Theoretical Archaeology Group

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Representing complex societies

Hannah Fluck, Oxford

This is a talk about the archaeology of deity and the relationship between material and symbolic. In the late 19th and early 20th century, various anthropologists and ethnographers were interested in the ways in which people make sense of their world. They focused on the ways in which people construct meaning through the use of symbols, such as gods and goddesses.

Essential tokens: picking up the pieces of the Mesopotamian communicatory systems

Hannah Fluck, Oxford

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Self and memory: the presentation of a life through text and image in Ramesside Egypt

Elizabeth Freud, Oxford

‘A witness for the righteous one is his noble tomb’. This statement in the biographical inscription in the tomb chapel of Nebeshekeru, a high official of Sety II (c. 1180 BCE), offers a way of interpreting both the function of Egyptian monumental tombs of individuals and the settings in which biographical texts were located. The genre of biographical writing was strictly bound to the commemorative funerary sphere. These texts were inscribed upon the walls of the tomb chapels of neo-royal individuals and set up in temples. Scholars have rarely attended to the original contexts in which these narratives were cited, yet these contexts are critical for understanding the function of these texts.

Comparatively few biographical texts are preserved from the Ramesside period, particularly from the tomb context. This talk will be the first to place these texts in their full context. It will also consider the relationship of the texts to the place and the tomb of the deceased. The paper will set the discussion of new evidence in the context of the broader interpretative tradition and the interplay of memory, identity, and the tomb.

Reading the signs: decipherment and the Classic Maya polity

Simon Martin, UCL

The past few decades have seen an event with far-reaching consequences for the study of human society in the New World. For the decipherment of hieroglyphic writing, though still incomplete, has allowed unprecedented access to the socio-political culture of a pre-contact American civilisation. This new body of evidence has opened up a range of possibilities for understanding the Maya past, and the ways in which the Maya interacted with their environment.

Outside Archaeology

Organisers: Christine Finn & Martin Heine, Institute of Archaeology, Oxford

Growing into archaeology: Jacquetta Hawkes' childhood album

Christine Finn, Institute of Archaeology, Oxford

In this talk, I will focus on the contributions of the archaeologist and writer Jacquetta Hawkes, who came across a number of images which she took as a child. These are precious examples of her early interest and engagement with archaeological sites. This presentation is a slide-show of some of these images in the context of the albums in which Jacquetta kept them. A few recent introductions to her childhood will be followed by extracts from her own recollections of early life, and her early incursion in archaeology. The point is to consider the roots of a feeling for the past, and how interests translate into a passion within the context of what I will term 'archaeobiography'.

Uses of Archaeology The Architectural Dimensions of the Theology of Light in the Twelfth-Century

E G GASPER, WELFORD COLLEGE, OXFORD

The twelfth-century was a period of economic, creative and intellectual growth in western Europe. In this century the Universities of Paris were founded, theologians and thinkers emphasized the desire to order human knowledge and great Cathedrals were built in elaborate styles. Order and rationality were central to the Twelfth-Century Renaissance. Light, and thought on light, had an important part to play in this period, and to explore thought on light is to explore the heart of the twelfth-century endeavour. It is also an area in which various disciplines meet, not least of which is the need for historical archaeology. There are a number of buildings whose design can be seen as having been connected to the problem of the need for light. Among them is the church of St Denis in the second quarter of the century is a good example.

Influenced by, among others, works, Freud's 'The Interpretation of Dreams' and Sigmund Freud's 'The Interpretation of Dreams', I will explore the ways in which the dominant themes of the period can be connected to the problem of light. Although the central theme of the paper will be how light was used in the building of St Denis, there will be a strong emphasis on the way in which these themes are reflected in the architecture and the way in which these themes are reflected in the architecture of the church. The paper will deal with the wider implications of the theme of the use of light in the architecture of the church, and the way in which the theme of light is connected to the wider implications of the theme of the use of light in the architecture of the church.

Representing Vijayanagar: contradiction, competition, and conflicting messages of imperial authority

Carol Ruppol, University of Michigan

The 14th-16th century South Indian Vijayanagara empire is known to scholars from diverse indigenous and foreign texts, from monarchical architecture, and from the few monumental architectural remains of everyday life. In this paper, I examine the texts and monuments in order to consider the ways in which Vijayanagar's breaking away from and diversity of rulership and identity that they sought to rule. I argue that different categories of texts (e.g., royal genealogies and origin stories, political commentaries, and sacred and secular inscriptions and administrative architecture) presented varied and often contradictory images of Vijayanagar's state and society. It is in these contradictions that we can look at the historical and cultural context of Vijayanaga's state and society.
On a Cornelian Heart which was broken
Martin Heilig, Visiting Lecturer in Roman Art, University of Edinburgh

Byron’s poem of March 1812 related the breakage of a valued object with a personal history (blood-red cornelian hearts were bought by the poet in Venice and time) and the poet’s response to the mishap. In a sense the poem reveals a personal, emotional archaeology independent of the outside world. In attempting to convey this archaeology I recall that an undergraduate at Cambridge Reads History but for a frequent visitor to lectures in Downing Street, I was accused of ‘not being an archaeologist’, as not having a right to express opinions on the subject. This is Professor Derrida’s fine autobiography ‘Not Enough’ comes to mind.

Who is entitled to be called an archaeologist?

Although it is an inexact term associated with the Institute of Archaeology, Oxford and with the British Archaeological Association, the author of this contribution did not use the term ‘insider’ or ‘outsider’, he will suggest that for himself, as an art-historian, archaeology is no more to be identified with techniques such as excavation, pottery analysis, or radio-carbon dating than it was with way the word was used in the 19th century, as having to do with the correct definition of Gothic orders. Do those who run departments of archaeology in universities simply privilege their own studies at the expense of others? Is the archaeologist simply any woman or man with a retrospective turn of mind whether or she be poet, artist, or historian?

For the outsider (and aren’t we ALL outsiders?) it will be suggested that the ‘archaeological’ quest should be a pilgrimage, an exploration of an unseen wisdom, a walk in the dark, a walk into the light, a walk into the unknown. The role of the archaeologist then is to show what the present is not and what the future can be.

The excavation of ancient cities Troy, Pompeii, Bath…or, indeed, Oxford reminds us too that: The crown of all; And that old common arbiter, Time, Will set the seal to truth.

But it also brings us face to face with those who came before us so that we may learn something of their lives and thus understand ourselves. But the paper which began with one outsider (to whom the cause of philhellenism and the study of Classical Archaeology, outside once more) was, at the behest of 17th century Norwich doctor, Sir Thomas Brown, author of Religious Medicin but also of Brampton Urrns and Hydathoides, held observation are rare but his archaeology us far beyond fact into the realms of philosophy and religion. His words in the last of these works should still make us pause.

What Simon or what name Achilles assumed when he hid himself among women, though puzzling questions, are not beyond all conjecture. What time the person or God entered the famous Variatio of the dead, and slept with Princes and Counsellors, might admit a wide solution. But who were the proprietors of those tombs, or what three ships made up, were a question above Antiquarium.

Platinum: Revivalism Revised

Helen Molesworth, Sotheby’s Jewellery Department

Archaeology and scholarship have had a wide-ranging and dominant impact upon the decorative arts and, in particular, jewellery, especially over the past two centuries. In this paper I would like to take a closer look at the effect of archaeology on the discovery of ancient metalwork and to examine the ways in which various objects were used through time and reinterpreted. It will show how the discovery of platinium had an effect upon the reinterpretation of ancient discoveries and suggest what the role of the medium in such classificatory and archaeological may have been.

Archaeology and Fiction in the Nineteenth Century

Sarah Shaw

In 1826 considerable journalistic excitement was aroused by the sudden announcement that a body had been found in the Swiss mountain snow, which, after 'reliquation', proved to be a seventeenth-century Englishman who had been frozen in ice. According to the scientific jargon of the time the body had, it was reported with some pride, been subjected to the 'coerpal frame' had therefore been protected, and as a result of this 'animation' had been suspended. Although soon revealed as a hoax the incident fixed the imagination of the nineteenth-century public. How would the monuments and developments of our century seem from an observer from an earlier time? How would this time-traveller from another century manage? Archaeologists try to recreate the life of other centuries; but how would inhabitants of other centuries respond to the presence of the modern?

The hoax would now completely forgotten had not the writer Mary Shelley, ever fascinated by such oddities, written an imaginary recreation of the encounter between the doctor who had reanimated the 'Rip van Winkle' from 1664. In 'Roger Dodsworth, The Reanimated Englishman' (written 1826, published 1845) and in another story of suspended animation, 'The Haunted House' (1819) instigated by a visit to Rome, Mary Shelley gives fictional expression to her fears of the present's excesses. How much and when, if at all, to recreate? If their bodies were reanimated by 'modern' means (1819) or 'ancient' means (1845)?

