. Although increasingly detailed, such models are driven by economic considerations. They assume static, untapped resources, when they may have been occupied hundreds of years apart and reflect a more dynamic, shifting use of the landscape over time. The role of the site is based on its landscape context, rather than direct economic data. Such static resource based models create an illusion of long term stability.

The most prolific data remains the stone tools. We must look at this to understand the actions of people rather than assume behaviour from the landscape facet occupied. Typology offers little in understanding behaviour at this scale, while technology fails to incorporate mobility and raw material accessibility.

Danny Hind (University of Sheffield)

The life of Lydarta

The problems inherent in comparing models of "Mesolithic" and "Neolithic" life are well documented; two traditions of study each with different paradigms and priorities. What separates these conceptual packages when theoretical prejudice is distanced, are disparities in scale and the importance attributed to varying categories of evidence. What they have in common is the production of stone tools embedded, it is believed, in other contexts of everyday activities, ways of doing things at various temporal and spatial scales, some of which persist across "the transition". It is from these things that the context for the emergence of Neolithic ceremonial monuments and "complex artefacts" should be understood, as well as the continental heritage. This paper will examine how such a context might be created from the way reduction sequences and chaînes opératoires are manifest at a landscape level, with reference to current research in the Derbyshire Peak.

Chantal Conneller (University of Cambridge)

Fragmented Space? The hunter-gatherer landscape of the Vale of Pickering

This paper allows me to confront some of the implications I feel I have arisen from my work on various spatial aspects of the chaine opératoire in the Early Mesolithic landscapes of the Vale of Pickering. I have found that using an approach which breaks down the prehistoric processes into a series of stages (coupled with an excavation methodology that relies extensively on test pits) has the consequence of breaking down the landscape - compartmentalising it into a series of enclosed spaces ('sites' or 'activity areas'). I intend to examine ways to counter this tendency in my work through theoretical and anthropological explorations of landscape and methodologies such as refitting, to try and draw out the intensities, flows and interruptions composing the 'taskscape'.

Robert Young (School of Archaeological Studies, Leicester University)

"Here's one I made earlier": some critical thoughts on spatial models and Mesolithic settlement and land-use

This paper will draw on the author's own research in the Pennine uplands of Northern England in an attempt to produce a critical review of some of the seasonality/territoriality/resource scheduling models that have been adopted as given in the reconstruction of past resource exploitation and land-use. In particular the paper will examine the range of assumptions that underpin these archaeological models and will question the efficacy of transporting models wholesale from one cultural context to another. Alternative forms of modelling will be examined and different readings of the available data will be put forward.

Nyree Finlay (University College Cork)

Deer Procidence: developing biographical strategies for other Mesolithic narratives

Traditional narratives are the Mesolithic privilege the role of the hunter and emphasise the importance of red deer and subsistence in general. Central to the foundation of many of these boys and arrows narratives is the interpretation of the microlith solely as a projectile component. Such a view can no longer be sustained on the basis of microwear and contextual evidence. This paper examines the potential to develop theoretical perspectives on lithic manufacture and use during the Mesolithic that transcend subsistence as the dominant concern. Taking the microlith as a focus several biographical scenarios are presented and their archaeological implications discussed. The development of biographical strategies offers a means to integrate the microlithic components within a broader theoretical framework. Biography provides a link between the life-course of the artefact and the individuals using them; enabling issues of gender and age to be integrated and addressed.

A G Brown (University of Exeter)

Conceptualising Environmental and Social Change in the Mesolithic and Early Neolithic

Interpretation of the Mesolithic/early Neolithic record is dominated by bifacial oppositions, most obviously environmental (natural) vs social causality. There are ways we might undermine this duality: through the recognition of the dynamism of the environment during this period, and through recent social theory which can help us conceptualise the integral nature of human action and environment. Without excessive reliance on anthropological analogies it would seem probable that Mesolithic communities did not perceive separate nature and human perception into different realms and that ritual beliefs had a strong geo-morphological component. In this light opportunism in a dynamic environment is in no way inferior to resource scheduling or even environmental 'management'. As landscapes change not only do physical resources and opportunities change but so does access to the ritual world. An example used here is an interpretation of the forest clearing as a ritual space, not dissimilar to the constructed spaces in the later Neolithic.
Ancient DNA and the Archaeologist - Five years later
Session Organiser: Keri A Brown (UMIST)

It has been five years since the publication in ‘Antiquity’ of a paper introducing the potential of Ancient DNA studies to an audience of archaeologists. It is now time, after the initial hype and overblown expectations from the media, to sit back and take stock. What has Ancient DNA achieved that is of direct relevance to the study of human prehistory? It is the aim of this session to present to you, the archaeologist, the results of the last five years’ worth of research endeavours (involving the Ancient Biocollections Initiative and nearly two million pounds of funding), in fairly jargon-free presentations, and place these findings in the context of the broader scientific implications. With some of the ‘Big Questions’ in archaeology today, such as the origin(s) of agriculture, the identity of the first farmers in Europe, the transmission of agriculture in the Old World, the domestication of plants and animals, the peopling of the New World, and human evolution itself, Ancient (and modern) DNA is an important new line of evidence which can shed new light on the past and help to distinguish between alternative hypotheses. Do the results agree with orthodox archaeological interpretations, or will the textbooks have to be rewritten? Or are the scientific interpretations theoretically naive - will the scientists have to rethink the implications of this research? It’s obviously not as simple as most Ancient DNA researchers either work closely with archaeologists or have an archaeological training themselves, to the results of their work are closely integrated with other forms of archaeological evidence. If anything Ancient DNA research has helped to refine and define archaeological interpretations of the past.

Prof. Martin Jones (Department of Archaeology, University of Cambridge CB2 3DZ)
Introduction: The Impact of Ancient DNA on Archaeology

Dr Martin Richards (Institute of Molecular Medicine, John Radcliffe Hospital, Oxford OX3 6DU
email: mrichard@worl.medbiol.ox.ac.uk)

Hypothesis testing using Ancient DNA

The phyleogeographic approach to the genetic history of populations reconstructs ancestral distributions of lineages for a given stretch of DNA in order to infer past demographic expansions and migrations. This methodology, which has mainly been associated with the analysis of mitochondrial DNA, suffers from the limitation that only extant lineages are analysed. The recovery of ancient DNA from humans, whilst presenting greater difficulties than those usually associated with problems of authentication, has the potential to address this limitation by adding a temporal dimension to the DNA sequence analysis, enabling phyleogeographic hypotheses to be tested more directly. Examples concerning the origins of anatomically modern humans and the spread of agriculture into Europe will be discussed.

Dr Martin Evason (Department of Forensic Pathology, University of Sheffield, Medico-Legal Centre, 21/22 Crookes Street, Sheffield S3 7ES email:martin@forensic.shef.ac.uk)

Genes and Ethnicity

Apart from some notorious psychologists, most human scientists have abandoned the idea that human communities can be classified into distinct genetic populations. To the extent that such classifications ever made sense, and that they will make sense even if they can, the study of gene frequencies in human communities and many anthropologists continue to equate gene distributions, language and culture. I hope to indicate, with the help of archaeological evidence, that what we will consider some of the theoretical and empirical corollaries of this study of human biological and cultural diversity, focusing on case studies in North West Europe and the Pacific.

In conclusion, there are no genetic tests for ethnic identity any more than there are archaeological ones. Nevertheless, it is still possible to use genetic information to inform discussion of the processes of migration, settlement travel or indigenous cultural development. More research is necessary, for example, to relate micro-level studies of gene distributions with micro-level studies of community structure, migration, settlement and intermarriage.

Keri A Brown (Department of Biomolecular Sciences, UMIST, P.O. Box 88, Manchester, M60 1QD
email:Keri.Brown@UMIST.ac.uk)

Sex identification of human remains - some implications for gender archaeology in prehistoric gender archaeology depends on the analysis of representations of humans in various media (rock art, cave paintings, statue stele, pottery) where males and females can be distinguished by the presence of characteristic sexual features; however, interpreting prehistoric art is fraught with difficulties. Another source of information for gender archaeology is from burials accompanied by grave goods. With burials there are two types of information which can be compared - the biological sex of the burials, and the nature of the grave goods interred with them; these data can be analysed to categorise the objects that typically accompany males and females, and anomalies from the norm can be identified. To do this, the archaeologist needs a reliable method of identifying the sex of human remains.

Current physical anthropological methods work well with complete remains, but with incomplete skeletal material, cremations or juvenile/infant remains the accuracy of these methods decreases and the element of subjectivity increases.

Much research effort has been put into the development of a simple, PCR-based test to identify the sex of human remains. The extraction of ancient DNA from human remains and the amplification of sequences from the X and Y chromosomes in theory should provide a robust and objective method of identifying the genetic sex of an individual.

Examples where this PCR-based sex identification has been applied will be discussed, along with the as yet only study that has relevance for gender archaeology.

Dr. Robin Allaby (Department of Biomolecular Sciences, UMIST, P.O. Box 88, Manchester M60 1QD)

Sorting seeds - using ancient DNA to identify archaeological assemblages of wheat

The domestication of wheat was the key to the evolution of agriculture in the Old World. Accurate identification of the wheats used by early farmers is essential to understand how this process took place.

The most abundant source of archaeological assemblages of wheat is in charred remains. Traditionally such remains have been identified on the basis of morphotypic traits in morphology of the grain and chaff, which are highly variable and uncoupled and which are presumed to reflect the genetic diversity in the cereal population and the efficiency of chaff. Identification becomes less secure, often to the extent that ploidy cannot be assigned with any certainty.

The presence of ancient DNA within a small proportion of charred grains has facilitated examination of these assemblages directly on a genetic basis, allowing genome identification. Already there have been some surprising enrichments of, and discrepancies with, conventional archaeobotany.

Dr. Terry Brown (Department of Biomolecular Sciences, UMIST, P.O. Box88, Manchester M60 1QD
email:Terry.Brown@UMIST.ac.uk)

Origins of agriculture - once it is not enough

Our understanding of the transition to agriculture would be greatly improved by a better appreciation of the steps involved in establishment of the early Neolithic crop assemblage. Was the domestication of each crop a unique event, or did multiple domesticates occur in parallel at distinct locations within Southwest Asia? Current opinion favours a 'single origin' hypothesis for each founder crop with the possible exception of barley. Genetic evidence, based on studies of modern plant populations, has been used to support the notion of single origins, but most of the existing data are inconclusive and much of it can, in fact, be equally well used to support a 'multiple origins' hypothesis. A new form of evidence is needed to break out of the current impasse. That new form of evidence can be provided by ancient DNA.
Dr. David MacHugh (Bovine Genetics, Department of Genetics, Trinity College, Dublin 2, Eire email dmac@tcd.ie)

The origins of domesticated cattle - evidence from DNA studies

The origins and development of domesticated cattle have always fascinated archaeologists, prehistorians and biologists. Recent surveys of DNA variation among modern cattle (the major types of domesticated bovine Bos taurus and humped Bos indicus) have provided invaluable insights into the biological history of cattle. Analysis of DNA sequence variation in the maternally-inherited mitochondrial DNA molecule has revealed that humped zebu cattle do not share a common domestic origin. Rather, they emerged recently, probably in Southeast Asia, some time before 20,000 years ago. Humped cattle are thought to have been spread to other parts of the world by various routes, possibly by way of the Indian subcontinent. Nuclear DNA geneticists confirm this pattern and also provide a high resolution perspective on genetic exchange and admixture between taurine and zebu populations. In addition, the study of ancient DNA preserved in archaeological cattle remains from Southwest Asia, Africa and Europe promises to shed further light on the genetic origins of domesticated cattle.

Re-thinking the Archaeology of Us

Session Organizer: Gavin Lucas & Victor Buchli (Cambridge University)

Since William Rathje's Garbology Projects and Michael Schiffer and Richard Gould's "Modern Material Culture: the Archaeology of Us", the study of the twentieth century has been rather quiet. As the century is coming to a close it is worthwhile taking another look at the archaeology of us to see where we have come since those earlier studies. Now that such studies are inimical part of recent past, how are we to deal with such 'historical' concerns, particularly as the modern is becoming part of the Heritage? How do we make this aspect of the Heritage that is so close to us and conversely approach the archaeology of the twentieth century sites in the new millennium. One of the central issues of this line of research is what can be made of the experience of modernism in various communities as we are about to leave it behind in the last century and how does such work affect the various communities in which this research takes place?

The papers of this session will present the most recent work in this area of research on explicitly twentieth century topics and sites. From theoretical perspectives, both processualist and post-processualist, a variety of contexts will be examined from the uses of Art Deco ceramics to a broad range of artefacts, late from the American South, the English Northwest, council flats in Russia and council flats in England to the problems affecting the heritage management of twentieth century sites. In light of theoretical developments since the early 1980's these papers will engage in varying ways the positive insights an archaeology of us provides as well as its drawbacks in enabling a more thorough understanding of the experience of modernism and the communities it has continued to affect.

Greg Stevenson (Department of Archaeology, University of Wales, Lampeter, Wales)

Dealing with Art Deco

The paper demonstrates that archaeological approaches to material culture can be productive even in periods where we already have excellent historical sources. An archaeological analysis of Art Deco as a design concept brings to light a deeper understanding of social relationships with consummables, and challenges the idea of "decontextualizing"" late modernity. The authors demonstrate how a shared understanding can arise between an art historian, a conservator, a landowner and a Council for the Built Environment. Overall, this paper argues that there are ways in which an archaeological perspective on material culture can be productive even in an era where the importance of the material is well known.