Valerius, like Dodsworth, is disturbed and appalled by the loss of familiar landscape in the world around. 'Upon this road is the same as the road to a story between land and sea such as appears to the narrator who was there when they were reborn in these times'. But in this way Dolesworth, is disturbed and appalled by the loss of familiar landscape in the world around. But in this way Shelley and Dodsworth's contemporaries and predecessors (and perhaps even Shelley and Dodsworth) have become people, as a matter of hypothesis. How can life after death be reanimated by modern or ancient means? Can a story be reanimated in the same way as a story?

The outline of this framework is that extra-African archaic groups were free to develop evolutionary trajectory independent of the implied competitive exclusion generated by modern expansion in Homo sapiens. Over the course of this paper we will examine the possibilities created by this scenario, allowing contributors free-rein to explore their imaginations; but with the proviso that reconstructions must be founded upon three general considerations: first, our understanding of the conceptual foundations of cultural and social political structures; second, our understanding of the relationship between cultural and poltical structures; and third, the relationship between cultural and poltical structures.

No abstracts available

Complex systems, agent-based models, and archaeological theory

Organisers: R Alexander Bentley, University of Wisconsin and Herbert D G Maschner, Idaho State University

Complex systems and so-called 'archaeology' are based on the scale of individuals, groups, households, villages or otherwise, all agents are interconnected in a way that changes in thetocological archaeological terms, are often consequences of digital or cultural changes in human society. Complex systems and so-called 'archaeology' are based on the scale of individuals, groups, households, villages or otherwise, all agents are interconnected in a way that changes in the tocological archaeological terms, are often consequences of digital or cultural changes in human society.
People commonly notice that cultural phenomena, or 'facts', seem to discriminate as avalanches of interconnected events. This is an example of this, one modern and one archaeological. First, a particular idea is traced through the scientific literature as a case study in the spread of cultural patterns. It is argued that these interconnected relations between authors, as part of the citation process, amplify small initial differences into large disparities in each author's most cited work. Second, these initial differences, they are amplified by the frictional growth of the citation network to an ever-increasing scale. The second example involves similar evidence for historical pottery styles of New York State. These pottery styles are linked in a network such that 'anachronisms' of change occurred in their stylistic evolution. The networks are statistically similar to the genetic networks of such multilocus traits defined by their common ancestry. Other alternatives to these polarized scenarios have included Stratification of both (this has tended to privilege large, established cultural or social relations over smaller, more localized ones). Annales Structural History. Problems with understanding the articulation of the multi-temporal (short, medium and long) and multiregional (cultural, political, economic, etc.) process analyzed in the Annales’ approach can be solved with the application of more recent methodological and theoretical perspectives, such as Continental Materialism, especially Chaos and Complexity Theory. This paper will explore the specific ways in which Complexity helps us to greater flexibility and openness to the meanings of the Past, and yet offers a viable pathway toward the understanding, development, design of policies, and of human individualism and cultural- historical uniqueness.

The Neolithic settlement of riverine interior Europe as a complex system Peter Bogucki, Princeton University

The establishment of farming communities throughout the area between Slovakia and Prussia and between the Danube valley and the North European Plain between 5600 and 5000 B.C. has been a problem to explain within common archaeological interpretive frameworks. It was neither the result of an explosive population growth nor the result of agricultural development that produced a tidal wave of farmers nor a mass conversion of indigenous foragers to sedentary agricultural life. If, however, this phenomenon is examined as a complex adaptive system, it may be possible to understand it better. Some key elements of such an approach to this problem include the following: the development of a system of household goods that gave the Neolithic diaspora its emergent quality; as accumulated experience led to reduced costs in time; labor, and start-up effort, the early Neolithic farming system in central Europe would have been subject to increasing returns; shifting of one individual from households and household municipalities magnified the effects of local decisions and chance events; advances in dispersal theory account for the appearance of rapidity with which agricultural communities were established over an area of 750,000 square kilometers.

The center for the evolutionary analysis of culture Mark Lake, UCL

Is the process of cultural change like biological evolution, like technical innovation, or just plain bizarre? A new theoretical model of cultural evolution is needed. The center for the evolutionary analysis of culture (CEAC) is a new AvH Research Centre for the Evolutionary Analysis of Cultural Behaviour (UCL and Southampton). This paper sets out the Centre's research agenda for the next five years.

Agency and structuration in social theory Robert Layton, University of Durham

The concept of 'agency' is a fundamental conceptual issue in the interpretation of social relations. It is a question of how and why agencies are engaged in particular social relations and how they are transformed. The notion of 'agency' is central to the study of social change and it is important to understand how social relations are transformed. The question of how social relations are transformed is central to the study of social change. The social relations of power and domination are central to the study of social change.

Material histories and textual archaeologies Organisers: Patricia Baker, Dept. of Classics, University of Newcastle, Andrew Gardner, Institute of Archaeology, UCL

This area is concerned with the relationship between written and material culture in the present (as evidence) and in the past (as meaningful discourses). Its primary focus is the exploration of this relationship in historical archaeologies, but it is hoped that the more general theme of combining linguistic and material communication will have much broader relevance. One of the key factors in historical periods of the human past is constructed between both historical and archaeological sources. Yet, frequently, one form of evidence is used to support another, and this is important to question whether there is evidence for these different evidence forms. However, the evidence for these different evidence forms is not necessarily consistent. For example, textual sources may be more realistic means of understanding the past, creating an inherent superiority in one type of evidence over the other. In order to understand the complex data, a series of workshops will be held at the University of Georgia. The workshops will be held to allow for the discussion of the different evidence forms and to provide a more comprehensive understanding of the past.
already recognised by archaeologists might have served other purposes. Moreover, the deposition of the instruments can be traced to the evolution of means of disposal that display ideas about the body, disease and treatment. In this way we can break down the notion of a single body of medical thought and practice in the Roman world.

Mosaics and Metaphors in the 'Romanisation of Britain'
Neil Cookson
Mosaics are one of the most diagnostic features of Roman material culture. From the first to the fourth century AD in Britain a mosaic assemblage which is predominantly of geometric, grid-pattern and 'stretche' design, with some naturalistic representations within the assemblage which is more dynamic, allusive and mythological. Over the same period the written evidence for mosaic is enigmatic. There is virtually no written evidence for the production of mosaics or their use in contexts other than religious ones. Some mosaicists also include inscriptions, ranging from individual owners or abbreviations to literary references. The archaeological uses of metaphor - meaning all kinds of figurative expression - are now more recently considered by Tilley (1999), who argues metaphor a leading role in all cognition, and especially in archaeological thinking. This paper investigates how metaphorical descriptions of (1) the content and (2) the relationships (especially the textual and epigraphical relationships) of these artefacts help us to interpret culture and society in a particular Roman province: how, for example, the different metaphors that are used in the mosaic industry of Greece and Latin and from the same period in Britain through to the second century CE. These texts written from the perspective of those in the industry were intended to feed fashions as well as tastes and could be rejected out of band with the hope that material culture will surpass them to form a different archaeological narrative. The relationship between metaphor and methodology escape from a historical perspective of Roman and its empire that is embodied in the cultures of the West. In dealing with texts, the desire on the part of the interpreter to find a communicative function in all this evidence leads to an acceptance of the statements made in order to create a narrative archaeological that ignores the polyvalent of the literay text.

The Narrative Desire in Roman Archaeology
Ray Lawrence, University of Reading
The interpretation of Roman culture during the 20th century has been determined by a desire to create a series of universal 'truths' about an important era that have led to a deconstruction and critique of the way in which the Roman Empire was viewed. The desire to create a unified narrative of these events led to a widespread desire to create a single narrative that could be used as a means of promoting archaeological discoveries of the epigraphy movement. The Fung Bei Ti Ce and De Bei Ti Ce albums, with their reliance on noble, calligraphic handwriting and a reverence for the past, evoke from the long-standing literary tradition. However, as much as the artist derived from this tradition, he attempted to expand it. Under the influence of the epigraphy and epigraphical studies movement, Huang Yi infused his paintings with a precise, empirical scholarship and promoted removals of antiquity that had been rooted by the literate community.

Between Text and Trove: The Historical Archaeology of the history of archaeology at Avebury, Wiltshire
Joshua Pollard, UWC; Mark Gillings, University of Southampton
Considered to be a key figure in the development of field archaeology in Britain, Sir John Stukeley was active in recording the complex of Neolithic monuments at Avebury, Wiltshire, in the 1710s and 1720s; a point in time when many of the images and artefacts were in the process of being destroyed by a zealous band of local farmers. Recent fieldwork on the "re-discovered" Beckhampton Avenue has served to verify the accuracy of Stukeley's observations and his account of events, but extends our understanding of the central site.

Archaeology, Text, and Inter-Cultural Representation
Peter S Wells, University of Minnesota
In situations of interaction between complex literate societies and smaller-scale, non-literate communities, as well as historians, tend to privilege texts over archaeology. This widespread practice is particularly evident in archaeologists' treatment of Iron Age peoples with respect to texts authored by or about them, Tacitus, and others. An approach more consistent with current understanding of the nature of observers' texts, material culture, and change in the context of interaction begins with the archaeology and uses the material evidence to illuminate the texts. The result can be a more informative interpretation of the archaeological evidence, our related texts, and the context situation. Examples from Iron Age Europe illustrate this approach.

A View of the Past: Victorian Archaeology
Organiser: Hannah Soakell
Discussant Robin Brash, University of Cambridge
Early studies of the history of archaeology often portrayed the Victorians era as a pivotal point in the creation of modern archaeology. This paper will examine how to scientific and objective methods of recording and the growing acceptance of the subject as an academic discipline. The paper will also explore the context of this period, with particular emphasis on the context of the discipline and the attitudes of archaeologists within their own time. Since the Victorian era itself is increasingly studied by archaeologists, the seminar also takes a broader

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look as contemporary attitudes towards monuments, artefacts and past societies.

Antiquarian Writing and Contemporary Archaeology
Andrew Balme, University of Glasgow
The medium of archaeology is predominately textual. In our responses to the written word of others, we expect to be engaged in a theoretically driven, historically discursive, with a specific and recognisable structure and vocabulary. In evaluating the published work of 19th Century antiquaries, we will interact between the same academic language and our own; success or failure in the identification of such points of contact may prompt us to recognize a nascent archaeology in some writings, while dismissing others as naive or absurd. With this point in mind, this paper will discuss the written and material legacies of those 19th Century antiquarians in the State of Scotland, and will explore the degree to which each has been admitted as an influence on subsequent archaeologies of the area. In doing so, it will be demonstrating the importance of contemporary archaeology of the formalities of writing, and of the problems of engaging with material culture.

Archaeology and Revolution: Morgan, Morris and Marr
Martin Brown, East Sussex County Council
William Morris is often identified as the designer of nice fabrics for nice people, a notion he would have hated. He has also been accused of fostering an unreasonably conservative attitude to ancient buildings. Examination of Morris’s work shows that his attitude to artifice and monument, both ancient and contemporary, was rational and radical. Drawing on Ruskin’s idea that the medium communicated the spirit of the age that constructed them and on Morgan’s work on Prehistory, Morris used archaeology to argue that industrialisation and capitalism threatened Western society with downward spiral to degradation and ‘shoddiness’ in design, art and society at large. This paper will look at Morgan’s use of the past in his promotion of socialism and in his search for a better, more just world.

Camera Obscuring: The Representation of Excavation in the Photographic Age
Mark Knowles, Cambridge Archaeological Unit, University of Cambridge
The early use of photography in archaeology began a particular tradition of representation of the excavator and excavated object. The image of ‘a digger with a pick’ or ‘a photographer’ as seen at the excavations of the 1840s was a rapidly changing and complex (re)invention and does not necessarily relate closely to the excavation categories. The focus of interest for Victorian writers was usually such that they didn’t adopt the modern role of religion (torum, amenity, social organization, the family, marriage), law, property and government. Technology and subsistence arrangements are the boundaries that are reflected in the ways in which the modern world is perceived in today’s society.

Elia Armitage – A Social History
Julia Roberts, University of Wales, Newport
Mrs Armitage was the daughter of a Quaker, and had four siblings. She married in 1814 and died in 1891. Her life has been studied by several historians, and it is clear that her contributions to the field of anthropology have been significant. Mrs Armitage’s work was characterized by her dedication to the study of the lives of the people she met, and her attention to their social and cultural contexts. Her research was based on her interactions with the people she studied, and her observations of their daily lives. Mrs Armitage’s work has been influential in the development of anthropology as a discipline, and her contributions have been recognized by the academic community. Her work has been widely cited and used as a source of inspiration for future researchers.

Developing a Victorian world view: The collecting activities of John Lubbock (1834–1913)
Janet Owens, Nottingham Museums
1857 and all that: Lord Curzon and the commemo-
ration of the Indian Mutiny
David Pratts, York Archaeological Trust
Lord Curzon was one of the most influential viceroys of India in the late 19th Century. As well as leading many important administrative reforms he also had a great interest in India’s cultural history and archaeology. He was a driving force behind reviving the moribund Archaeological Survey of India. He also had an interest in India’s more recent history and was responsible for a program of com-
memoration of important sites of the Indian Mutiny of 1857. This paper explores the contrasts between Curzon’s attitude towards Indians and European images of the Mutiny, and the way in which the Mutiny was remembered before and after Curzon.

Materialism, Idealism, Social Evolution and Archaeol-
ye
Mark Puchinin, University of Wales, Lampeter
Puchinin (or ‘blonde’) for the integration of social evolution and material science-based schemes of progress within archaeol-
ye is typically traced back via Childs to Lubbock, Tylor, and McClellan and eventually to the mid-eighteenth century predecessors such as Adam Smith and Gogart. This paper suggests that the so-called ‘revival’ of social evolution in the 1860’s in Europe was a response to the complex (re)invention and does not necessarily relate closely to the existence categories. The focus of interest for Victorian writers was usually such that they didn’t adopt the modern role of religion (torum, amenity, social organization, the family, marriage), law, property and government. Technology and subsistence arrangements are the boundaries that are reflected in the ways in which the modern world is perceived in today’s society.

Bouwweijt’s Burial, Burnt Germans and Heathen Burlains: Anglo-Saxon Kent as Archaeologist.
Hannah Sackett, University of Leicester
This paper centres around the discovery of Tovnell Twick chambered cairn, on the island of Raasay in Inverness, in 1858. It was discovered by an isolated group of men, employed by Lord and Lady Burrows to undertake work in the grounds of their homes, Trumpland House. Thanks to Tovnell Twick’s discovery, a new field of study is established and in an archaeological journal, it was first recorded by Lady Burrows, who wrote a full account of it in her diary.

In this account and the context of the day’s discovery that throws light on Victorian attitudes towards landscape, monuments and the study of archaeology, and prompts us to question if it is possible to draw a dividing line between Romantic, scientific, subjective and objective attitudes towards landscape and the past in Victorian era.

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Text and Artefact: Problems of Interpretation in Islamic Archaeology
Marcus Millerwright, Oriental Institute, Oxford
The written word permeates almost all aspects of Muslim society, past and present. No major text or period of cultural history of the Islamic period can afford to ignore the information provided by texts. The Revealed word of God in the Qur’an defines Islamic law and society. The text itself provides monumental expression in artefacts such as illuminated manuscripts and building inscriptions. Compositions of the Qur’an and other religious texts by religious scholars through the Islamic period contains valuable insights into attitudes toward the ownership and use of commodities. In the secular realm the modern scholar is confronted by a wealth of textual, literary, oral, written, and material sources in the form of chronicles, geographical and topographical texts, poetry, biographical dictionaries, cathedral surveys (daftars), and historical chronicles (mashmilis). In addition, material objects in media such as ceramics, metalwork, glass, and textiles frequently employ epigraphic decoration. The extent to which the material culture of the Islamic world in the discipline of archaeology, anthropology, art history, Arabic and Persian literature, and history. The aim is to address the prob-
This paper examines the perceptions surrounding one building in Zanjan, the Stone Town Culture Centre. This examination suggests that 'social time' are important parts of the overall discourse surrounding a building (aeretek): they are part of the 'landscape'. Moreover, there is an irony in this observation. That is, while archaeologists and art historians are often trying to get at the way in which artefacts were perceived or gain some sense of the 'context' in which they were used, the concept of time is often left on the sidelines. Zanjan, at least, will leave little or no record of how contemporaneous people perceived these artefacts. Will it be left to archaeologists and social historians of the future to reconstruct these narratives?

Sqaure Kufi: A Significant Phenomenon in Fourth-Century Iranian Epigraphy

Tanya Majdesh, University of Oxford

This paper argues that a prolif occurrence of Square Kufi, a visually distinctive script, that will be argued, had become clearly emblematic of specific religious and sectarian messages. The phenomenon of Square Kufi did not originate with the Ilkhans, but the increasingly systematic and uniform application of these inscriptions on monuments reflects not only an aesthetic predilection for a script but a distinctly programmatic use. This paper addresses the aesthetic and iconographic dimensions of Square Kufi in the context of 12th century Iran.