Michael Brian Schiffer & Tereisa Majewski (Department of Anthropology, University of Arizona, Tucson, Arizona & Statistical Research, Inc., Tucson, Arizona)

Beyond Consumption: Toward an Archaeology of Consumerism

This paper presents an overview of modern material culture studies based on research carried out in archaeology since Rathje's seminal synthesis of 1979. Because archaeological research on modern material culture has lacked any sort of unity or coherence, a thematic focus is suggested for integrating the field. To wit, modern material culture studies can be concerned with aspects of consumption processes, are easily accommodated within this thematic framework. Finally, questions are presented that can take the archaeology of consumerism considerably beyond the narrow concern with consumption.

Keith J Matthews (Chester County Archaeological Unit, Chester)

Archaeology as modernist project speculations, examples of "Ways of Seeing"

Despite the socio-philosophical positioning of ourselves in a post-modern world, modernity remains a desirable condition for the bulk of the population. I would like to explore what is meant by "modernity" in both its academic and popular senses to see if there is a common ground from which to build. If there is, and I contend that there is indeed, can we use that common ground to explain the variety of archaeological remains of the nineteenth and twentieth centuries? By using data from recent work in Chester I will show that such an understanding does indeed provide important information about a number of relatively unexplored facets of the material culture record of the period. However, such a project intimately bound up with modernism, whose aims are modernist and whose techniques owe much to modernist conceptions, despite a shift towards post-modern modes of expression in the last two decades. By accepting that modernism is dead, am I sounding the death-knell of our discipline?

Martin Hall (Department of Archaeology, University of CapeTown, South Africa)

"More for ornament than for necessary uses": artefacts and diaspors

When the George Beste sailed with Frobel to the New World in 1758 he was amazed by the rich diversity of objects that the expedition was able to acquire and ship back to England - the beginning of the "rich trade" that was to make the merchant capitalists of Europe wealthy, and which enabled complex symphonic displays of display and denial that used artefacts to mark out social and economic status. Four centuries later, late modernity is characterised by different diaspors; 'guest workers' in Europe, Indians in Saudi Arabia, African political exiles scattered widely and white Rhodesians sharing nostalgia in Australian sunsets. In contrast with Frobelie's uncomfortable months at sea, electronic media seem to conquer the connotations of space and time, and to dissolve the tangible elements of the latter into an imageable plane of pixels. But behind this illusion of virtual reality seems to be a reliance on the materiality of 'things' that gives to some artefacts a summatory quality similar to that appreciated by George Beste. This paper will explore this archaeology of the electronic media.

Gavin Lucas & Victor Buchli (Department of Archaeology, Cambridge University)

The Archaeology of Alienation: A late 20th Century British Council Flat

Is it possible for an individual to live and disappear in a late twentieth century context with absolutely no social or affective ties; that is to become for all intents and purposes invisible? Towards an answer to that question the results of an 'exercitation' of an abandoned late 20th Century British Council flat will be presented. This research examined the material processes of production and social and political alienation that results in abandonment and the effective alienation of the individual from his or her immediate geographic and administrative community. Thus the material culture of alienation and its most extreme manifestation: abandonment will be discussed. By making the familiar unpopular through the archaelogical act, the reader is invited to experience the evidence, interpretation and late twentieth century experience which would otherwise be unapproachable by any other social science method are addressed here directly.

Laurie Willie (Department of Anthropology, University of California, Berkeley, California)

Black Sharecroppers and White First Boys: Living Communities and the Construction of their Archaeological Past

Racism and social inequality are all issues which characterised the early 20th century and that continue to shape today's social discourse. As archaeologists working in this time period, we are confronted with multiple voices, voices of the living who created the archaeological sites, and their descendant populations. When these voices are raised in discord, archaeologists can be caught in the middle. This paper will discuss the potential of two 20th century American sites - the Olmsted Farm site was associated with a wealthy European-American college fraternity community at the University of California, the Louisiana site was associated with an African-American sharecropping community. Each community contained individuals who sought to influence and shape the way their past was conceived and understood. Working with informants allowed the archaeological interpretation to become contextualized within early and late 20th century social debates, allowing for the construction of a richer social dialogue.

Christoph Steimann & Heinrich Haerke (Department of Archaeology, Reading University, England)

"We are all Germans...but don't mention unification!": The problem of ethnicity and the archaeology of post-communist change in East Germany

This paper discusses an investigation of the proposed archaeological record evoked by the changes after the fall of the Berlin Wall in 1989. This "fictional" archaeological interpretation will then be contrasted with the actual problems of identity in East Germany after the fall of the Wall. How can political identity, even if enforced upon members of the same national community, then turn into a form of ethnic identity? The separation - after its destruction - into a conceptual 'us-them' separating two parts of Germany. The distinction of either 'us' or 'them' appears on the basis of written and spoken variations of language, general historical experience and West German modes of domination (particularly as seen in the GDR) which further deepen such separation. It will be suggested that East Germa has formed an identity beyond that associated with vertical or horizontal relations in society; an understanding of...
The Rise of the Modern: Behavioural and Biological Perspectives on the Evolution of Humanness (Part 2)

Session Organiser: Patrick S Quinney (Liverpool University)

Kathleen Kuman (Department of Archaeology, University of Witwatersrand, Private Bag 3, Wits 2050, Johannesburg, South Africa)

Prepared Core Technique in the Late Acheulean of South Africa: A Question of Transitions

Because the earliest archaeological criteria for 'modern behaviour' are neither constant in time nor universal in space, there is much debate on the definition of modernity. This paper focuses on the use of prepared core technology in the Middle Pleistocene of South Africa and describes a late Acheulean quarantize factory site in the Dry Harts valley near Taung, which shows a developed use of the Victoria West technique. The site demonstrates the Acheulean origins of Middle Stone Age stone working techniques - the basis of definition of modernity. Although simple flaking patterns are dominant, the upper limits of the prepared core technology are evident. The MSA differs mainly in the production of smaller, lighter flakes rather than in method. With the first Victoria West assemblage described from an unburnt Middle Stone Age context, this Harts River site demonstrates that the 'roots of modernity' are deep in time, even if they are rare or inconsistently expressed in the archaeological record.

Amelia M B Clark (Department of Archaeology, University of Witwatersrand, Private Bag 3, Wits 2050, Johannesburg, South Africa)

Late Pleistocene Technology at Rose Cottage Cave: A Search for "Modern" Behaviour in an MSA Context

Recent excavations at Rose Cottage Cave, located in the Free State, South Africa, have revealed both a transitional assemblage, dated to c. 20,000 BP and a final Middle Stone Age (MSA) assemblage dated to c. 28,000 BP. Preliminary analysis of these assemblages indicates that the technological change which occurred during the MSA/LSA transition was not a dramatic innovation in technology, but rather a shift in the emphasis of production from a level of technology already in place. Although distinct from the overlying Robberg assemblage at Rose Cottage Cave, these late Pleistocene assemblages contain few typical MSA artefacts, such as blades, or pointed flake blades. Instead, they can best be defined by flaking technology, and demonstrate a level of continuity between the MSA and the LSA. The methods of lithic production, standardization, and the spatial use of the cave will be examined in an attempt to determine if the current historical definitions of modernity can be applied to these late Pleistocene assemblages. In addition, the broader implications for southern African archaeology, of determining the technological attributes associated with a gradual, and possibly non-contemporary MSA/LSA transition will be discussed.

Lyn Wadley (Department of Archaeology, University of Witwatersrand, Private Bag 3, Wits 2050, Johannesburg, South Africa)

Behavioural Changes at Rose Cottage Cave, South Africa

In Rose Cottage Cave there is a marked difference in the spatial patterns of Later Stone Age (LSA) and Middle Stone Age (MSA) occupations. In the Later Stone Age, activity areas and features are well-defined, hearths, for example, are often stone-lined and stone-covered, whereas Middle Stone Age hearths are barely defined pits in sand, or patches of charcoal. Cognitive and cultural differences between LSA and MSA peoples are examined.

Hilary J deacon & Sarah Wurz (Department of Archaeology, University of Stellenbosch, Private Bag X1, Matieland 7592, South Africa)

Did Early Anatomically Modern Humans at Klipfontein Have Modern Minds?

The study of the evolution of the modern mind is plagued by problems of definition and is lacking in an explicit methodology. The most commonly used to recognise the emergence of the modern mind are traits like blade manufacture, personal ornaments, and art associated with the Paleolithic in Europe. The Upper Palaeolithic is a unique regional phenomenon and has no equivalent in Africa. The emergence of the modern mind and its behavioural correlates should be viewed from a holistic perspective that discards the Cartesian split between mind and body. This an evolutive an ontogenetic comparison approach allows the use of universals or cross-cultural regularities as predictive rules, rather than simple analogues. What these universals of behaviour will predict will depend on the particular contexts in which they are applied. The methodology proposed here and developed in the study of the Klipfontein site, South Africa, is the delineation of the universals that characterise the modern mind. These universals link echo-history and recent archaeology of known modern peoples to earlier emergent moderns. The use of symbols, the use of space and life history trajectories are examples.

Elena N Khristianova & Ekaterina Y Bouldina (Anthropology Department, Moscow Lomonosov State University, Vorobyovy Gory, Biology Faculty, Academic Pavlov Str, 28-89, 121552 Moscow, Russia)

Reconstruction of the Body Morphology of the Homo from Broken-Hill (Zambia) and the Application of the Results to the Study of the Modern Human Evolution and Migration

In the past few years more consideration has been given to the reconstruction of postcranial morphology of ancient hominids. This tendency is determined by the fact that the morphology of the body has a stable genetic foundation and is a result of ecological adaptation. In our research, we reconstructed the body size and proportions of the archaic Homo sapiens from Broken-Hill (Zambia). The find is dated to 110 to 130 Kya. and includes the skull and a number of postcranial remains. Based on data of theilia, sacrum and fragments of two femoral diaphyses, we calculated the height at stature, proportions of lower limb, width of pelvis and width of shoulder. The results were compared with data on available fossils of European Neanderthals, Near Eastern Paleanthropoids and early European Homo sapiens, as well as with literature data on dimensions in different modern populations worldwide. It was found that Broken-Hill is characterized by a modern body morphology that is common to high stature populations of Africa and Australia. The performed analysis shows the correlation in the morphology of hominids of several different evolutionary stages. Thus, we come to the conclusion that the "tropical" type of body morphology could have been formed very early among our predecessors on the African continent and can be traced up to modern humans. Our results also correspond to the theories of hominid migrations from Africa to Europe through the Near East in the late Pleistocene.

Andrew Gallagher and James C. Ohman (Homind Palaeoanthropology Research Group, Department of Human Anatomy and Cell Biology, The University of Liverpool, New Medical School, Ashton Street, Liverpool L69 3GE)

Is There an Empirical Basis for Ecogeographical Patterning in Homo Sapiens?

It has been largely accepted that regional distributions in body form of Homo sapiens generally conform to 'ecogeographical rules', such as Bergmann's and Allen's. For example, populations of polypod species which inhabit more northerly clines generally exhibit increased body mass and decreased relative lower limb length than their more equatorial counterparts. Simply stated, the physiological basis for this pattern is the maintenance of body temperature or conservation of body heat.

For a large sample of human populations with world-wide distribution, we examined relationships between several body form (e.g., relative sitting height, crural index, and a proxy for the surface area to volume ratio) and different climatic parameters (e.g., mean annual temperature, humidity and precipitation). Contrary to expectations, we did not find any significant trends. Therefore, we suggest that, at least among modern humans, no empirical generalisations exist for ecogeographical patterning.

James C Ohman, Chris Wood, Bernard Wood, Robin H Crompton, Michael G Günther, Li Yu, Russell Savage, and Weijie Wang (Homind Palaeoanthropology Research Group, Primate Evolution and Morphology Group, Department of Human Anatomy and Cell Biology, New Medical School, University of Liverpool, Ashton Street, Liverpool L69 3GE & Department of Anthropology, George Washington University, 2110 G Street NW, Washington DC 20052, USA)

Body Size and Shape of KNM-WT 15000

The remarkably complete 1.53 Myr juvenile skeleton, KNM-WT 15000, has been widely interpreted as being essentially modern in human body size and body proportions. However, this reassessment suggests that due to the small absolute size its vertebral KNM-WT 15000 likely possessed a small trunk relative to modern humans. Furthermore, our predicted stature of 140 to 145 cm for this specimen makes previous estimates too tall. The two most likely explanations for the peculiar body proportions KNM-WT 15000 offer are: this specimen suffered from some disease or trauma; or this specimen displayed body proportions different from modern humans or australopithecines. If the latter is
true, then such body proportions have profound implications regarding our interpretations of early Homo and the appearance of modern human body morphology. Unfortunately, there are no other known specimens that are complex enough to corroborate this explanation. Moreover, KNM-WT 15000 does exhibit evidence that supports the former explanation, but a specific condition has not been identified.

No longer the Bridesmaid? Cremation in Archaeology
Session Organiser: Duncan Robertson (University of Sheffield)

The study of cremation burials in archaeology has, in many respects, performed a supporting role to the more tangible record of inhumation burials. Cremation cemetery reports have concentrated largely on describing pottery typologies, grave and pyre goods, consequently producing very few meaningful interpretations of the important funeral rites and transformations associated with the disposal of the body. This need no longer be the case as recently the examination of the most fundamental aspect of the cremation, i.e. the funerary remains, has improved resulting in the addition of an extra dimension to the study of this burial practice. Comment is now possible on a range of issues beyond demographic considerations, involving technology and the ritual of actions. Significantly, this advance has enabled the potential for multidisciplinary interpretations of the material, combining osteology, anthropology, landscape and historical studies, to be more widely explored. It is the purpose of this session to illustrate, through a wide range of contributions, the diversity of approaches applicable to the interpretation of this complex form of burial archaeology. These will include Prehistoric, Roman, and Saxoan studies to highlight the contribution that this form of burial archaeology, a form often ignored by practitioners, yet so widely used through time and space, has to offer. Gaps in the archaeological burial record often coincide with periods of cremation, this session aims to demonstrate that this need no longer be the case.