The Visible Expression of Power: Material Evidence and the Bayas in the First Two Centuries of Islam

Gregg Marsham, University of Oxford

The public ceremonial of the bay's, or oath of allegiance, to the caliph on his accession, and to his heirs on their nomination, took place in the arches of the Congregational Mosque and, from the early Abbasid period, the caliphal palace. Although some of these buildings are still extant, primary sources wish to reconstruct the conditions of the bay's within them, and understand its role in the replication of power and authority in early Islamic culture. The wider promulgation of the bay's to the caliph's contemporaries outside the role of an iron is also important to the architecture of the bay's and their court. I would like to discuss the problems faced by historians in reconstructing the ceremonial use of space by the caliphal line. Hence, in this paper, the question is the question of the control of coinage production and its propaganda function in this period.

Ghaznavid Poets and Ghaznavid Palaces

Julie Meston, University of Oxford

The early Ghaznavid court (especially during the reign of Mahmud of Ghazna, 999–1030) was noted for two major activities: the patronage of Persian poetry, and its enthusiasm for building. The paper uses this pa- ternalistic, exception - the palace complexes of Lashghour Baziar, near Rust, in present-day Afghanistan) have not survived; but the poet provides many vivid descriptions of the palaces built by Ghaznavid kings and queens. The paper will, first, examine the poetry for what it tells us about such palaces, in terms of both form and function. Secondly, the poet will comment whether the poet used the palaces as a symbol of his power and his position and function in the process of revitalisation and restoration, they early take into consideration the local 'landscape' of a building(s), i.e. how buildings are perceived.

Text and Archaeology at the Early Islamic Site of "Anjar"

Rana Mikati, American University of Beirut, and
Dominic Perring, University of York

The Unayzah \"desert caravans\" are a perfect illustration of the object interaction between the archaeological and the epigraphic. This paper will examine the case of \"Anjar,\" an Unayzah foundation located in the Bqaa' valley in Lebanon. Typically, the interpretative model usually begins with the archaeological research, and builds on the epigraphic and historiographic evidence. These two, however, solely used as dating evidence for the settlement. The controversy focused on the origins of the structure. Little has been done to explore the available documentary to highlight such issues as the historical context, the cultural and ideological rivalry that structured the community. An esoteric view of the site's material culture were the result of an inadequate reading of the text and the subordin- ation of archaeological. A review of the state of knowledge and suggestions for future research will be made. The emphasis will be made on the dialogue between text and archaeology and the multiple uses of material culture to understand Islamic civilization. Questions concerning why and how text was reified, the constraints is imposed on research, and the subsequent neglect of archaeology as a valuable source of information will be tackled.

Attire of Pottery in the Islamic World

Marko Mihaljevic, Washington University

This paper examines the world responses to broken pottery in pre-modern Islamic societies. Archaeological evidence for repair and secondary employment of ceramics is correlated with mortuary texts and descriptions in written sources (dating from the thirteenth to the nineteenth century). It is argued that the analysis of extant artefacts, their archaeological context and account of broke- en pot needs to be located within a defined social and cultural context. The practices of repair and reuse of pottery are related to identifiable concerns in which this medium was perceived and valued by Islamic societies.

The Epigraphic Text: The Importance of Inscriptions in Studying the Art of Tenth-Century Spain

Martha Rossow Owen, University of Oxford

In 976 AD, Almanzor II came as a minor to the Caliphate throne in Spain, and Spanish Islamic politics were therefor- e transformed. In this paper, I wish to consider the role of his prime minister, known as Al-Mansur. The de facto role of his Ammanal dynasty until the outbreak of civil war in 1010. The most important architectural works undertaken during his reign are the mas- sive extension and refurbishment of the Congregational Mosque of Cordoba and the construction of the, now lost, palace complex of Madinat al Zahra. We also have a sub- stance body of art objects which can be related to Al- Mansur and his sons. Despite the evidence from written sources, the extant objects and buildings, the Amranal period in Spain is still underresearched at a time of artifactual and textual explosion. These attitudes largely derived from contemporary histori- ography, and persist in more modern studies. The surviving architectural works undertaken during the reigns of Almanzor and his son Al-Mansur were an active patron of the arts, but furthermore that important stylistic changes were made in the arts related to the so-called Abbasid Revival of 932 AD. The new lines and forms reveal the way they interact with their environment and each other and how these interactions shape fashion and worldviews. The paper explores the extent to which political and

All or nothing: human existence and subsistence

Organizers: Jacquel Meuline, Evolve Heritage, Oxford

University Museum, & Mark Plunien, Department of Archaeology, University of Wales

For much of prehistory and perhaps especially for hunter- gatherers, materialist perspectives and especially those relat- ed to subsistence still dominate. In Britain this may be partly as the legacy of the so-called "economist" school and the narrow interpretation of "economy" to mean subsis- tence. More generally one may argue that the apparently "obvious" and "natural" features of human activity are largely ignored. This has led to a neglect of the need to encourage a better articulation of functionalist inter- pretations and symbolic interpretations for remains in "ritual" contexts such as graves or sacred sites. Such research is now being encouraged, for example. The session organizers wish to dis- cuss ways in which we can integrate and interpret material from archaeology and archaeozoology so as to be more fully aware of aspects including the natural and the anthropomorphic, yet without assigning "problematic" remains to the realm of ritual. The part of the session will explore the ways in which the term subsistence has been used to identify an apparently separate sphere of activity, as well as to classify whole soci- eties, and to ask whether alternative and perhaps broader terms such as "lifestyles" are more helpful or merely repro- duce other equally rigid categories. The session will encour- age debate and demonstration of possibilities other than the trajectory of subsistence as the focus especially of archaeo- rologists. In order to facilitate other viewpoints we will be invit- ing anthropologists' comments on notions of subsistence in living societies to help us suggestive accounts of our accept- ance, understanding and 'control' of indigenous peoples, but we are interested in an inclusive approach.

Subsistence as Identity: Ethnicity and diet in Viking Age Scotland and England

James Forrest, Department of Archaeology, University of York

Zooarchaeological and stable isotope data from northern Scotland suggest that the Viking Age was characterized by an increase in the intensity of fishing and in the relative importance of boat fishing for large gadichs, particularly cod. What implications do these observations have for the image of the Vikings as the cannibalistic sea-rovers prevalent in England close to the turn of the first millennium AD, where they probably relate to a pan-European intellec- tual and cultural phenomenon, but one that has perhaps a Scottish pattern appears to begin at least a century earlier. It may imply that a more maritime-oriented subsistence strategy was introduced through the action of farmer-fishermen who displaced or gained direct economic control over their Pictish predecessors.

World's Apart or Parallel Worlds: Nomads and Farmers in Jordan

Carol Palmer, School of Archaeological Studies, University of Leicester

This paper discusses people who still today, even in a global- ized, divided and interdependent world, distinguished themselves with the politically laden terms, Bedouin and "half- herd" (farmers). "Subsistence", or "lifestyle", is a form of identity and difference. In the southern Jordanian desert, farmers and nomads reveal the way they interact with their environment and each other and how these interactions shape culture and worldview. The paper explores the extent to which political and
Fishing men of art, archaeology, religion and dead fish
Tom Stallibrass, School of Archaeology, Classics & Oriental Studies (SACOS), University of Liverpool
Excavations at a demolished Medieval chapel near the coast of Northumberland produced not only a fishbone, but also discards 'burials' of clusters of worked fish bones. The actual bones are thought to be the residue of fish processing, both for personal consumption and for large-scale rituals, and a clasp suggests that they might have been reused as beads in pateros or rosaries: similar to one illustrated in a medieval psalter. The 'archaeology' of the bones indicates the nature of the community's subsistence and economy, but the 'archaeology' demonstrates its relevance to religious beliefs and superstitions. Studies of similar bones tend to concentrate on the investigation of past economies and social networks, environments and, sometimes, site formation processes. Although most detailed analyses draw attention to the roles of animals as specific foci in belief systems, this remains unvisited by people's daily lives, their work and their beliefs were inseparably linked and that, like the poor, 'animals are always us'.

Cannibalism – last resort of the starving or cultural practice?
Nick Thorp, King Alfred's College, Winchester
The very existence of cannibalism has been the subject of fierce debate within anthropology, where it is widely seen, following William Arens, as a racist myth, such inhuman behaviour being crucial to 'the othering' our cultural superior. Ironically, Europeans are commonly accused of cannibalism, as in the Crusades and in the imposition of colonialism. Cannibalism is linked to witchcraft and witchcraft provides a satisfying explanation of western technological superiority.

Where the existence of cannibalism is accepted, it is commonly dismissed as an alternative to extreme circumstances – the starvation cannibalism model. Yet there is abundant evidence of medicinal cannibalism in Europe from the sixteenth to the eighteenth centuries, with 'mummy', a substance obtained either from Egypt or from local executed criminals and consisting of flesh, blood, brains and skull fragments being toasted as a 'universal' cure. A belief in the magical powers of human flesh was clearly involved here. Other views of cannibalism can be seen in the ethnographic records. Cannibalism is not only found as a species of ritualistic cannibalism, but may be seen as a means of allowing the dead to escape their bondage, perhaps to be reborn as animals. Exo-cannibalism (eating the bodily remains of others) is seen as an act of vengeance, treating the enemy 'like animal meat' according to the Wari of Brazil.

The most controversial claims for cannibalism at present come from the ancient African human sacrifice material from the North American southwest, and recently facial analysis. Current interpretations argue either for starvation cannibalism, resulting from a rapidly growing population, or for ritual cannibalism, resulting from a religiously driven need to appease ancestors. I argue that the available evidence should be seen in the context of a powerful belief in witchcraft in the ethnographic record, as similar thought processes may well be more effective than treatment.

And what exactly do we want to say about public groups? Equally important, what do they want to know? How might we actually deliver to the screen more challenging views of the past? Is it even possible to bridge the gap between increasingly divergent theoretical-academic, and popular-philosophical traditions? Such questions are more than merely academic interests and needs of archaeology, TV networks and production companies, and publics.

Monday afternoon

Archaeology and television: communication and divergent discourses
Organisers Simon James & Lin Foxhall
Chair: Richard Bradley
Archaeology currently has a very high profile on television, especially in Britain. However, while current field-archaeology and recording is relatively successful, there is relatively little – almost nothing – is seen or heard of the radically different views of the world generated in recent decades by theoretically-informed archaeology; most television discourse about the remote past remains 'traditional' in detail, with issues such as, for example, the identities of historical people, or the notions of primitiveness, progress and civilization, are rarely if ever discussed. Why do you think this is so, and what might be done about it?

Television archaeology was recently a target of satire (the spoof documentary series 'We Are History', BBC2, April 2000), an index of the discipline's current media prominence. Dedicated archaeology programmes such as Channel 4's Time Team and BBC2's Meet the Ancestors have broken new ground in television treatment of the subject, while archaeology continues to provide much of the visual in a broad range of programmes labelled 'historical documentaries'.

However, most TV treatment of history, especially the more distant past, is very, very, conventional, 'feel-good' TV, and rarely the highest of challenging audiences. This appears to contrast markedly with much science broadcasting, where difficult and controversial topics are often discussed more thoroughly, but the poverty of intellectual discourse on history is the treatment of ancient and/or modern identities; groups such as 'the Celts', the 'Roman', or the 'Anglo-Saxon', are taken as taken as given. Why is this?

Yet archaeology has much to say about these groupings, who have such major cultural and political lives in the contemporary world. Profound and potentially exciting recent insights into such issues are largely ignored.

This session aims to bring TAG into contact with prominent figures in TV archaeology, to deal with so-called 'factfile' programming for 'general audiences'. It will take as axiomatic that archaeologists can and should seek to contribute to public understandings and debates about the world, and its historical development, both as an ethical duty, and for narked self-interest and survival. We suggest that, for communicating historical concepts to mass audiences, TV is potentially one of the most powerful media available to us, but one that we have been very unsuccessful in capturing.

How far does the situation outlined above result from the failure of archaeologists to communicate to others how they are thinking? Is social-theory-informed archaeology really incomprehensible to the uninstructed, or have we just not tried hard enough? Or are we being 'closed' by the way we are used to working, conceived and presented on 'TV'? Do TV networks really understand what audiences want, or could handle? Might existing or new viewing groups be targeted in more suitable ways?

And what exactly do we want to say to public groups anyway? Equally important, what do they want to know? How might we actually deliver to the screen more challenging views of the past? Is it even possible to bridge the gap between increasingly divergent theoretical-academic, and popular-philosophical traditions? Such questions are more than merely academic interests and needs of archaeology, TV networks and production companies, and publics.

Title to be announced
Mick Aston
Going with the flow – the ‘Meet the Ancestors’ experience
Juliet Richards
‘Meet the Ancestors’, with a fourth series now in production, came from the two titlists to peace back into the past and to show archaeology as it really happens, in the contexts of both research and rescue. Compressing an excavation and what is effectively the assessment stage of the post-excavation intervention program, might be described as 'dumbing down' what can be complex science is quite a challenge. Keeping archaeologists and specialists happy while providing a mass audience with a series that is both educational and widely acceptable is not easy.

From archaeological realities to media dreams
Tim Taylor

Colonialism and the intellectual traditions of archaeology
Organisers Chris Gosden, University of Oxford, and Richard Hodges, University of Durham
Archaeology’s past has been profoundly influenced by the colonial context in which archaeology grew up. Thought about the nature of Britain, categories of race, sex, gender and ethnicity, together with views of history have all been influenced by colonial connections and culture. This session seeks to explore this largely hidden history and colonial influences, not just through who dug and worked above, but the country viewed the past and its importance through the lens of colonialism.

Discourse in context: locating material culture in colonial South Africa
Peter van Dommelen, University of Glasgow
Postcolonial theory has its roots in literary criticism and it more recently postcolonial archaeology, is, as is perhaps best demonstrated by the pages of Interventions, the brand-new journal of postcolonial studies. Even when taking into account the currently expanding attention for other kinds of text than just novels, postcolonial studies is still characterized by a distinctive focus on textual and discursive representation. As a consequence, postcolonial studies has been criticized as failing to consider the contexts in which these textual representations were and are (re-)produced. The lack of attention for the social actors who actually created these representations has been charged as "reproduced". This is a topic the archaeologist in postcolonial studies is substantially increasing, I would argue that we are now also gradually becoming evident that the historical bias of postcolonial studies is taken onboard by archaeologists without many further questions. Most archaeological work is required to be seen in the light of academic discourse about colonial situations rather than on providing alternative postcolonial interpretations of specific instances of ancient colonialism.
Science in Context interpretation and practice in archaeological science

Organizers: Vannis Hamitakis, Southampton, Andrew Jones, Cambridge, Jacqui Mulville, Oxford

C P Snow, the novelist and scientist, famously characterized modern science in terms of Two Cultures. Scientists who had little knowledge of the contemporary arts populated the first culture, while artists with little knowledge of the sciences populated the second culture. According to Snow’s characterization the practices associated with these two cultures promoted little or no discussion between them.

Archaeology is one of the few academic disciplines to encompass both the sciences and the arts. Yet with regard to both interpretation and practice archaeological science and art history remain quite distinct disciplinary boundaries.

In many respects we might argue that contemporary archaeological practice conforms well to Snow’s characterization of two distinct cultures. Despite this state of affairs we would argue that, for the health of the discipline as a whole, contemporary archaeology requires the input of both archaeological scientists and interpretative archaeologists.

Archaeological science itself is an umbrella term often used to cover osteoarchaeology, environmental archaeology, ground survey, metal sciences, science-based deducing techniques and various shades of post-extraction specialisation (pottery, lithics, metals analysis etc.). Within the confines of this session we wish to question the adequacy of the term ‘science’ as both encompass a diversity of scientific practices and also serves to promote scientific practice within archaeology as a field of endeavour that is marginalized from the wider areas of archaeological practice.

In this session we will investigate the relationship between relatively ground science and just the wider practice of archaeology in order to promote a closer integration of the sciences with the interpretive focus of contemporary archaeology. While field-based archaeological science has been the subject of recent critical attention there has been less emphasis placed on the nature of archaeological science and other forms of post-extraction analysis.

While we want to question the relationship between archaeological science and archaeological theory often highlight the epistemological differences between the two sub-disciplines, we also want to critically reconsider the position of archaeological science within the broader framework of archaeology. We wish to explore how archaeological science, whilst field-based archaeological science has been able to create distinct orders of knowledge, and how these distinctions may be overcome by an alteration in our practices. The overall aim is then to assess the way in which changes in practice may also promote wider integration within the various sub-disciplines of archaeology while also providing fresh ways of articulating between different traditions.

Some Concepts Linking INAA and Society from the INAA of Ethnographic Pottery

Dean E Arnold, Department of Anthropology, Wheaton College

Although the chemical analyses of pottery with techniques such as INAA is commonly viewed providing the provenance of pottery, the elemental data is really far removed from the behavior of the potter. Those who use these analyses techniques as a source, ‘reference group’, ‘fingerprint’ or ‘archaeological geology’ (‘source’) and statistical (‘reference group’) and have a rather a fuzzy link with the behavior of potters (‘fingerprinting what socially’). When a variety of factors that contribute to compositional variability are considered, one wonders what such chemical analyses actually mean in terms of behavior of the potter.

This paper provides comprehensive results on the chemical variability of pottery and their relationship to the behavior of potters that have immerged from the INAA of ethnographic pottery and raw collected and analyzed over a period of 32 years from two communities in Latin America.