Jacqueline I McKinley (Wessex Archaeology, Salisbury)
From Spong Mincer to Cremulator - What use is a Heap of Ashes?
In 1746 Tom Martin dissected the Anglo-Saxon urns excavated from Spong Hill in Norfolk as containing 'nothing but bones and grave'- an oft-repeated sentiment throughout the following centuries of awakening interest in archaeology with frustrating consequences for the osteologist. Following Lil-Col Hawley's 1920s excavations, all but one of the 52 cremation burials from the Auree Hole and Stonehenge were robbed without cremation of the bone. Such discarding of cremated remains from excavation in the firm belief that nothing could be gained from their analysis was a common practice throughout the 1950s. Even if kept, the bone was frequently not subject to examination- an on-going, if thankfully rare, occurrence even now.

Thanks to the activities of contributors (Wells and Spence) in Britain in the 1960s archaeologists became less dismissive. The full potential of such analyses, however, was and is not always appreciated. Cremated bone is the product of a deliberate act surrounded by rites and rituals- analysis is an exercise in not only information pertaining to the individual but to the technology, rite, and rituals of cremation. The assumption that 'cremation' is synonymous with 'cremation burial' and the emphasis on just this one type of cremation-related feature means that a large proportion of the rites and rituals of cremation are being overlooked. The imbalance needs to be redressed...

Duncan Robertson (ARCUS, University of Sheffield)
Death, Cremation and Sex

Traditional archaeological thought has attempted to interpret the phenomenon of visible collective burial areas of the middle Bronze Age in terms of ancestor cults, or the legitimization of claims to territory. However, it can be argued that an often ignored factor in the interpretation of these funerary rituals is embodied in fertility, the act of reproduction, which is manifest in the bones and the location of the burial areas within the developing agricultural landscape.

Recent osteological examination of cremated skeletal remains recovered from the cairnfield at Stanton Moor (Derbyshire Peak district), earlier this century revealed the different treatment of males and females on the pyre prior to burning, collection and deposition. Examination of ethnographic parallels suggests that death and the regeneration of life is a recurrent theme in particular cremating societies. The spheres of life and death are inextricably linked, particularly for this period of prehistory. It will be argued that the cremation of human remains represents a form of sacrifice which produces a physical metaphor for a renewal of fertility, the deposition of which ensures the continuing success of the emergent subsistence base.

Jan Downes (ARCUS, University of Sheffield)
The Work of Cremation

As anthropological accounts of cremation can be said to have focused unduly on the burning of the body, so archaeological investigations of the rite have almost exclusively been concerned with the burial- a residue of what is increasingly recognised as a complex series of events of which the burning of the body and the disposal of the remains are only a small part. Certain of these events are recoverable archaeologically, but only if the scope of investigation is extended beyond the burial.

Analysis of material from a middle Bronze Age barrow cemetery in Orkney has provided detailed evidence of a great variety of cremation rites and funerary architecture during the first millennium BC. Excavations undertaken at this site allow an appreciation of the cemetery as a place of ritual labour, where the activities undertaken evoke the scarred landscape of work rather than the sacred landscape of grassy knolls.

Jan Turek (Research School of Archaeology, University of Sheffield)
The Significance of Cremations in the Prehistory of Central Europe

Social differentiation or different ethnic identity may be one explanation for the choice of cremation burial methods in some periods. The evidence, however, challenges this notion. The idea that people of different ethnic identities had different burial customs, whether crumal or cremation, is debatable. It is possible that different burial customs were chosen for their symbolic meaning rather than for their cultural significance. The idea that the cremation deposit some spatial clustering was indicated suggesting a deliberate bias towards the collection and burial of cranial bones (male position - orientated to the east). This aspect is very interesting in the context of funerary practices used within Corded Ware cemeteries (which exclusively consist of inhumations), where great attention was paid to the symbolic expression of the male and female phenomena. Even using this different method of burial, the essential symbolic rule of the Corded Ware burial rite was respected.

In this paper I will argue that cremation as a method of disposing of the dead is similar in form in all periods; However its social symbolic meaning may vary in different prehistoric periods.

David Petts (University of Reading)
Aspects of Roman Cremations

The normative view of Roman burial practices in Britain is that cremation was the main form of burial until the 3rd century, when inhumation became the dominant rite. However, in paces cremations are found throughout the 1st millennium BC and are usually interpreted in terms of two ways. They are either interpreted in ethnic terms as representing the burials of people of German origin. Alternatively cremation is seen as an archaic rite practised by people in an isolated location, cut off from continental funerary traditions. I hope to explore the phenomenon of late Roman cremation burial practice not as a passive reflection of religious belief or fashion, but as an active aspect of material culture, which was deployed in specific situations for social and symbolic reasons. This will be done by looking at cremation practice in two areas of Roman Britain: Hadrians Wall and Wallia.

John Pearce (University of Durham)
From Death to Deposition: Cremation and the construction of identity in mortuary practices of the Early Roman north-western provinces

The act of cremation is often considered to reduce the information available to us for the mortuary rituals of the past, especially the data that can be obtained from human remains. However, in the cremated bone and in the hitherto neglected pyre sites and deposits of burnt debris, cremation also preserves evidence for the rites which preceded, accompanied and follow the deposition of the cremated bone and grave goods. This paper offers a method of interpretation of burial practice which utilizes this fuller range of source material. Consideration of this broader body of evidence allows us to reconstruct past behaviour with a greater degree of detail. During the course of funerary ritual the identity of the dead can be argued to be static but to represent a changing construct through manipulation by the living. The evidence from cremation cemeteries allows us to explore this structure of mortuary ritual. Although the evidence will be drawn from early Roman Britain and neighbouring parts of Europe, the approach is still applicable to other cremating periods.

Howard Williams (University of Reading)

For J.M. Kemble, writing in 1955, early Anglo-Saxon cremation practices represented pagans of Germanic origin; 'The Burnt Germans of the age of Iron'. Despite shifting theoretical perspectives, new excavations, archaeological and osteological studies, Kemble's interpretation remains influential. Even when cremation practices are not regarded in these simplistic terms they are studied in isolation from contemporary inhumation rites. Otherwise cremation and inhumation are treated as arbitrary variations within similar ritual sequences.
This paper questions these approaches by examining the relationships between inhumation and cremation rites at the inter-regional, regional, and cemetery levels in southern and eastern England. With support from the historical and anthropological sources, it is argued that evidence from the 6th and 7th centuries shows that the choice between the two rites involved divergent mortuary display, symbolism and treatment of the body. These symbolic distinctions served in the negotiation and reproduction of social identities within and between early medieval communities.

Malin Holst (University of Bradford)

Comparisons between Inhumation and Cremation Burial Rites in Anglo-Saxon Cemeteries

The question is why some individuals in the past were inhumed whilst others were cremated has been an issue of contention for a number of decades. When studying Anglo-Saxon cemeteries where both rites occur frequently simultaneously - and comparing the inhumation and cremation burials a number of similarities and distinctions can be revealed. The latter are marked by the inclusion of burnt bone remains generally containing fewer grave or pyre goods compared to inhumations. There is also much greater distinction in objects relating to age and gender in inhumations than in cremations. However, it has been suggested that these characteristics might be explained by the division of a specific site of the grave goods and decoration of the urn. Further work comparing these two rites and considering ethnographic and documentary evidence might reveal the reasons for the choice of burial ritual.

Nikolai Theodossiev (Sofia University, Bulgaria)

Religious Aspects of Cremation Burials in Ancient Thrace

Numerous tumuli and flat graves with cremation burials of the 1st millennium BC have been excavated in the lands of the ancient Thracian tribes. Religious interpretation of this mortuary practice is very difficult as the Thracians were non-literate people and all the information on their religion is indirect, given by Greek and Roman authors. The evidence is scarce and very often - partial. It is possible to suppose however, that the cremation rites had been used to purify the deceased, which is a common Indo-European belief. Simultaneously, there are clear written sources which testify to the strong solar cult among the Thracian tribes, who believed in the solar male deity and the chthonic Mother Goddess. Therefore, cremation rituals, when used in the aristocratic burials, possibly had been connected with defiliation of the dead nobles and their symbolic rebirth from the underworld, similar to the Sun god.

John Carman (Clare Hall, Cambridge CB3 9AL)

The Accounting, the Economic and The Social: What Price the Archaeological Heritage?

There are currently three independent schemes of value being applied to the material heritage. Under the 'accounting' school, heritage is given a financial value. Under the 'economic' school, social value is added for its significance or importance. Under the 'social' school, objects with symbolic value create a stock of cultural capital for an individual or for a community. This paper will outline the consequences of these value schools for the archaeological heritage and will emphasize how they can be used in a cooperative manner to benefit archaeology as a discipline.

Timothy Darvill (School of Conservation Sciences, Bournemouth University)

Something about the Value and Importance of Archaeological Resource

Notions of "value" and "importance" now have wide currency in archaeological resource management, providing cover-terms for rather ill-defined measures commonly used to inform decision-making at various levels. This paper argues for a distinction between "value", as a set of socially defined orientations oriented towards the whole resource, and "importance", as an archeological concept, of which there are specific elements of the resource to allow ranking or discrimination. It is suggested that the successful development, and widespread acceptance, of comprehensive and easy to apply systems of discrimination in archaeological resource management hinges on the integration of archaeological interest with more general social interests.

Jane Grenville and Ian Ritchie (University of York, York, and U.S. Forest Service, USA)

Archaeological Deposits and Value

To bolster the position of archaeological value in the marketplace, one model has been presented which weights archaeological values against the interests of business and development in England. This model was developed at the University of York and is articulated by Martin Carver. Key foundations of this model are that archeological value is better assessed as a research asset than as a monument and that unless proposed excavation matches key research questions, archaeological deposits should be protected from development interests. This paper, from two researchers from the same department, reviews the model in the cold light of practical situations.

Jes Deenhen and Bert Groenenwootd (Rijksbureau voor het Oudheidkundig Bodemonderzoek, Holland)

Handling the Unknown: The Expanding Role of Predictive Modeling in Archaeological Heritage Management in the Netherlands

The availability of distribution maps and an overall picture of the scientific state of affairs is a precondition for significance evaluation and selection. The foundation of the expertise centre ARCHIS in 1989 marks the beginning of a systematic effort on these fronts. Owing to the scientific reorganisation of the Dutch landscape poses an acute threat, especially to the unknown (and best preserved) part of the archaeological heritage, which is buried under natural sediments and man-made (plagon) soils. The paper will show how sub-soil sampling and predictive modelling are being used to make the unknown more manageable within an overall environmental planning policy. One example of this strategy is the recently completed archaeological sensitivity map of the Netherlands.

Barbara J. Little (National Park Service, USA)

The National Register of Historic Places and the Shaping of Archaeological Significance

Evaluation criteria for the National Register of Historic Places are used for the daily work of Cultural Resource Management. Defining the research potential (and, rarely, other values) of archaeological properties according to these criteria has affected the way the public as well as the profession regards the significance of sites. I address the questions: Since the establishment of the National Register, how has the evaluation of sites changed? and has the application of Criterion D changed? I also comment on the importance of context development to evaluating sites, districts, and multiple properties related under a particular theme.

Clay Mathes, John Schelberg and Ron Kneebone (George Mason University, Fairfax, VA, USA and US Army Corps of Engineers, Albuquerque, NM, USA)

Drawing Distinctions: Towards a Scalar Model of Value and Significance

Describe the relative and condition-dependent nature of archeological significance, the methods used to evaluate it continue to emphasize limited assessment criteria, resource types and analytical domains. Defined in this narrow and piecemeal fashion, current approaches to archaeological significance provide a poor basis for the interpretation of our cultural and economic heritage. In an effort to expand the depth and breadth of archaeological significance evaluations, this paper illustrates how GIS and Exploratory Data Analysis tools can be used in a variety of thematic and geographic contexts to...
promote more responsible, comprehensive and informed decisions about heritage management and conservation.

Laurajane Smith (University of New South Wales, Australia)  
Archaeological Significance Assessments: 'Conserving' Archaeological Values and Practice  
This paper traces the history of the incorporation of processual theory and practice into American and Australian CRM. It argues that it was the concepts of archaeological significance utilised in CRM that facilitated not only the incorporation of processual theory, but its reinforcement as the underpinning and dominant theoretical and ideological framework of CRM in these countries. As CRM has become an important area of archaeological practice it has helped to ensure that the basic premises, practices and ideologies of processual 'archaeological science' have remained dominant in the wider archaeological disciplines of these countries. In effect, CRM has become a mechanism through which not only heritage sites and places are managed, but the discipline and its underpinning theoretical frameworks have themselves become 'managed' and 'conserved'.

Joseph A Tainter (Rocky Mountain Research Station, USA)  
Heritage Management, Significance and Contemporary Environmental Change  
Archaeology and heritage management should lead the study of contemporary environmental problems. Their failure to do stems from several factors, including customary approaches to significance evaluation. Traditional assessments implicitly assume that the value of a heritage property is inherent and immutable, and related linearly to size, depth, and material content. These assumptions select against the preservation of many properties important to understanding today's environmental issues. Resolving this problem will come in part from recognising that evaluation is both value-laden and transitory, and that the intensity of past behaviour is related non-linearly to contemporary criteria of significance.