Divine souls and auspicious floors: Bridging the science-theory gap in a rural Rajasthan village

Department, Department of Archaeology, University of Cambridge

There seems to be a belief, prevalent amongst both theoretical archaeologists and practitioners, that that archaeological science and theory are mutually exclusive exercises. Scientific analysis, according to this view, logically precedes interpretation, which is only begun once the scientific data are produced. This view has held firm, at least in practice, despite the existence of a substantial and no longer youthful extra-disciplinary critique that clearly argues that data and theory are intimately related.

This paper looks at scientific data collected in an ethnological context in order to deconstruct this firmly established belief. This paper is based on fieldwork among the Korku house floor at a rural Indian village, which is compared to information provided by soil micromorphological and other scientific uses in order to demonstrate that theory pervades scientific analysis from its very onset. The argument is made that scientific analyses that are not supported by ground science are just as suspect, if not more, as any other archaeological endeavour that is carried out in the absence of a critically self-aware theoretical model. In addition, and equally importantly, it is argued that the potential of any scientific technician is as limited or unlimited as the questions that it addresses. The potential of scientific tools to archaeology is currently being limited by those who have no interest in what foods often have the least idea about what they should be used to accomplish.

Writing histories of objects: scientific techniques and social technology

Brian Boyd (Department of Archaeology, University of Wales Lampeter)

This paper focuses on ‘biographical’ approaches to artefact analysis as a way of integrating scientific techniques and archaeological theory within an interpretive historical enquiry. For example, microscopic analysis of manufactures and use wear traces on surfaces and other materials and practices in the histories of those artefacts, as well as providing insight into different humans' competencies in making and using objects. This kind of approach can cross-cut perceived disciplinary sub-divisions and break down the adherence to rigid research categories, every object is treated rather than to position researchers within a particular intellectual tradition, and tend to impede attempts at the integration of related materials and practices. Illustrations will

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Without delaying the value of discourse analyses of this kind, I will argue in this paper that archaeologists should not only look after themselves, that they should concentrate on the material contexts of past colonial situations in which colonisers and colonized interacted on the one hand, and outline how postcolonial theory can not only provide the basis for fresh archaeological interpretations of (past) colonial situations but also how archaeologists can pay attention to the material dimension of colonialism. I will refer to various colonial situations in the ancient and early modern Mediterranean to illustrate my arguments.

Colonizing the colonizers

Chris Groom, University of Oxford

Colonial impacts are usually thought of in terms of the export of economic and cultural forms from the colonizing powers to the colonized. I argue that this is only part of the story, much as Britain over the last five centuries, have had the cultural forms as much influenced by the culture of the colonies as the other way around. Colonial relations set up a cultural convergence currents which circulate ideas, cultural forms and capital in a complex manner between colonial and imperial centres and the areas being colonized. I shall look both at recent forms of colonialism and those of earlier periods to look at the manner in which complex colonial cultures are created.

Whose Longdom, theirs or ours?

Francis Dousset

We have spent the past 75 years painting a satisfying picture of London in the early 2nd century AD. It looks something like this:

'Londonium is a city with fine buildings: a grand forum and basilica, an amphitheatre and a bathhouse terrace down to the river. The fashionable streets on the north side is connected by a bridge with the river and a rather desirous suburb on the south. The city has become rich through trade, and even the poor - who live in crowded timber houses - can afford to display a style of life. Londonium is wisely ruled, and the governor's soldiers are a reassuring sight on the streets.'

But is this how it really was? If not, why not, and why do we think it was? In this paper, deploying critiques inspired by both post-colonial and postmodern readings, in contrast with colonial archaeology, I shall attempt to deconstruct the conventional picture and situate it within its broad political and historiographical framework.

Situating the Discipline: Archaeological Photography in India

Sudeshna Guha, University of Cambridge

Although the camera is considered to be one of the most efficient recording technologies in the field, archaeological photography are material and cultural artefacts whose meaning is embedded in the context of their production and use. Archaeological imagery is neither objective nor are photographic practices.

Archaeological research and excavations in South Asia were initiated to satisfy colonial needs. The organization that was responsible of the care of Indian archaeology, the Archaeological Survey of India (ASI), established just after the Indian Mutiny, was bureaucratic, colonial, and semi-permanent. Its main task was to systematically document India's historic landscapes; a task which was in tune with the British Imperial objective of creating a central record of the subjugated countryside, so as to alloy the colonially anxieties of another unexpected uprising.

Through the Survey promoted a 'scientific'and "authentic"archaeological practice in the subcontinent, this paper focuses on the photographs taken by the Archaeological Survey of India during the late-nineteenth and early-twentieth centuries to demonstrate how a colonial iconography for field archaeology in the Indian subcontinent was created.

Eurocentricism and the role of Rome in imperial discourse

Richard Hingley, University of Durham

This paper focuses upon the topic of 'Eurocentricism' and the role that the image of Rome has played within British imperialism. Western 'civilisation' has often been viewed to have a linear history, originating in ancient Egypt or classical Greece. Classical Rome is seen within this Eurocentric perspective to have performed the role of putting civilisation to northern and western areas of its empire, parts of Europe previously occupied by 'barbarians'. The western civilisation introduced by Rome is often argued to have include religion and also the culture (art and literature) and the language of the state.

The Eurocentric perspective places particular emphasis upon the Roman conquest and control or parts of Western Europe. Roman archaeology developed as a powerful discipline in the early twentieth century in the context of Eurocentricism. The influential theory of 'Romantisation' helped model the passing on of civilisation to native peoples within the Roman Empire. As such, Romantisation also helped to explain the Biblical expansion of the Roman Empire. By interpreting the positive aspects of Roman imperial identity were passed through to the ancestors of modern English.

The inheritance of the imperial torch of Rome was argued to have enabled the exportation of an improved form of western civilisation by the British to new areas of the world. The Roman conquests of Britain, in effect, served to help justify British control of wide areas of the globe, while Roman archaeology had a role in the discourse of imperialism that helped to maintain imperial power.

Constructing Egypt: the representation of ancient Egypt at the British Museum 1753-1900

Stephanie Moss, University of Southampton

In the 19th century British players of archaeology in the colonial construction of ancient cultures. Particularly important was the contribution of the British Museum, which functioned as one of the major international institutions in which artefacts were assembled as glorious symbols of empire. A research project on the representation of ancient Egypt at the British Museum in the late 18th and early nineteenth century demonstrates that the arrangement of particular collections of antiquities greatly informed the emergence of a visual idea of Egypt that was to influence subsequent perceptions of this culture. In fact, the colonial perspective of display of Indian archaeology, the Archaeological Survey of India (ASI), established just after the Indian Mutiny, was bureaucratic, colonial, and semi-permanent. Its main task was to systematically document India's historic landscapes; a task which was in tune with the British Imperial objective of creating a central record of the subjugated countryside, so as to alloy the colonially anxieties of another unexpected uprising.

Although the camera is considered to be one of the most efficient recording technologies in the field, archaeological photography are material and cultural artefacts whose meaning is embedded in the context of their production and use. Archaeological imagery is neither objective nor are photographic practices.
Pottery, science and dreaming
D H Brown, Southampton Museum, and G G Barnatt, School of Archaeology and Ancient History, University of Southampton

What is science? Can pottery studies be described as scientific? Do we want pottery studies to be scientific? Do we want archaeologists to study pottery? We were invited to a story heard at the World Archaeology Congress in Cape Town. A group of European archaeologists were conducting a field survey and questioned some pottery types in an area of Southern Africa. One purpose was to analyse how clay sources were utilised. One of the potters apparently utilised clay from terraced hills, because it had already been procured and broken down, this made such clay more suitable than the stuff they themselves dug. One of the archaeologists then identified a type of pottery made from terraced mud. His colleague reflected on it, until the thin section analysis revealed otherwise. They then went to the woman who made this type of pottery and asked her why she used terraced mud. ‘Because I dreamt it’. Not much processualism.

Between Fields of Discourse: Science and the Pursuit of Archaeological Practice within Contemporary India
R. K. Hanks, Department of Archaeology, University of Cambridge

Throughout the past decade tremendous social, ideological and economic developments have occurred within the countries of the former Soviet Union. These dynamic changes have affected the intellectual climate surrounding the academic fields that comprise the centralised Russian Academy of Arts and Sciences. With the dissolution of previous barriers to communication and collaboration, scientific methods and ideals from the East and West are sharing knowledge and ideas on an unprecedented level. But within this framework of interaction, interfaces between scientific methods and the practice of scientific application are formed and contrasting fields of discourse have evolved.

The archaeological discipline is one such prominent avenue that reflects such developments. With the emergence of previous as well as newly formed nationalistic agendas and cultural and ethnic identities, the search for roots to the past have never been greater. It is precisely within this spectrum of contemporary interaction that one finds the discipline of archaeology is in a constant state of adaptation and evolution. And it is precisely this issue of relevance, regarding the nature of scientific archaeological practice, which this presentation will endeavour to explore. Drawing upon the presenter’s own fieldwork in various archaeological research experiences within Russia, a discussion will be developed relating to the thematic investigation of the way in which practices between archaeological science and practice and the broader ideological framework surrounding the perpetuation of scientific disciplines within Russia.

Exploiting Excavations
Andy Jones, McDonald Institute, University of Cambridge

In this introductory paper I argue that excavations may be understood in terms of the twins forces of fragmentation and hierarchy. These forces challenge the shape and structure of excavation and post-extraction practices by examining the creative potential that links excavation with the practices of certain contemporary landscape artists.

Using a biographical perspective I will examine the place and role of the archaeological scientist with regard to the processes of excavation, post-extraction and politics. This particular situated perspective should enable us to recast the position of the archaeological scientist within this framework as one that has the potential to use the transformative potential of scientific data within the archaeological project as a whole.

Good Science/ Bad Archaeology: some morals from the genetics-linguistics-prehistory collaboration
John Robb, Department of Archaeology, University of Southampton

Collaboration between archaeologists and hard scientists often poses problems of mutual interest, identity, and social context. I will present a case study of the history of languages, humans’ genetic background, and the prehistory of human cultures is an instructive example. As exemplified in its most recent incarnation, the monumen
tal genetic analyses of Cavalli-Sforza et al., the result is a superficially plausible, all-encompassing story of human genetic variation given meaning by its association with important migrations and milestones such as agriculture and pastoral nomadism. However, this work also provides extreme examples of problems found in all scientific-archaeological collaborations: the dominance of theory and methods in both fields, lack of integrated standards of judgement, circular validation of arguments, and the use of “scientific” methods, particularly in computing, as a deus ex machina for producing self-evident interpretations.

Moreover, by their nature such collaborations are highly sensitive to the social context of archaeology and may form an especially important articulation between social movements and archaeological thought.

Analysis This: Materials Analysis and Prehistoric Sociopolitical Constructions
Bill Sillitoe, University College London

We are still ‘in two minds’ about the purpose of artefact analys
is in archaeology. We seek to explain the past from two, very different, perspectives. One approach highlights the universal nature of raw material properties, and seeks to explain the effect of materials and techniques on past environments. Another approach places greater emphasis on exploring the social significance of objects and people’s actions in the specific historical context under study. As an example of this we could consider how these two approaches inform our understanding of polychrome pottery. Where as the former ‘analytical’ approach is more like
ly to focus on the technology of shaping and firing clay and emphasise the long-term adaptive stability in removing toxins from cooked foods or the emergence of craft specialisation. The latter ‘interpretative’ approach might focus on how the first potter’s perceived clay and fire, the role of pottery in providing a symbolic context for its functions (e.g. for shamanistic purposes or the displaying of food) and the effects this had on the identity and social role of the potter. In fact, many of us incorporate both within our research. Our analysis draws on the positivistic approach and uniformitarian principles (that are at the core of material sci
ence, but our interpretive and contextual ideas from the cultural relativism through which ethnography study more subjective, often metaphorical, explanations in diverse societies. This paper will consider recent research on the origins of pottery as well as the writings of Gordon Childe in order to underscore and reconsider this inherent ethnocentrism within much archaeological work.

Age, ageing and human osteoarchaeology
Joanna Sotiria DruvaKovski, Department of Archaeology, University of Sheffield

Osteological determinations are used regularly as the basis for archaeological interpretation through the association of objects with human skeletons of a given sex and age. However, once sex or age has been determined, the body no longer seems interest to the archaeologist. Archaeological science has served its purpose. The skeletal body is employed as a means of underpinning interpretations rather than as a source for generating them. This paper explores the relationship between the prac
tice of osteological age assessment and material culture based interpretative archaeology through an investigation of osteo
logical distinctions between child and adult bodies. It explores ways in which we might more fully incor
porate the materiality of the body (in particular archaeologically visible physiological changes identifiable in human skeletal material) in a contextually specific understanding of social identity. Throughout the life course, ageing is a cultural process, but one which is constructed through observable biological changes which may be given symbolic and moral value. Ageing is a dialogue between biology and culture.

Complex systems:

Material histories:

A View of the Past:

Animals in late prehistoric art, exchange, and ritual
Organizer: David Wengrow, University of Oxford

The treatment of animals in late prehistoric art, exchange and ritual is of potential relevance to a wide range of archaeological problems. They include the reconstruction of past environments, of prehistoric attitudes towards and categorisations of the non-human world, and of the rela
tionship between cultural representation and technological change, the development of new forms of human-animal interaction. The use of animals as metaphors and models within changing codes of social interaction is also an addi
tional feature of the transition from Neolithic to dynamic and palatial culture in the Old World.

Despite its importance as an archaeological source, late prehistoric animal art has rarely been accorded the kind of critical treatment and breadth of interpretation that is now considered usual for parietal art of the Palaeolithic period. The various perceptions of representation of animal subjects, such diverse media as clay figurines, decorated pottery, seals, sculpture, and types of personal ornament, demands meticulous and sustained analysis. This panel will consider recent research into such animal representations off the region of interest, and to related problems of preservation, context, and distribution.

The aim of the session is to explore the diversity of late prehistoric cultural practices relating to animals, and the attendant range of methodologies required for a more rigorous and questioning approach to their interpretation. Contributions will relate to any geographical area, and while 'late prehistoric' clearly means different things in dif
erent regions, the emphasis should be on those aspects of post-Neolithic culture that are described above. Studies extending into the early literate cultures of the Old and New Worlds are also welcome, as are those addressing cul
tural treatments of animals'.

From shamanistic heir to hieroglyphic sign: the Seth animal in ancient Egypt
Angela McDonald, Oxford University

Determinatives in ancient Egyptian are pictorial signs which are normally usually named by an ideographic or hieroglyphic sign, visu
ally and succinctly, their word’s meaning. Animal determini
atives in particular are used extensively with abstract con
cepts to produce examples. As animal determinative of the symbolic creature of the god Seth, the Seth animal is first attested in the art of the predynastic period and persists as an image with surprising longevity through the dynasties of the Old Wor
period. In language, it is found as the determinative of four main clusters of words denoting the following con
cepts:

- Noise
- Violence
- Malevolent Weather
- Illness

Although it is now widely agreed that it is a composite creature, the significance of the Seth animal’s form has been and continues to be poorly understood. This paper moves from a critical survey of the very first attestations of the Seth animal in prehistoric art, outlining the various conventions which may have influenced its form, to a broader discussion of the Seth animal’s representation from image to hieroglyph, and of the resulting metaphorical expansions of its visual significance to the linguistic sphere.

An imaginary historical overview of changing approaches to prehistoric art in Anatolia.
Stephanie Meece, Cambridge University

The archaeological and anthropological approaches to prehis
toric art in more areas of the Eastern Mediterranean have gen

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Cattle symbolism and symbolic exchange in Mnioan peak sanctuaries

Marike Ziebell

Mnioan sanctuaries are known for their rich material culture, including extensive metalwork and pottery. The Mnioan peak sanctuaries are located in the Mnioan Mountains, which are a key region for understanding the Mnioan culture. These sanctuaries are thought to have been used for ritual and commemorative purposes, and they have been the subject of extensive archaeological research.

Work in Context

Mark Knight, Cambridge Archaeological Unit
Jonathan Last, Henley-on-Thames Trust
Lesley McFadyen, University of Wales College Newport

The context we encounter as archaeologists are usually considered to be transformed deposits removed from the social practices through which they were created. The presentations in this session set out to accentuate the positive, no encouragement a confrontational stance and from the present we can only get away from the predominant thinking that the fragments we encounter are just that: mere fragments of the past, to reiterate the rich and varied meanings of the past.

We suggest that by placing confidence in these fragments we can move beyond discussions of formation processes, with their implications of an absence of agency or meaning, and depart into imagining others. Our preoccupation with the fullness of imagination the practice of asking the right questions and the embodied narrative we ought to be writing.

Found Nothing Interesting?: Some Attempts at an Archaeology of Empty Spaces

Mark Knight, Cambridge Archaeological Unit

Archaeologists have long sought to understand the significance of artefacts that have been discarded as negative evidence for the archaeologist but as positive evidence for the developer. When they are found, it is suggested that the group of artefacts is more complex than it was considered to be.

Speaking with the Subaltern?: Archaeology in a Post-colonial Context

Daniel Lucas, Cambridge Archaeological Unit

Drawing on the author's work in South Africa, this paper considers some of the issues surrounding the nature of archaeology and his role within the discipline. How should archaeology be conducted in such a context and how might archaeology, as dealing with the non-discursive, articulate the essence of the subaltern in relation to material culture? Can we speak for the subaltern? or is this not, by its very nature, an impossibility? And how might this force us to reconsider the nature of our engagement with the subaltern's record?