The archaeology of infancy and infanticide  
Session Organiser: Eleanor Scott (King Alfred's University, Winchester)

The idea of the session is to stimulate and challenge the way in which we are thinking archaeologically about infants (or indeed not thinking about them). Infancy is surrounded and defined by its social significance and its biological significance has been determined how infants lived, died and were perceived. This session therefore examines the ways in which patterns of infant care were (and are) metaphors for complex social beliefs and tensions. Further, in some contexts the infant is clearly transformed into a religious or mythological being, including practices of infanticide and child sacrifice in different cultural contexts and the ways in which different societies bury and commemorate their infant dead. Critical questions such as whether or not preferential female infanticide was routinely practised in prehistory and antiquity - and the potential implications of this - were raised and discussed, as will whether or not infants are "missing" from cemeteries because of differential preservation. The session speakers will also present new data, including an evaluation of recent research on the DNA sexing of infant skeletal material in Israel and the UK, as well as excavation of and research on recently excavated excavated sacro-coxal sacrifices in Peru. In conclusion, it is mooted that the infant and infancy are crucial components in the cultural maps of human societies, and infants can no longer be regarded as merely small humans of culturally inactive status. Infants may not be active agents but infancty has active agency.

Eleanor Scott (Department of Archaeology, King Alfred's University College, Winchester SO22 4NR)  
Introduction, Metaphors, tensions and routes to posterity: the archaeology of infancy and infanticide  
We all share the experience of having infants, yet it is one stage of our lives of which we have no memory. The collective memory of infancy is a construction, where fantasies and ideals crash hard into lived realities and actualities. What many adults regard as the simple routines of infant care are in fact complex negotiations which result from and impact upon the anxieties and tensions surrounding our biological and cultural periodicity. The infant is trained into routines in such a way as to force the players into a sustained drama of control and accession. The association of childbirth and Infants with widespread human symbolic concerns, such as the containment of excrement, urine and blood, and the control of noise and movement, makes them embodiments of powerful cultural processes. The manipulation of the infant, the infant dead, infant space and images of the infant frequently acts as metaphor for adult relationships and tensions, from the micro-scale of the family to the macro-scale of major political systems. Infant ritual sacrifice, for example, reveals a relationship between biological genetic imperatives and human attempts to lock in posterity in other, cultural, ways.
Dr. Ruth Whitehouse (Institute of Archaeology, 31-34 Gordon Square, London WC1H 0PY email r.whitehouse@ucl.ac.uk)

Will post-processual archaeology ever catch on in Italy

In a paper given to the 13th International Congress of Prehistoric and Protohistoric Sciences in Forli in September 1986, Alessandro Guidi discussed processual and post-processual trends in Italian archaeology. He argued that archaeology of broadly processual type has taken root in Italy, although restricted in the main to groups of scholars working in Rome and the Veneto. Post-processual archaeology, on the other hand, has had very little impact in Italy so far. Guidi explains this terms of:

a) the idealist character of post-processualism, which, while novel to Anglo-Saxon archaeologists in the 1980s, was already familiar to Italian archaeologists. However, it is not regarded favourably by Italian scholars, who attribute the long delay in introducing scientific and interdisciplinary methods to archaeology to the inheritance of Benedetto Croce’s idealism

b) the commitment of Italian scholars interested in archaeological theory (still a small minority) to the approaches of post-processual archaeology.

Further reasons can be adduced, including those that have militated against the development of archaeological theory in Italy - its lack of outbreaks of classical and historical traditions in archaeology, at the expense of anthropology and other social sciences. More controversially perhaps, it can be argued that the abuse of archaeology for political purposes during the fascist period has contributed to the post-war development of the subject as a purely empirical discipline, with no relevance to anything beyond itself.

This paper looks at possible ways in which Italian archaeology might develop in future. While it is unlikely, and undesirable, that Italian archaeology will simply follow the British journey from post-processualism, there are other possible approaches and new areas of study, including the symbolic/cognitive and social/political realms addressed by post-processualism. These are traditions well-rooted in Italy itself. One of these is the Neo-Mannist school long established in archaeology. Up to now, Mannist archaeology in Italy has been mostly associated with processual elements which relate with the structural Marxism of some French and British scholars and has the potential to be taken further in this direction. Another tradition has as yet had no impact in archaeology, but is found elsewhere in Italian scholarship; this is the Italian feminist school, developed in anthropology. The approach of Italian feminists has much to offer archaeologists and could lead to entirely new ways of thinking and writing about the past. Both these ‘native’ traditions, perhaps in combination with ideas taken from Anglo-Saxon post-processualism, have the potential to open up a new era of Italian archaeological research directed at subjects rarely addressed so far, including cognitive and gender archaeology.

Erik van Rosenberg (Faculty of Archaeology, State University of Leiden (Rijksuniversiteit Leiden), P.O. Box 9516, NL-2300 RA, Leiden, Netherlands, email: evanross@stdl.stis.nl)

It’s all in the game: gender in Italian prehistory

As architecture is embedded in cultural context, gender is entangled in archaeological practice. Gender biases have been embedded in architectural reasoning. This reasoning is constructed along the reasoning that have become fairly traditional. Taking these traditions in archaeological reasoning for granted, archaeologists (re)produce the gender biases inherent in archaeological discourse. An engendered perspective on past societies, therefore, requires a calling into question of the narratives, concepts, ideologies and signifying practices that make up an archaeological discourse.

Recent work has put gender theory into the practice of Italian pre- and protohistory. A rather essentialist approach to gender which, for example, Robb and Whitehouse have adopted, (re)produces the gender biases inherent in archaeological discourse. More sophisticated approaches in terms of gender to Italian prehistory expose traditional lines of archaeological reasoning, but seem not to reflect on gender as part of archaeological discourse in general. That’s where engendering Italian archaeology should start from.

Stephen Keates (Department of Ancient History and Archaeology, University of Birmingham, Birmingham B15 2TT)

Raising the dead: statue women in their ritual context

Statue women, or statue steles, are a defining feature of the North Italian Copper Age. These monumental stone carved anthropomorphic figures have been interpreted as the localised manifestation of a pan European deity, either a mother goddess figure, or, for an Indo-European deity, for an Indo-European deity and/or a goddess, or for a picture of young females. Although the manifestations are considerable variation in the iconography and morphology of statues exist. Traditional interpretations have relied upon iconographic analysis alone without paying adequate attention to the archaeological context of figures and in particular fail to account for the apparently deliberate breakage and reuse of images. It is much that suggests that they may have had a prescribed lifespan that they may have had a prescribed lifespan. This had a prescribed lifespan that they may have had a prescribed lifespan. However, when we look to the iconographic and the iconographic upon the ethnographic record to examine the context of monumental anthropomorphic representations across a range of small scale societies. An alternative interpretation of statue women is offered arguing that they may have been representations of ancestors and that they arise as part of the social dynamic originally initiated by the localisation of goddesses, kinship, and the construction of and attachment to, place, were significant structuring principles. The rendering of human figures in stone may have served as a means of preserving the ancestral dead in ritual contexts designed to facilitate communication between the world of the living and the dead. In this way the small scale elaborate societys of the North Italian Copper Age utilised items of material culture in a performative fashion as a means of constructing social memory drawing upon metaphors of human anatomy, architecture, and the landscape as a means of presenting the past in the present.

Dr. John Robb (Department of Archaeology, University of Southampton, Southampton SO17 1BJ email: jrobb@soton.ac.uk)

Health, activity, wealth and status in Iron Age Pontecagnano in Italy, joint analysis of funerary assemblages and skeletal biology has rarely been done, in spite of the obvious insights to be gained from such an approach. In this paper, I will compare grave goods with skeletal markers of poor health and taking a sample in over 300 Iron Age individuals from Pontecagnano. The statistical results, as well as the interpretative issues, they raise, contrast with the grave goods and indicators of childhood health and nutrition (stature, enamel hypoplasia, crania orbitalis). On the other hand, markers of adult health sometimes vary between sub-groups who were buried with different grave goods; in the clearest example, a group of 3rd-5th century BC males buried with no grave goods also had much higher rates of trauma, periostitis and Schmorl’s nodes, suggesting a highly stressful adult lifestyle. This analysis suggests that when skeletal and archaeological data are used together, the result is a more complex interpretation of society than can be gained from either source alone.

Dr. Carmen Vida (Birkbeck College, University of London, 26 Russell Square, London WC1D 5BQ)

Time and Space in Italian Archaeology

For a long time, the concepts of time and space - traditionally vital in archaeological investigation - have been at the centre of a review in archaeological theoretical thought. This paper analyses archaeological perceptions of time and space in Italian archaeology, exploring the way in which they have affected archaeological research and interpretation. The paper suggests ways in which new perceptions of space and time may be integrated into archaeological analysis, and put forward new ways of looking at the landscape evidence in Veneto at the end of the Late Bronze Age.

Dr. Edward Herring (Department of Classics, Royal Holloway, University of London, Egham, Surrey TW20 2EX)

"Sleeping with the enemy". Mixed residency patterns in pre-Roman Southern Italy

This paper deals with the evidence for the Greeks living in Native communities and Natives living in Greek communities from the first Greek settlement until the Roman takeover. From a theoretical point of view this is a culture contact situation. However, it is usually discussed from what can be regarded as a diffusionist perspective (i.e. the spread of Greek culture to the Natives), although rarely are theoretical frameworks explicitly discussed. The problems inherent in such an approach are compounded by the classics of Classical archaeology which inevitably fail to accommodate them. Thus, Classical archaeology has tended to regard the acculturation of Greek culture by the Natives as both natural and inevitable. This descriptive and generalising approach offers no real explanation of the processes of acculturation. My approach can be seen as taking a post-processual approach to represent competing national, regional and local identities over the last two hundred years of Italian history. Using a wide-ranging contextual approach, which draws upon museological, archaeological, political and socio-economic sources of information, I shall focus upon some of the areas played out by individual collectors and interest groups for control of prehistoric objects, and the conceptual frameworks and institutional contexts within which collections of these objects were placed and assessed. This paper will consider changes in the concept of collecting and process of collecting Italian prehistory, and in particular the way in which collections of prehistoric objects have been used to represent competing national, regional and local identities over the last two hundred years of Italian history. Using a wide-
The aim of this session is to explore a range of theoretical approaches in French archaeology. The debate on archaeology in France has been less visible than in Britain and North America. It is now about twenty years since Audouze and Leroi-Gourhan described French archaeology as a "Continental insulin". How far have attitudes to theoretical archaeology changed in France during that period, and how closely do these changes compare with trends in British archaeology? The divergence between the two traditions, which was so pronounced in the 1980s and 1990s, has steadily narrowed in the post-processual 1980s and 1990s. Yet theories remain a much less conspicuous feature of French archaeology and fundamental differences in attitude remain. French writers prominent in post-processual archaeology in Britain have generally exerted little influence on the development of their counterparts in France. However, a few of the judgements relating between the two traditions is to consider the British reaction to leading French archaeological publications during the past 20 years. Valuable insight is also gained by examining the changing role of theoretical considerations in the mainstream literature of French prehistory.

François Audouze (CNRS, Paris)
From technology to palaeohistory
The new trend in French Palaeolithic studies can be qualified as palaeohistory based on comparative technology. It derives from the two former approaches: the chronostratigraphic approach of the Francois Bordes school and the synchronic palaeoethnological approach of the Leroi-Gourhan school. The new approach characterizes complexes in lithic technology and typology over the long term, results in identifying technological stages which derive, along with "fossiles directs", both previously known cultural entities from the Late Glacial and new ones. It succeeds in explaining why technological changes occur in knitting techniques.

The second main trend is cognitive and is based on the previous one on technology, mostly on experimental work. It aims to identify and evaluate technical changes which imply changes in concepts, mental abilities and know-how, perception and anticipation. Some of its supporters argue strongly against the "final object fallacy" and in favour of technically conscious early prehistoric humans.

Annick Coudart (CNRS, Paris)
Why is there no post-processual archaeology in France?
As a large part of its vocabulary has been borrowed from French intellectuals, it may seem surprising that post-processual archaeology has not had any impact in France. The reasons for this are deeply rooted in the society and identity, but are barely visible as they are part of a double paradox. Anglo-American scholars belong to an intellectual tradition which is essentially empirical, based on "sensorial" experience; while confronted with an incoherence they tend to consider their conceptual approach inadequate rather than their observations. This leads them to search continually for new concepts (which agree better with their data). As for the French intellectual, he/she moves in a Cartesian tradition which is classical and coherent representation of things. Phenomena are governed by a rationality complex and multidimensional, which forms an indivisible whole. If and when the result of an analysis appears inconsistent, the French scholar will tend to discount his/her observations - not as irrational, but as unrepresentative. In order to confirm the abstract vision which unconsciously forms the base of his/her intellectual identity, he/she must assimilate them to its data. As a result, the quest of Anglo-American archaeologists for concepts and theories is viewed with perplexity or condescension by the French; and the French are seen by the Anglo-American as forever bogged down in their data.

This French preoccupation with coherent conceptual frameworks, and the fact that French society has never been "modern", result in a situation in which, without denying any of them, single binary relations (on which every intellectual and mental construct, and every creation of meaning are based) are always seen as insufficient to render reality. In what are referred to as "problématique de l'homme de la bûche", the social dimension of history has never ceased to be predominant; this concerns equally those scholars who appeal to modernity and those who intitulated the concept of post-modernity. For them, history or archaeology can only be the study of the interactions between human beings, nature and the diversity of other cultures.

For those French archaeologists who have managed to grasp the notion of post-processualism, it appears part of the history of an archaeology which is not theirs, or even a respectable exoticism.

Serge Cassen (CNRS, Nantes)
The form of a town
What is customarily called "Neolithic parietal art" or "magical art" is, together with the study of stone alignments in eastern France, probably the only area of research which roughly corresponds to the prehistoric research done in the 19th century. In the 20th century, this area of research has changed the terminology and interpretations of the 19th century. This paper will address epistemological questions relating to the language of the human sciences, and in particular that of the inexact sciences. Adopting a methodological principle from the work of Bachelard we shall try to make clear why a phenomenology of the imagination (attempted by Lautréamont as long ago as 1869) is in our view the most profitable direction for progress in the domain of symbols. The constant risk is that of basing intuitive interpretations entirely on arbitrary cultural values, especially where the archaeological context which might support the discipline of archaeology, its practice of examining material traces of national origins, is concerned. The problem is to articulate the use of the present and of the past, the materials, the techniques used to execute the engravings and their relative chronology, or finally the historic-cultural context in which they are situated.

Jean-Pierre Legrande (Service Régionale de l'Archéologie de Lorraine, Metz)
Ideological propaganda archaeology in Alsace (eastern France) during the second annexation (1940-1944)
After the armistice of Rethondes in June 1940, the French province of Alsace was joined to Germany and integrated with bordering German province of Baden into the Gau Baden-Elsass. A period of four years ensued, during which the Nazi tried by all the means available to germanise the population as quickly as possible. One of the favourite themes of the Nazi propaganda was that Alsace was that Alsatians were descended from very early Germanic populations who settled themselves centuries ago in this territory, and that they were Volkdeutscher whose integration in the Reich was natural. Archaeological research played an important part in attempts to reinforce that theory, and it was accordingly especially favoured by the occupation authorities. This explains the rapid installations in Alsace by the German administration of a department in charge of archaeology (Landesamt für Ur- und Frühgeschichte). Besides rescue excavations and settlement survey, this service took part in propaganda exhibitions, the most famous being 2000 Jahre Kämpfe der Römer (2000 years of battles on the Upper Rhine). NASDPA's archaeological branch (the Reichsbund für Deutsche Vorgeschichte) was also interested in Alsace, studying the Mont Sainte-Odile hill-fort in order to demonstrate that it was a Germanic fortress.

Laurent Olivier (Musée des Antiquités Nationales, St Germain-en-Laye, France)
The French response to the globalisation of archaeology
French archaeology finds its origins in the Enlightenment of the late 18th century. The discovery of "Gaulish" remains coincided with the grasp in political consciousness of the role of the nation. The new discipline of archaeology, at the time of examining material traces of national origins, joined with the political project which legitimised the Republic by finding its roots in a cultural continuity going back through time immemorial, and inventing for it own cultural tradition. More generally, the new vision of the past was established with the Revolution, and the main history of the origins of the French nation in a global historical perspective, of universal relevance, which was the history of humanity. At the level of the whole of humanity. At the theoretical level, that new approach to 'national antiques' depends on an ethnographic reading of the remains of the past, and is at the same time characterised by an unilinear reconstruction of events which derives from the idea of historical progress.

Thus in contrast to the Anglo-Saxon tradition, which investigates the meaning of archaeological remains and which seeks to produce or borrow a theory to explain them, the French tradition considers archaeological remains as being "archaeological" perspectives on things. In this sense, it places theory not at the stage of interpreting archaeological remains, as in Anglo-Saxon research, but much earlier, at the level where meaning was held by the remains. In the French perspective, the archaeological remains, as material traces of
human activity, provide evidence for the organisation of those activities, and, at a further remove, for the society which produced them.

The process of globalization which has gathered speed in recent years throws this French model into crisis. The end of the Cold War, German reunification and the creation of a European community, as well as the development of the present-day multilingual societies, put in crisis not only the legitimacy of nation-states, but also of the historical and archaeological representations on which these features rest. The current decline of nation-states in French-speaking France provides the oldest European example, leads irreversibly to a revision of the historical interpretations from which the political structures derive their legitimacy. We are therefore faced today with a crisis in the French historical tradition in the broadest sense of the word, more generally by calling into question the paradigms on which rests our approach to the past.

Rock Art as Landscape / Place
Session Organiser: George Nash (Lampeter)

In recent years, rock art has come of age. Many new ideas concerning especially the cosmology of art have been the main focus of interpretation. Recently, Christopher Tilley has suggested that rock art, although ambiguous, reads similar to a text. The text/panel thus becomes a narrative. From this, the reader can deduce meaning from the text and make assumptions about the meaning. Likewise, interpretations have been developed concerning rock art as contributing to, or acting as, landscape or place. It is within this session that landscape and place become prioritised in relation to rock art. Landscape/place can mean location and geography - the macrocosm. It can mean landscape within the rock art itself - the microcosm. Landscape/place can also be a construct in the perception within the minds of the artist, the audience and even the rock art prehistorian.

Within this session, participants attempt to deconstruct rock art by incorporating some of the socio-spatial mechanisms of the landscape. The application and location of rock art, as a sense of place asks a number of fundamental questions. Firstly, does landscape play an important role in what is painted and how a site is chosen? Secondly, can rules forming the language of landscape be applied to the mechanisms behind the execution of the chronology and geographical sequence occurring in certain core areas? Are other core areas involved in this sequence? Individual participants will attempt to argue these points using a number of theoretical approaches from core European and African petroglyph areas. Outlined below are a number general theoretical ideas for this session.

Customs, or traditional ways of doing things, appear to be hard to dislodge once they have become established. Such practices become ritualised and, through repetitive performance, help constitute the identity and sense of 'place' of the people who practice them fulfilling a sense of place. But while the forms of rituals may be reproduced intact over many hundreds of years, their content - what they mean for those who perform or observe them - is not fixed. Ritual requires a focus. Hood (1988:85) has described rock art as a 'social organisation and ideological product' which is 'actively maintained within social strategies'. The focus for this activity is not merely 'a passive arena for adaptation' (ibid). For generations rock sites may have acted as foci perpetuating a cult of ancestry. In the areas where we find art, the cult would have helped to forge and maintain a sense of 'place' and territorial identity for mobile and sedentary people. As part of this process of fixing communities inhabiting the post-glacial landscape. Equally, the landscape, and especially the mountains, may have 'acted' as a symbolic taboo, forbidden places perceived by indigenous communities as dangerous. Significant landscape features may also have served as 'signposts' in the landscape, guiding hunters and foragers on seasonal journeys around the locally-defined territories which they exploited. Bradley (1993) suggests that 'paths' were important to hunter-gatherers, who identified their territories by means of such linear features linking particular places. It was these places which may later have been ritually and symbolically utilised to site the earliest rock carving sites.

George Nash (Dept of Archaeology, University of Wales, Lampeter)

Defining a Landscape - Rock Art as a boundary of cultural and social/political identity

Within many modern societies traditionally tend to look at sites, even places, with a sense of emotion, and perhaps, some sense of awe. The empirical approaches applied to the 'site' instead reinforce an image that it is very much devoid of human meaning. In particular, the concept of recording rock art focuses firstly on subjectivity - what is depicted; objectivity - the intrinsic value of the site and stratigraphic deposition - what lies in front of, and underneath the art. Some attention, however, has been given to landscape, albeit from a traditionally stale account of what can be seen. Recently, rock art and landscape studies have incorporated a text which relies more on personal experience and the cognitive value of the audience. It is obvious, therefore, that when rock art was executed by the artist intended it to remain indefinitely: with this the intentional location of the panel/rock art surface to the surrounding landscape.

By omitting landscape, and in particular, rock art as place, one is only looking at subjectivity and ignoring media. Arguably, landscape/place is as important as paint, the narrative artifice deposition. Within this paper I wish to re-address the importance of landscape/place and suggest both be considered as part of an archaeological assemblage. More importantly, the intentionality of landscape/place was as important to the artist, as the images she or he were painting/craving.

Lynne Bevan (Research Associate, Field Archaeology Unit, University of Birmingham, Edgbaston, Birmingham B15 2TT)

Women's Art, Men's Art: Gender-Specific Image Selection

The prehistoric rock art of Italy and northern Europe appears to be dominated by numerous representations of ithyphallic warriors surrounded by the accoutrements of war and hunting, which has led to the assumption that the art was created by men for men. Accepting this view of interpretation, we are perhaps assuming an entirely superior position on the part of the males, resulting in a male domination or art, ritual and society, leaving females socially peripheralized and archaeologically invisible. Before placing the art within a cultural context, and establishing relationships between the rock artists, their settlement and burial sites, it might be possible to approach the study of rock art from a different angle entirely, looking at the kind of images featured and their possible origins, and exploring possible sources of inspiration, and vision, both in terms of the vision of the artist and their physical viewpoint within the landscape.

The art of non-western societies has often been used in attempting to bridge the conceptual gap between the prehistoric artist and the modern western viewer. A recent study of female Inuit artists is particularly relevant, as it has provided some valuable insights into the selection of subject matter within a non-western culture. Despite the obvious limitations of using ethnographic studies to facilitate an unbiased image selection in prehistoric art, some interesting themes emerge and differences in perception are revealed. Several recurring themes emerge in the art including legends and mythology, historical events, representations from daily life, hunting and memories of the artists' own lives and families. How can these be unravelled? Finally, are there any geographical, social or historical geographic or religious influences on the representation of familiar scenes, objects and the surrounding landscape, while other subject matter is derived from the artists' own mental geographies.

Lynne Bevan and Simon Dallam (University of Birmingham, Birmingham B15 2TT)

Crossing Over the Border

There is a tendency for rock art research to follow similar lines in a number of quite different study areas. The recognition of entopic imagery is one example of this trend. Yet rock art can be regarded as a rather specialised form of material culture and at the regional scale it might be expected to show as much diversity as monuments and portable artefacts. Its character might also have changed in relation to different societies. The same ideas of persevering and using the landscape. Such contrasts are identified in the prehistoric rock art found on either side of the modern border between Portugal and Spain and may be related to much broader currents in Iberian archaeology, extending from the Atlantic to the West Mediterranean.

Frank Fábregas (University of Reading & University of Santiago de Compostela)

Crossing the border

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Eva M Walkerhaug (Clare Hall College, Cambridge, CB3 9AL)

Scandinavian Rock Art

This paper will discuss how the study of spatial aspects on different levels can help illuminate the function of rock art in the Neolithic societies of Western Norway. It is argued that rock art played an important role in a period of social and economic transformation. Significant differences can be seen in the location and use of rock art sites as agrarian and hunter-gatherer groups. The importance of space and landscape on a local level will also be discussed, with a focus on one of Scandinavia's largest rock art aggregation sites at Vingen, Western Norway, situated in dramatic and evocative fjord and mountain landscape. Contrasts are noted in the choice and location of carving surfaces, such as fixed and mobile, landlocked, open and secluded etc. Significant landscape features on a larger scale may also have played a role in the overall choice of location of this vast aggregation site. The perception of space and place and its relationship to the function of rock art in society will be discussed.
Chris Chipendale (Cambridge University Museum of Archaeology & Anthropology, Cambridge)
The ABC of prehistoric Pictures
Approaches to prehistoric rock art in terms of style, meaning or topographical place in the landscape do not address the central point that these ancient things are often pictures. No good theory of prehistoric pictures as pictures is in play, and it is needed. A simple and robust theory is developed that relates the subject A to the picture C in terms of geometrical transformation that join them; it is demonstrated by brief examples to be powerful and effective.

Joakim Goldhahn (Department of archaeology, Umeå university, S-901 87 Umeå, Sweden)
Sagalassos rock art and mass tourism
A Scandinavian perspective
My contribution to TAG 97 considers a rather neglected variable in the theoretical debate concerning rock art - the way that the rock art is experienced. The use of different technology on a rock panel have mostly been explained in chronological or formal terms. As if the different motives were separated dialectically from each other, or that the rock itself determined the technological choice. The result has been that the precipitants of the theoretical discourse concerning rock art have neglected this and considered the technological aspect as a passive participant in a collective ‘sign language’.

A reason for this is, of course, that the rock art has been exposed to rain, ice, and wind erosion for several millennia, which has resulted in different technologies being rather hard to distinguish and deal with in a theoretical discourse. The exception to this is the rock art that been found in a context that has prevented the erosion. My study concerns one of these fortunate cases - Sagalassos, a Bronze Age barrow from Ljungarum parish in southern Sweden. The barrow has been dated to approximately 3200 - 3400 BP. It was excavated in 1971 and despite the fact that the barrow was partly destroyed about 15 slabs with rock art motifs were found. Mostly horses, boats and humans.

My paper starts in a discussion about the four different ways that these particular rock carvings were made and how this can contribute to the interpretation of these motifs. It is my opinion that we can talk about these rock carvings as metaphors that contain links to other synchronic phenomena in the Bronze Age. As if they where a microspace.

Kalle Sognes (Norwegian University of Science and Technology, Museum of Natural History and Archaeology, Institute of Archaeology and Cultural History, N-7004, Trondheim, Norway)
Between Land and Sea: Stone Age Rock Art in Mid Norway
Several trends can be found in the geographical distribution of Stone Age rock art in mid Norway, some of which follow major cultural interaction zones and may be interpreted as trail markers. One linear trend follows the fjords and valleys from the coast to the inland mountain areas. The Trondheims fjord area represent a third system, where the rock art is found at the transition between land and sea. This area may be viewed as one entity or as a system of several smaller basins, which are encircled by petroglisy sites.

Conspicuous topographic features seem to have been preferred, especially small islands and headlands but virtually all sites appear to have been closely related to the sea. Many are, however, located at the entrances of valleys leading into large fjordlands. Preferred topographic features appear to have had rock art making period. Some sites are found at remote places with little space in front of the panels; others are found at places, especially beaches, where larger groups could meet.

Applied Metaarchaeology
Session Organiser: Kathryn Denning (Sheffield University)
In 1962, Embree’s edited volume, Metaarchaeology, proclaimed the arrival of a new research specialty, and predicted a growing concentration of peers from sciences of the mind on the methodology of archaeological interpretation. However, this (essentially processualist) philosophical approach to archaeology has not captured imaginations as much as Embree hoped. Instead, mirroring developments in the field of ‘science studies’, there has been a steady increase in the extent and intensity of more sociologically focused attempts to link archaeology to culture, and of analysis of archaeological discourse.

Unfortunately, extremist theoretical work of this kind can often be seen (like Embree’s philosophical metaarchaeology) as just an irrelevant, rarefied body of theory, which belongs primarily to disciplines other than archaeology. However, as this short, discussion of some recent publications will show, the idea that archaeology can contribute substantively to the discipline’s development. Metaarchaeological research may not always provide prescriptions for how better to design projects, excavate, write, or otherwise be an archaeologist; as the papers in this session show, sometimes it does, and sometimes it all can do is pose questions. But in the latter case, it still serves a purpose, for as archaeology becomes more political and more public, its outer and inner contexts are subjects we can ill afford to ignore.

Kurtis Lesick (Dept of Archaeology, University of Calgary, Calgary, Calgary, Canada, email: lesickk@mail.ctv.sconn.com)
To Undermine or Underscore - Why must Meta-Archaology be an Anti-Archaeology?
If nothing else, the discipline of archaeology is characterised by paradoxes. Our methodologies and theories are expansive and transcending, more often than not transcending disciplinism. This is often more than not transcending disciplinism. Archaeologists thus become perhaps the most eclectic of academics, searching out every and any possible means of achieving their goal. One paradox, however, lies in the fact that a defined discipline grows and is expanded, giving the opportunity to state the question: why is an archaeologist told “to learn [awkward pause] more.” It took him completely by surprise that he might have stated the value of his work outside of the extraction and production of archaeological data. Without this sort of contextualisation, however, archaeologists become merely the providers of [potentially] useful data.

Cornelius Holtorf (Department of Archaeology, University of Wales (Lampeter), email: cornelius@lamp.ac.uk)
Where do we want to go today? Archaeological fieldtrips reconsidered
The fieldtrip is a regular feature not only of archaeological conferences and degree courses, but also of informal gatherings and even private holidays of archaeologists. (TAG is actually one the few archaeological conferences which does not offer any associated fieldtrip.) Most fieldtrips however, consist of little more than visits of sights which may well be known from the academic literature, but where there is usually not much of their special significance to be seen. The fieldtrip experience is generally little more than an attempt to locate the current standpoint on a plan and to visualise what is not there. The archaeologist thus experiences sites in a way different from other tourists. Given the importance in archaeological of locations, landscapes, and their meaningful experiential, it is my contention that distinctive archaeological ‘way of seeing’ (beyond recognising sites as such) has not been developed. In this paper I analyse the characteristics of archaeological fieldtrips and critically review their aims and methods. I then present first thoughts towards a different way of visiting and experiencing sites in the landscape from an archaeological perspective. I conclude with speculating about the consequences for archaeological practice of conducting fieldtrips not just as we know them.

Angela Piccini (CADDIN, Crown Building, Cathays Park, Cardiff/ Research School of Archaeology, University of Sheffield)
‘Good to think’: The consumption of Celtic heritage in Wales.
To speak of archaeological interpretation and theorisation as such is to cling atavistically to a belief in an ‘authentic’ and ‘pure’ archaeological practice. Implied always in the pursuit of knowledge are the narratives which tell the stories of who we may be and who we wish to become. But how do the non-specialists - those who consume but are alienated from the production of specialist knowledge in the form of heritage - translate these stories into the narratives of their everyday lives? Through interview work at two very different heritage sites in Wales which seek to represent a Celtic past, I have been able to glimpse some of the intersections among heritage, material culture and the negotiation of identities. At the heart of this study is the centrality of the consumption of archaeological discourse in the formulation and reproduction of specific identities, identities we perform everyday within the context of numerous, often conflicting habs. As professional archaeologists we can critique each other’s work, but without taking account of the wider cultural meanings made of archaeology and material culture our practice is, ultimately, empty.

Kathryn Denning (Research School of Archaeology, University of Sheffield, Sheffield, email: K.E.Denning@Sheffield.ac.uk)
From alien to alienated: Archaeology and affinity at the end of the millennium.
Research communities are interested to study when it comes to who and what they exclude, how, and why. Archaeology is no exception. Sometimes it transpires that people and ideas gain reputations as "lunatic fringe" or "alternative" because of factors besides the evidence, from contemporary politics to fictional fantasies. This scientific-informed analysis, logical, orthodox or alternative, is both political and ideological. Questions such as what is "archaeology," what is "serious" archaeology, and what is "trashy" archaeology are problematic. And the question of the legitimacy of these terms is, in turn, the key to understanding the problem of subjectivity in archaeology, and the role of the archaeologist in shaping the image of archaeology and its practitioners.

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Stepping back further, one may see archaeology as a generator of stories and metaphors which influence people’s beliefs, giving power to the popular press continues to inform us that all in the live.

Maggie Ronayne (Department of Archaeology, Southampton, email: m.m.ronayne@soton.ac.uk)

Wounded Attachments: Practicing Archaeology From ‘The Outside’

I study archaeologists and I practice archaeology. Yet, in the (us)thems terms on which this discipline is constructed, I am in contradiction. I am placed outside the remit of archaeologist since I do not come close to any kind of ideal archaeological practice. The ‘archaeologist’ in this ideal is implicitly understood as the eurocentric, masculotted, heterosexual subject of Cartesian rationality --- I appear to be lacking in something (!). But that appearance is dependent upon perspective and context.

Academics, as a discourse, defines objects; yes, objects of study but also bodies, nations, sexualities, places and beyond its self-defined boundaries. It is understood upon violent objections. What means in terms of its effects can vary from being humiliated as female staff on an excavation, to being denied the cultural means to express your identity, or to be murdered for your understanding of your past and present. In other words, the politics of what we do and how we do it are not only affecting the way we work in the present, but also affecting ourselves by him or her way. Having been aware, it is a more difficult matter to continue to practice these ‘wounded attachments’ through conditions structured to exclude.

Theory and World Archaeology: Italy (Part 2)

Session Organiser: Mark Pearce (Nottingham University)

This part of the session proposes to let Italian archaeologists speak for themselves, presenting their own theoretical agendas - linking what we do not ask to the nature of their archaeological record and their contingent social and historical situation. The paper that will emerge is of an archaeology which reads and is aware of the debate in the English-speaking world, but does not necessarily consider it completely relevant to its own particular problems.

Alessandro Guidi (Istituto di Storia, Università di Verona, Vicolo Cieco dietro San Francesco 5, 37129 Verona, Italy, email: aguidi@chiostro.univr.it)

Is Italian archaeology theoretical?

Italian classical archaeology is, by definition, a theoretical branch of our discipline. For at least a century classical archaeologists have made much use of history, art, philosophy and other similar paradigms to interpret their data. The problem was that field practice in this branch of archaeology was introduced quite recently.

On the other hand, prehistoric archaeology is a different story. The paper will develop previous work of the author on the history of ideas in archaeology to reconstruct a coherent picture of the development of Italian archaeological thought.

Amicale Biatti (Dep di Biologia Animale e dell’Uomo, Università di Roma “La Sapienza”, piazzale Aldo Moro 5, 00185 Rome, Italy)

What is new in Italian paleolithic archaeology?

Diego Angelucci & Sarah Milliken (Istituto di Scienze Geologiche e Paleontologiche, Università di Ferrara, Corso Ercole I d’Este 32, 44100 Ferrara, Italy)

Paleolithic and Mesolithic Theory and Method in Italian archaeology

The paper reviews Italian Paleolithic and Mesolithic theoretical and methodological issues and debates their state-of-the-art. Today, past hunter-gatherer research reflects the ‘Italian plurality’ and represents a somewhat secluded sector of archaeology, being the subject of Natural Sciences departments.

Armando De Guio (Dipartimento di Scienze dell’Antichità, Università di Padova, Piazza Capitanato 7, 35129 Padova, Italy)

Archaeology of the War, Archaeology through the War

The paper discusses a project on the Alpignano di Asiglio (northern Italian Alps) which was one of the most important theatres of World War I. Extraordinary air photographic documentation (Italian, French and British military, both vertical and oblique) is used in a virtual reality approach (Remote sensing, Image Processing, Virtualization, GIS etc.) to reconstruct the wartime landscape. This “virtual theatre” (figurative recognition of the theatre of war) is highly informative (‘war as information’). Archaeology of the War” and emotionally charged.

The concentration and the structural landscape provides promising material to study the short and medium-term formation processes of the archaeological record. Another aspect is the possibility that the wartime air photos can be used to fill the “war layer” (‘war as noise’) to reveal the pre-existing conditions that prevailed before the conflict (‘archaeology through the War’). They were shown using the wartime documentation, the most significant such episode of the Holocaust.

Mariasanta Cuozzo (Istituto Universitario Orientale, piazza San Domenico Maggiore (Palazzo Costigliano), 80134 Napoli, Italy)

Interpreting funerary ideology: the orientalising cemeteries of Pontecagnano (Salerno)

There are a number of schools of thought within European archaeology which engage with the “Anthropology of the Ancient World” and “Post-processual archaeology”. Following such an approach, this paper will discuss the complex relationship between social relations and “their reflection” in funerary practice. Cemeteries are studied as a “structured context” which offers a “metaphorical” picture of reality. Unfortunately, such analyses often pose more questions than they answer.

The starting point will be a preliminary analysis of the Pontecagnano (Salerno) cemeteries during the Orientalising period (last quarter 7th. - mid 6th. century BC). Strategies in the use of space and funerary practice will be studied to examine differentiation between family and ethnic groups. Attention will also be paid to the action of varying ideologies within a single context; strategies of political and cultural “resistance”, the relations between genders and age sets and the demographic and social “representativeness” of the sample.

Nicola Terrenato (Department of Archaeology, University of Durham, South Road, Durham DH1 3LE)

Between trend and tradition: Italian Classical Archaeology in the last twenty years

The paper aims to assess the current situation in Italian Classical Archaeology from the theoretical point of view. This will be based on an historical review of the main cultural currents characterising the last twenty years. A crucial background role is clearly still played by the idealist tradition, based on frameworks devised by German and Italian philosophers in the first decades of this century. Since the 70’s, Marxist formulations have introduced some new perspectives, while processual archaeology has had only minimal impact in classical studies. This has resulted in a general backwardness in terms of approaches, methods and techniques, while specialist philological skills have continued to dominate the scene. In recent years, even if theoretical debate still attracts only a limited audience, new interactions between traditional approaches and new trends are being experimented with: within a post-modern framework, a reconciliation between trend and tradition appears, at least in theory, finally possible.

Andrea Camilli (Università degli Studi di Roma “La Sapienza”)

Applying models in the Roman Period landscape studies

When studying Roman period landscapes, Italian scholars incline to accept, or at least rarely apply models which were developed for less complex social structures, even though they can give interesting results with regard to a number of problems, i.e. land use, relations between town and countryside, geographical and political borders.

This is just one aspect of the problem involving theory in landscape studies: after a substantial phase of theoretical reflection - though little applied in final practice - we are now in a phase where the gap between theory and practice is becoming wider and wider. Model theory, being mostly applied in prehistoric and pre-Roman research, despite the results that it can give, is generally rejected and misunderstood. Some examples will be presented, with the aim of understanding if model theory may be applicable in such complex situations, and if it is worth applying despite traditional methods of reading landscape data.
strange, because the impact of technologies is often understood in hindsight to have played important roles in shaping archaeological paradigms.

Influenced by the recent work of the feminist philosopher of science, Donna Haraway, I argue for the acknowledgement of an archaeological technoscience: as a discourse prioritising the prosthetic relationships of bodies and technologies. Prosthesis is vital to mechanisms of knowledge production as it encourages us to understand how technologies of disciplinary communication both bring pasts into being, and prioritise certain kinds of pasts over others. Prosthesis also prompts us to ask an important question - via technologies of communication and practice, what kinds of witnesses to the past have archaeologists become?

Willy Kitchen (University of Sheffield)
Filling in gaps when there's no-body at home
In analysing house plans and the like, it is becoming commonplace for archaeologists to seize upon the notion of the domestic sphere and its organisation as a microworld blueprint for the interpretation of social relationships as a whole. Yet we must not forget that whilst we spend ever increasing amounts of time within built environments, there is a wider unconsidered world on our doorsteps from which we draw meaning and out of which we construct understandings of self and others. It is essential that we resist the temptation to view past societies as static in time and space, however complicated and uncertain the interpretations which flow from this might be. Accordingly, we must learn to question the changing nature of this wider environment and harness its potential for exploring differing interpretations in a contemporary past. The material culture with which we treat may appear to change little over long periods of prehistory. It is when it does change, however, that we can catch glimpses of an assemblage breaking cover and seek to contrast usage and reception, then and now. Only in such changing times can our materials really be said to enter our visual clearing.

Mary Baker (University of Southampton)
Experience as Inbetweenness
Within the discipline of Women's Studies the role and status of "experience" has been a troublesome subject. Arguments rage about the authenticity of the experience of women and indeed about the validity of "experience" as a category. The politics of feminisms, they argue, are the politics of considerations of archaeology. The located nature of the ways we think about the past are vital to the practice of our discipline. As a third wave philosophical feminist my politics are rooted in embodied experience. I need to re-examine the concept of "difference". It is my belief that the "difference" is one of biological, social and cultural phenomena, foundation. Difference is then said to be in the cultural interpretations of reality. It would seem that there is a need to work through relations of materiality beyond these binaries.

A less obvious but nonetheless vital limit is found in our reference to this same universal in the theoretical "experience" and "performance" in the past. The cultural common body is a category based upon the perceptions assigned to the "disembodied" rational subject, whose body is "mere matter" to its interior consciousness. Its exclusions have been well documented by feminists, post-colonial theorists and theorists of culture.

The papers offered are an attempt to bring together various strands of work on the general areas of embodied knowledge and phenomenology, which do not often occur in the same session, in order to make explicit the connections between our interpretations of the past and our present practice. The topics suggested include: embodiment the feminine and the post-colonial in archaeological narratives; technoscience and experience in archaeology; writing multiplicity by imaging embodiment through material evidence for the Neolithic, Bronze and Iron Ages; re-imaging the masculinist tendency to (a)void the physicality of bodies by theorising different masculine bodies in the past and present; acknowledging the differing bodily experiences of nationality as a part of disciplinary identity; the different experiences of embodiment in altered states of consciousness in the past and present; the materiality of excavation and its implications for post-processual theorising.

Jayne Gidlow (University of Southampton)
Prosthetic knowledges: witnessing an archaeological technoscience
It seems no coincidence that digital technologies are being used and explored in an archaeology that considers itself to be technologically informed. Databases, hyperlinked, image processing, GIS, Virtual Reality, the Internet: these are flexible components of a digital toolkit which is transforming archaeological practice.

Despite this there is very little communication between archaeological theory and computing, with both producing their own publications, journals and conferences. This lack of communication seems
past. This paper will explore the attributed fixity of both architectural and social bodies, highlighting the way such bodies are produced through our worldly interactions and performances of agency - an opportunity that is often overlooked. The neutral subject is implicitly a 'normative' masculine subject. I would like to propose some readings of the Neolithic in order to emphasize the understanding of 'solid facts'. These archaeological sites can be interpreted as far as static or solid 'monuments' which create hard boundaries, providing us with a number of different identifiable social bodies. Our academic access to accept, distribute, banks, screens or stone-walled spaces as membranous or fluid will be explored in direct relation to the hard-edged position of the male body as expressed through the historicity of masculinist authorship.

Hakan Karlsson (University of Gothenburg)
Back to the Phenomenon of Phenomenology

The purpose of this paper is to explore the relationship between the new-born archaeological interest in the phenomenological dimensions of landscape (i.e. Tilley's Archaeological phenomenology) and reasonings in "Geographical phenomenology". It is stressed that both these approaches suffer from a simplified and anthropocentric view of the concept of phenomenology as presented by the German philosopher Edmund Husserl. Do the geographical and archaeological approaches have something in common with phenomenology at all? Thus, the paper distinguishes between Husserlian phenomenology and the interpretations and adaptations of these projects as they have entered the geographical and archaeological literature. This deconstruction leads to a constructive discussion of how an Husserlian-influenced phenomenology could enrich empirical research.

Kate Giles (University of Sheffield)
The medieval guildhall and embodiment: social and political identities in late medieval York

Recent work in medieval studies has placed considerable emphasis on the use of the body to structure social and political relations (Kay and Rubin 1994). This paper will focus on how buildings were used to frame particular social bodies through an analysis of three religious guilds in the city of York. These were built during the late fourteenth and early fifteenth centuries and consisted of halls with attached chapels and hospitals with permanent residents. The paper will consider how the internal spaces of these guildhalls framed the construction of particular levels of social identity. The paper will also consider the participation in worship and prayers for the souls of the religious guilds, the guild hospitals and the guild chapels. Their physical presence therefore not only led to the development of a new identity, but also to the political status of the religious guilds and the guild society. The paper will consider how this construction of identity was transformed after the Reformation, when these buildings were appropriated and transformed by craft and mercantile guilds. It will suggest that this was part of a wider structuration of a new politics of embodiment which focused around the contribution made by the body of the individual to the economic and political stability of the early modern city.

Kenneth Brophy (University of Glasgow)
The Doors of Perception: phenomenological Approaches to Cursus Monuments

In his book, A Phenomenology of Landscape, Chris Tilley set out a new way of considering monumentality in British Prehistory. His work along the Dorset cursus inspired me to undertake similar fieldwork on the cursus monuments of Scotland. More recently, Julian Thomas has set out the applicability of Heidegger's hermeneutical phenomenology, and something is the case with John Searle and the Physicalism Project. Recently, I have returned to Scotland's cursus monuments, the monumentality and Neolithic people. I will also outline the different phenomenological ideas I have considered in looking at cursus sites, and the limitations they carry.

Julian Thomas (University of Southampton)
Forgetting the Subject

"It is not individuals who have experience, but rather the subjects who constitute through experience." - Joan Scott. The recent archaeological interest in phenomenology has brought both new opportunities and new problems. Like the so-called 'humanistic geography' before it, a phenomenological archaeology may focus exclusively on the way in which human beings experience the world. In the process, they may neglect the way in which environmental phenomena throw the human subject into question. A desire to create a human archaeology can too easily result in an approach which is simply humanist and empathetic, and which takes the 'individual' and its attributes as given. In this contribution I will argue that our analysis of the past can assume no such fixed points. We are not simply investigating different worlds from our own, but different ways of being human on earth."

Maggie Ronayne (University of Southampton)
Reading Ourselves: Political Archaeologies and Phenomenology

The paper will argue that disciplinary identity needs to be retheorized in order to take account of recent work on embodiment and difference. In turn, I will suggest that this rethinking of who we are as archaeologicalists must give rise to a reworking of our understanding of our disciplinary identities. My contention is that if they are lived through the body rather than seen as abstract codes, then they are not so easy to edit out of our narratives.

Lesley K McFadyen (University of Southampton)
Gossiping on people's bodies

I could so easily rag on about how dominant images of bodies are detrimental to the ways in which others imagine their bodies. Each dominant image manifested in an archaeological account is invested with a thousand tiny deaths, the tiny deaths of all those whose lives are relegated to the object and unliveable through invisibility and repression. Instead, rather perversely, appropriating some abject notions for myself on the way (for I can just imagine the way I will be feminised now), I'm going to enjoy gossiping about intimate aspects of people's lives. Name dropping: Bill Viola, Clare Whitast, Iris Rogoff.

"Domestic domain" and the evaluation of women's work in past societies

Session Organiser: Dr Sandra Montón (Cambridge University)

Some of the activities carried out by women in practically all societies form the cornerstone upon which daily and long-term reproduction of human communities depend. Despite the crucial character of these activities, they have been considered minor and repetitive by most scholars and have seldom found a place in mainstream archaeological discourse. Only very recently (since the early nineties), and stemming from gender studies approaches, have these activities begun to be considered important in archaeological analyses, which in turn has led to the construction of the "domestic domain" as an independent analytical category.

This still under investigated area "domestic domain" needs further investigation to gauge its full implications for archaeology as a discipline. This session will include different approaches evaluating and challenging this concept:

- theoretical approaches to the study of the "domestic domain".
- space/s and time/s associated with this sphere.
- the articulation of the domestic sphere of production within the general context of social production and reproduction.
- studies of specific realms of production encompassed by the term "domestic" activities (for instance, feeding, public health, socialization of the children, etc).
- concrete methodologies and analytical techniques to study this sphere of production.

Dr. Paloma G Marcen & Dr Marina Picazo (Universitat Autonoma de Barcelona (Spain) and Universitat Pompeu Fabra, Spain)

"What needs to be done everyday": the creation of maintenance activities

This paper will stress the fact that women have traditionally dedicated an important part of their time in adult life to the creation and maintenance activities of society. In order to perform these activities, women have developed through history networks and practices of relationships with other women and also with men. We intend to point to the main aspects related to this argument. On the first hand, a sociological content and the second one will be developed in connection with archaeology.

In most societies women have had the primary responsibility in children's sustenance and welfare. The study of historical and contemporary women-headed households shows that to maintain their families...
women develop strong networks of support that imply a specific kind of social relationship traditionally relegated in historical and archaeological research.

On the other hand, the existence of local networks of social relations are best shown in the realm of those activities that organize and allow the reproduction of daily life. In this sense, the archaeological record, far from representing features of an abstract social structure, should be considered as the best indicator of specific processes of this human agency.

Sam Burke (University of Leicester, Leicester)

Contested space: a discussion of gendered household division in Ancient Greece

It is a stated ideal in Classical literature that women remained within the confines of the family house and had few legitimate reasons for leaving it, to fetch water, attend festivals or funerals, and to help their neighbours and friends.

Classical archaeology has perpetuated the notion of the ancient Greek house being spatially divided according to gender, providing separate areas for the men and the women of the household. 'Andrones' or men's quarters have been identified and associated with drinking parties and meetings while the so-called 'women's quarters' (gynaikoktares) remain enigmatic. These are thought to have been upstairs, and so common in classical Athens that there is no archaeological record, or limited to 'room rooms', when these are found. Though, women may well have spent most of their time in a single room, even to distance themselves from the presence of non-kinsmen, this is both impractical and unlikely.

A strict dichotomised 'gendered' division of space continues through modern scholarship. I propose to develop the work of Nevett and Jameson, and suggest a more fluid use of space within the ancient Greek house, based on time and circumstance as opposed to simple male/female gender divisions.

Stella Sovatsis (University of Cambridge, Cambridge)

Identifying households in Neolithic Greece: conceptions and misconceptions

The domestic domain in its own merit has very rarely formed a subject of research in prehistoric archaeology.

I will outline the broad interdisciplinary debate that drew attention to this long neglected sphere, with an emphasis on the notion of household. Furthermore, I will attempt to show the relevance of this theoretical background using evidence from the Greek Neolithic.

Katerina Skortopoulou (University of Cambridge, Cambridge)

Craftsmen and craftswomen? Everyday life and stone tool production in Neolithic Greece

It has been argued for long that craft specialization has played a major role in changing social structures during the Neolithic of Greece. However, in the various studies concerned with the social significance of technological activities there has been little discussion on the possibility of identifying gender roles and meaning in the everyday life of the communities. Work on the microscale of the domestic, household activities and their relationship with the public or communal arena has been very restricted. If it exists at all, whereas technological practice is viewed in terms of rather solidified contexts, mainly of economic character.

In this paper I will attempt to focus on people as actors in the everyday life of the community, and I will discuss the feasibility of viewing gender attitudes, by looking at the intra-site variation of strategies involved in chipped stone production and use.

Dr. Joanna Brock (University of Cambridge, Cambridge)

Was there a 'domestic domain' in the English Early Bronze Age?

The development of a spatially and functionally distinct 'domestic domain' in modern British society is the product of a historically-specific set of gender relations. In the modern western world, the domestic sphere is separated and marginalised from other areas of practice. The home is characterised as private and passive, the locus of reproduction and consumption, and as 'woman's place'. The universality of such a 'domestic domain' has been questioned by anthropologists who have demonstrated that other societies do not draw such a categorical distinction between domestic, ritual, political and economic practices.

The availability of Early Bronze Age settlements is one of the classic problems of Early Bronze Age studies. I propose that this is not a 'real' feature of the archaeological record but results from the problematic assumption that a distinct 'domestic domain' existed in the Early Bronze Age. I argue that, contrary to our usual functionally distinct category of domestic sites cannot be identified, Instead, evidence for food activities that archaeologist might usually label as 'domestic' (such as food preparation and consumption) are found at a whole range of morphologically different sites. This suggests that Early Bronze Age people did not have a conceptual category equivalent to our notion of the 'domestic'. This has important implications for our understanding of this kind of activity. In particular, the notion of women as passive reproductions, spatially removed from the active, public world of men centred on the productive, political and ritual activities cannot be supported.

Dr. Jonathan Last (University of Cambridge, Cambridge)

Moving beyond: altered visions of the domestic in the Neolithic of Europe

'Domestication' (in its broadest sense) and 'the domestic' are concepts by which the Neolithic is frequently defined and recognised. The house, as the focus of domestic life, has therefore been considered to be a material expression of the economic, social and symbolic organisation of Neolithic culture. However, because of our tendency to impose normative concepts of house and household we are in danger of falling to acknowledge the variety of ways in which Neolithic communities organised their settlements and social relationships. By considering some of the different modes of spatial organisation evident across Europe and the Near East, I will argue that the Neolithic shows a diversity of response. However, domestication which challenge traditional concepts like 'village', 'farming', 'sodanism' and 'house' - familiar ideas whose origins should in fact be sought in much later periods of prehistory.

Marjolin Kok (University of Leiden, The Netherlands)

The homecoming of religious practice in the Netherlands

Selective use of data and presuppositions about what to accept as religious have caused a focus on male public religious practice by the historians. In the research on the history of the Netherlands. By doing so, they have neglected and ignored evidence that might indicate religious practice in the domestic domain. This putting aside of the domestic domain in research on religious practice has also led to the exclusion of women in these practices. New approaches to the data and new points of attention at excavations may led to a more balanced view in which the domestic domain and women can also take part.

Dr. Laia Colomer & Dr Sandra Monton (University of Leiden, The Netherlands & University of Cambridge, Cambridge)

Feeding societies: cooking as foregrounding social dynamics

Activities related with women's work and the sphere of women's social experiences have traditionally been underevaluated or misunderstood in many archaeological studies. However, these activities are fundamental both to keeping the matrix of social life going on and in foregrounding social dynamics. Feeding and cooking, some of the activities more consistently performed by women in most known societies, illustrate these claims.

In this paper, we will discuss the sphere of food production and consumption and redefine some aspects related with fundamental concepts such as food.

Landscape, Monuments and Society: Perspectives from the Early Medieval World

Session Organiser: Howard Williams (Reading University)

In recent years, theoretical studies of landscapes and monuments in archaeology have almost exclusively concentrated upon later prehistory and the Roman period in Britain and northern Europe. Yet perspectives on space, place and monumentality are crucial for an understanding of the structure and character of early medieval societies. Traditional archaeological approaches tend to be under-theorised, subsidiary to studies of written sources and place name studies as there is a dearth of evidence about gender relations in the early medieval societies.

Consequently, studies of the early medieval landscapes have focused upon population movements, changing population levels, settlement patterns and the economy. These remain legitimate and fruitful areas of archaeological study, yet there has been an inadequate appreciation of the significance of the ritual organisation of the landscapes in early medieval period.

This session hopes to present a number of alternative perspectives upon early medieval landscapes inspired by recent theoretical approaches to landscapes in prehistory and anthropology. In many ways, the distinct character of societies in this period together with the use of alternative sources of evidence all evidence from written sources allows us to expand theories. Papers will cover a number of related themes using case studies from Britain and northern Europe. The reuse and reinterpretation of prehistoric and Roman-period monuments will be the topic of a number of papers. Other themes include pagan and Christian sacred geography, mortuary practices, exchange systems, territorial organisation and evidence for continuities and discontinuities from prehistory and the Roman period. The session should encourage new debates and further research into early medieval landscapes and raises issues relevant to landscape studies of all past societies. Our ability to combine archaeology with the evidence from other disciplines produces the potential for very different interpretations of monuments and ritual practices in the landscape than are possible in prehistory.
Roman period, has largely disappeared, apparently vanquished by evidential problems and the question “what do we mean by continuity?” but it is hard to believe that AD 410 was clean slate time! With reference to some concrete examples, this paper explores similarities and differences between the conceptualization of “territory” in later prehistory and the early post-Roman periods, and considers what kind of rapprochement may be made between them.

Leigh Symonds (Department of Archaeology, University of York, The King’s Manor, York YO1 2EP)

Landscape Imaginations: The Late Anglo-Saxon Perspective

Discourse on landscape deals with cultural imaginations and perspectives; palimpsests and space-time routinizations; the meaning of space. However, much of this debate does not focus on the use of empirical data to construct theories of cultural identity. Archaeological understandings of landscape must engage with patterns of material culture, a subject other disciplines are able to ignore. Furthermore, archaeology must use this incomplete corpus to construct ideas about people in the past. While socio-spatial theory has been addressed in other archaeological contexts, such as the Iron Age, little research has been done within the early medieval period. This paper will address these changes through the use of landscape and socio-spatial theory, focusing on issues of socio-economic movement through the landscape of late Anglo-Saxon England. Discussion will be centered on the area within the Danewal and the changes occurring there in pottery production and exchange. This case study will then be drawn out into a discussion of how our understanding of the socio-economic landscape affects our interpretation of the people living in the Danewal during the tenth century.

Helen Gittos (The Queen’s College, Oxford OX1 4AW)

Creating the sacred in the Anglo-Saxon landscape

Anglo-Saxon monasteries were sometimes large and complex sites incorporating several churches, high-status burials and crosses. Even the smaller institutions seem to have been associated with other features and buried spaces of prehistoric monuments. Traditionally we have seen how they followed Continental patterns yet recent research on early churches across Europe is revealing sites which look very different from the English material. There is now a good evidence of suggestion that there are better parallels with Insular monasteries and palaces. This paper looks at how monasteries following familiar patterns of layout and form, but that they were often carefully integrated with established sacred places, following the grain of the local landscape.

Dr. Julian Richards (Department of Archaeology, University of York, The King’s Manor, York YO1 2EP)

Boundaries and cults: cemeteries, buildings and burial sites

The cemetery at Inglesby, Derbyshire, is the only known Scandinavian cremation cemetery in England. The unique nature of the sites makes it an important source of information for Viking pagan graves in the Danewal, but also makes its interpretation difficult. Today the site is wooded but in earlier times it would have commanded impressive views northwards, where the Anglo-Saxon church and Mercian royal mausoleum at Lepton lies c.4km to the north-west. The discovery at Repton of pagan burials around the church, of the winter camp of the Viking Great Army, and of the mass burial of at least 249 individuals, gives renewed significance to Inglesby, and demands that both sites must be treated as part of a ritual landscape. It will be argued that the proximity of these sites to the political boundary between Wessex and the Danewal is part of a deliberate ideological use of the location of the former Mercian royal sites in the definition of new political entities.

What Shall We Eat Tonight?: Categorisation, restriction and the archaeology of food

Session Organiser: Leo Aoi Hosoya (University of Cambridge)

“What to eat?” Behind this our daily question, there work various tangled factors. Let alone environmental factors such as climatic change, or the availability of wild animals, or the perishability of plants, or the potentiality of domestication or social restriction, which is unique to each social group, play a big role on our recognition of “What should be food”, and among them, “What is most important food”.

To study this complex background of the choice of ‘food’ in archaeology beyond classic associations of it to such environmental or population pressure, bio-archaeology, which enables to directly trace animal and plant remnants on their relationship to a human culture in which they were utilised, is indispensable. In other words, this is one of spheres which bio-archaeology, on the contrary to its employees under the image of “nothing to do with the theoretical discussion”, takes a vital part for discussion on the society and culture on its value-making process.

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For the aim of this session, we are discussing practically how we can develop this aspect of archaeological study on plant and faunal analyses, based on world-wide research examples shown in the papers-Japan, India, Central Europe, Egypt and Peru.

Leo Aoi Hosoya (G. Pitt-Rivers Laboratory, McDonald Institute for Archaeological Research, University of Cambridge, Cambridge CB2 3ER UK)
Contact- and the Day After: introduction of rice and its impact to Japanese prehistoric social transformation
In the human history, introduction of a new food plant has played a significant role through a contacting process among alien communities. Introduced plants were sometimes rejected, other times accepted in various levels, and the how a community reacts to an exotic food plant is not a simple economic matter, but a result of their culturally unique valuing of the plant, and reflects the ethnic identity, the power relationship in the exchange, and so on.

The introduction of rice agriculture into Japan from the Continental Asia around 300 BC, which led very a drastic structural change of the society after existence of 10,000-year long stable fishing-hunting lifestyle, is a good example of how introduction of an exotic plant produced an impact on the existing social system. To explain why they accepted rice and the associated agricultural life style, socially attached meanings to the crop created on the political relationship between Japan and the Continent have to be archaeobotanically scrutinised. In this paper I will discuss this process providing Japanese archaeologists' characteristic way to approach the topic, who themselves are much influenced by the modern concept of "Rice as the Japanese Symbol of the Culture", and how new archaeobotanical methods can open another view to the study.

Dorian Q Fuller (George Pitt-Rivers Laboratory, McDonald Institute for Archaeological Research, University of Cambridge, Cambridge CB2 3ER UK)
Cultural Constraints and Compatibilities in Crop Adoption: Examples from Indian archaeobotany
Although it is possible to delimit environmental constraints on the distribution of crops, these often fail to explain chronological and spatial patterns of their cultivation in prehistory. In South Asia number of disparities are notable, such as the lack of African millets within the Harappan sphere when they were readily being adopted on its periphery and the delay in the acceptance of rice in peninsular India. This paper will explore some of the potential cultural and social factors affecting the adoptions of these crops, in particular with regards to how already existing agricultural practices reproduced structures into which rice Adoption is not necessarily fitted. The adoption of a new crop requires socio-environmental compatibility, and implies adjustments to cultural values or practices. The desolation of the Harappan archaeological culture as well as the central Indian chalkolithic Malwa culture might both be seen as changes in social organisation due in part to restructuring cultivation and animal husbandry practices.

Arkadiusz Marciniak (Institute of Prehistory, University of Poznan, sw. Marcin 78, 61-809 Poznan Poland)
Animal Bone Assemblages and Social Space: Example of the Central European Neolithic
Animal bones recovered from archaeological sites of Central European Neolithic are commonly used to reconstruct aspects of prehistoric economy and diet. Vast majority of Central European archaeological studies identify and quantify these faunal remains in order to give some idea of the relative proportion of animals consumed. Thus, these faunal analyses are characterised by economic bias. This bias has to be overcome by focusing on the social side of animal-human interaction. The most effective approach comprises the use of contextual studies on the recognition of formation processes of a given animal bone assemblage. The objective of the next step of the analysis, taking into account the results of the previous one, is to consider social and ritual practices and their impact on interpretation of characteristics of faunal assemblages as; species composition, sex and age profiles, body part representation, etc. This perspective forces us to look differently at various processes occurred in prehistory. Some examples from Central European Neolithic are provided to illustrate the general concept.

Andy Fairbairn (Institute of Archaeology, 31-34 Gordon Square, London WC1H0PY email: tcmast@ucl.ac.uk)
Spreading the faith? Causewayed enclosures, pits and the spread of crops across Neolithic Southern Britain
Plant remains from prehistoric sites in Britain have traditionally been interpreted as representing the spread of subsistence related activities. The study of plant remains from a series of Neolithic contexts at Windmill Hill in Wiltshire has attempted to interpret the charred plants remains and their relationships to other artefact types, artefact associations and social context in which use may have occurred rather than relying on universal assumptions about plant use and significance. Although a fragile and almost invisible archaeological resource, the charred plant remains from these contexts can be traced to deliberate acts of plant use. The causewayed enclosure and pits may be in the archaeological traces of meeting places where disparate social groups met and engaged in social and economic exchanges. In such contexts plant use may have occurred for a variety of reasons beyond subsistence. The functions and reasons for plant use within the social arena of the enclosure will be discussed as will the significance of these acts of consumption and the possible pivotal role of such sites in the exchange and spread of crops plants across Southern Britain.

Mary Harlow & Wendy Smith (Department of Ancient History and Archaeology, University of Birmingham, Birmingham B15 2TT UK & School of Archaeological Studies, University of Leicester, Leicester LE1 7RJ UK)
Between Fasting and Feasting: The historical and archaeobotanical evidences for Monastic Diet (Egypt)
Fasting was an important element of early Christian behaviour. Accounts of fasting pepper the literary sources on the saintly lives from Late Antique Egypt. Within these sources, debates over the appropriate amount of fasting or restriction of certain foods from the diet abound. There also is no doubt that these religious texts were intended to establish saintly figures as behavioural role models and that, at times, they tend toward exaggeration. Even so, can we risk ignoring these histories of monastic behaviour simply because certain texts clearly do not reflect real life but are intended to illustrate a complex, sometimes conflicting, set of ideals?
In spite of a wealth of sources describing acts of fasting, the reality must be that food was consumed at regular intervals. So, what was the monastic diet? To date, discussion of monastic dietary practice has been largely a historical debate. Although we do not discount this approach and will use it ourselves, this paper-departs from this academic tradition by incorporating new archaeobotanical evidence from the recent excavations of the 5th-7th century AD monastery at Kom el- Naara, middle Egypt into the study of monastic diet. It is our belief that use of this new archaeobotanical data will provide a second and independent source of evidence on monastic diet which can be used to re-examine our current understanding of monastic diet in Late Antique Egypt.

Christine A Hasting (Department of Anthropology, University of California, Berkeley, USA)
Why Women Planted Plants (Peru)
I focus on the social side of plant mothering and cultivation. Early activities with plants began because of individual plant's special meanings. Gathering and harvesting activities characterized women and they had a historical association of plants with themselves and their family, due to the activities the plants participated in, the place where this occurred, or the people they represented. Women brought plants into their family to be cared for, like their children. These early plants were used, transported, and traded because of these associations with kin; the plants representing a person, place, or lineage. The spread of this activity accompanied changes in human relationships, such as the development of group or lineage identity. If the earliest plants to be nurtured are not exotic, morphologically altered, or densely deposited, archaeologists cannot recognise agriculture in the archaeological record. Early propagated plants tend not to be carbohydrate, staple crops, but rather medicinal, industrial, spicy, hallucinatory, or merely exotic. Places like the desertic Peruvian coast, where virtually all cultivated plants are foreign, make such a subtle artifactual event more visible to archaeologists. There we see spicy and industrial plants being nurtured for a long time, before steady and staple-product farming begins. I propose that this process was instigated by women.

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Creativity in Human Evolution and Prehistory
Edited by Steven Mithen, University of Reading, UK

We live in a world surrounded by remarkable cultural achievements of human kind. Almost every day we hear of new innovations in technology, in medicine and in the arts which remind us that humans are capable of remarkable creativity. But what is human creativity? The modern world provides a tiny fraction of cultural diversity and the evidence for human creativity, far more can be seen by looking back into prehistory. The book examines how our understanding of human creativity can be extended by exploring the phenomenon during human evolution and prehistory.

Creativity in Human Evolution and Prehistory offers unique perspectives on the nature of human creativity from archaeologists who are concerned with long term patterns of cultural change and have access to quite different types of human behaviour than that which exists today. It asks whether humans are the only creative species, or whether our extinct relatives such as Homo habilis and the Neanderthals also displayed creative thinking. It explains that we can learn about the nature of human creativity from cultural developments during prehistory, such as changes in the manner in which the dead were buried, monuments constructed, and the natural world exploited. In doing so, new light is thrown on these cultural developments and the behaviour of our prehistoric ancestors. By examining the nature of creativity during human evolution and prehistory these archaeologists, supported by contributions from psychology, computer science and social anthropology, show that human creativity is a far more diverse and complex phenomena than simply flashes of genius by isolated individuals. Indeed they show that unless perspectives from prehistory are taken into account, our understanding of human creativity will be limited and incomplete.

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