Title to be announced
Shuan McConnachie et al., University of Wales Lampeter

Bad Pross
Lesley McFadyen, University of Wales College Newport

In this piece, I wish to reconcile a confidence in W.F. Grimes' presentation of the Mnioan Khalka. In 1986, Grimes visited the Salway Barn Long Barrow in Gloucestershire. It is not possible to go back and re-assess through excavation the architecture of this long barrow. However, I wish to establish through Grimes' drawings a understanding of an architecture that is pictured, creased and folded through a complicated building project to this is an archi- tecture that is illustrated and moulded together with undulating and shifting structural slaps that do not operate in terms of external and person designed surfaces, and that cannot be recognised or pressed into previous frameworks for understanding these building sites. I wish to demon- strate the exciting and fascinating ways in which such a building project may be imagined and why the construction work at Salway Barn does not deserve such a bad press.

Museum Identification Number 1937-862: the first frame object's journey through multiple and shifting contexts.

Sharon Webb, University of Cambridge

On the 25th April 1937, anthropologist Ethel Liddiard purchased "Pompey" a Roman child's couch from a private auction in the city of Antioch in the north of Sweden. Thirty-six years later, in the store of Cambridge University Museum of Archaeology and Anthropology, Richard Barnett, a photographer of a Skjelvøen child and cradle was found in the layers of bedding inside the object. This presentation tracks the cradle's ongoing history and explains how the multiple and shifting contexts in which it has travelled, from its original to its present context: museum artifact. The ability of context to tell meaningful stories and raise questions concerning the moral issues surrounding object, museums and indigenous cultures is also touched upon, as is the future of this object as a mediator between different frames of meaning.
Tuesday Morning

Art and Archaeology after Art and Agency

Organizer: Robin Osborne

An Archaeological Theory is one of the most stimulating recent contributions to the anthropology of art, but although it has excited considerable interest amongst anthropologists it has not received much attention from archaeologists. This panel is intended both as an introduction to Gell's work for archaeologists, and as an exploration of some of the particular aspects of art works that archaeologists are involved with.

For Gell, what is distinctive about an anthropological theory is that it is about human behaviour and social relations. His theory of art attempts to account for the production and circulation of art in the context of social human relations. But in fact people is art is the common denominator of things that the concept of art is an effort to maintain and invalidate.

Each of these aspects of Gell's work has implications for the archaeologist. Gell uses the notion of art as an Index to unpack the art object as a material entity standing in a relation to place and to people, and to some extent it is an index of the work of art is an index to itself. This definition of the artwork lies immediately on it being not only a product of a complex social relationship in a chain that connects to reciprocate to recipient. Gell insists that, although in the classic production of a work of art the recipient (artist) is active and the recipient (recipient) is passive, in fact in different circumstances each of the four items may be either active or passive, so that the same model can account for both the classic theory and that of the autonomous art (active recipient). Painting a nude woman (passive prototype) and selling the painting (passive index) man in a dirty bar (active recipient).

Gell's work, in being highly visual and conceptual, using images which are much more accurately positioned within the world than we are accustomed to conceive in a chain that connects to reciprocate to recipient. Gell insists that, although in the classic production of a work of art the recipient (artist) is active and the recipient (recipient) is passive, in fact in different circumstances each of the four items may be either active or passive, so that the same model can account for both the classic theory and that of the autonomous art (active recipient) painting a nude woman (passive prototype) and selling the painting (passive index) man in a dirty bar (active recipient). Painting a nude woman (passive prototype) and selling the painting (passive index) man in a dirty bar (active recipient).

Gell shows the reasonableness of treating cultural objects (or "ideals") as agents within particular forms of social relationship, and he critically reviews the contribution of mimetic elaboration in "animating" these images. This paper will assess Gell's claims against the evidence of human cognition – one of the most familiar systems in which "ideals" are employed, but one that is usually understood in the context of traditional ancient history, rather than anthropology. Such a comparison throws both interpretative frameworks into relief, illuminating some of the shortcomings, as well as the merits, of Gell's claims.

The particular focus will be the animation of cultural images and different artistic approaches to the use of iconic representations. While viewed in the context of a human cultural history of these subjects expose viscous resistance of connection and controversy. It can be complicated by the notion of the "fractured" person, where personal and audience is changing but different projections of the fractured person bound together in a chain, to emphasise that the person as acted upon from outside the person and the person as acting on others can similarly be seen to be enmeshed, and that such a notion of relations in which the living, ancestors continued to be present in our understanding works of art that both art and representational. This is, Gell concludes, an "impossible" transition between "works of art" that interact with the living, ancestors and art that interact with the human social agency, they may be regarded as at least equally legitimate.

Gell's focus on the multiple roles of the individual artwork is complemented by his insistence that the single art work does not exist independently. "Artworks are shaped in the inter-relational domain", obeying the immediate injunctions governing formal stylistic relationships among artfacts. Such a relationship is not a matter of an independent aesthetic or aesthetic value, in that they are the outcome of social initiatives which reflect a specific, socially inscribed sensibility. The social agency of the artwork, and the need for it to be understood, lies in an explicit and implicit way in the way that the culture's other artworks has clear implications for the way in which archaeologists write about them.

The Anthropology of Art and the Study of Pattern Susanne Küchler, UCL

My talk will provide a general overview over the complex incommensurabilities embedded in art and agency and the resonances these may evoke. I will begin by situating Gell's work within anthropology and pointing to the key influences on his thinking. From this, the study of pattern will emerge to be crucial to his argument on agency, while it also remains the least open up or developed aspect in the framework of Art and Agency. Art and Agency, in another perspective, is highly visual and conceptual, using images which are much more accurately positioned within the world than we are accustomed to conceive in a chain that connects to reciprocate to recipient. Gell insists that, although in the classic production of a work of art the recipient (artist) is active and the recipient (recipient) is passive, in fact in different circumstances each of the four items may be either active or passive, so that the same model can account for both the classic theory and that of the autonomous art (active recipient) painting a nude woman (passive prototype) and selling the painting (passive index) man in a dirty bar (active recipient).

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ethnographic sources, this paper examines ways in which LIT. Tsembaga and their associated burials may have become 'tamed' in later epochs. More generally it considers the connections between ancestors, the origins places, burials, and boundaries.

Re-animating the Ancestors: genealogies in funerary textiles of pre-Spanish Peru.

Edward DeBose, Museum of Ethnology, Rotterdam

Funerary urns, burial mounds, and the growth of communities in pre-Hispanic Northwest Argentina (AD 1000-1430)

Elisabeth DeSocio, Cambridge University

This paper examines mortuary ritual to consider the ways that social order is expressed through material culture at different scales and levels of interaction, from the household to the broader boundaries of the northern basin. Chaco Calchaqui, Argentina, infants were buried in elaborated ceramic urns below the floor. Settlements also contain cemeteries, which indicate that the dead were incorporated in the embedded in the upper surface. The wide distribution of urns, the use of zoomorphic and anthropomorphs, and the locations of buried burials all point to an elaborated mortuary-related material culture. The materialisation of ideological structured and communicated ideas about household and community organization, as well as providing a symbolic repertoire that was co-opted for use in the political arena. General implications of the case are discussed to clarify the ways that distinct cultural and symbolic may influence their intended audience.

Family trees and the roots of Archaeology: Andean and Western European views on ancestors.

Penny Dransart, Department of Archaeology, University of Wales, College of Cardiff

In the Andes, certain deceased persons (or parts of these persons) were not always immediately consigned to the depths of the grave. This will consider the different kinds of mortuary practice – the notion of recycling ancestral substance in monarch-centered societies where people claim status through a legacy of their lineages, that is, a legacy that can be traced to certain key individuals. It offers a critique of the notion of ‘ancestor worship’ and it addresses the theme of centuries-long continuity in Andean, and Spanish, linear genealogy, the ‘act of entangling’, and metaphorically, ‘link’ in the light of Iberian and European practices. It also throws light on how such notions influenced the intellectual climate in which the discipline of Archaeology developed with the development of the discipline of ‘Chronology’ and how such developments in turn were put to use by later archaeologists working in the region.

Chiripa’s creation of group and settlement: The place of the dead

Christine Hastorf, University of California, Berkeley

At the beginning of the Inca or the Formative in the Andean region, we begin to see evidence of settlement on the landscape that reflect more than past visits. The first structures built are not simply domestic in nature however. Rather, they are a gathering places of people, and include adjoining chambers for the dead. The early sequence of architecture at Chiripa, considered a type site for the beginning of the Inca and Inca-like phases in the greater Tiwanaku Basin region, will be discussed in terms of the placement and place of the dead as these people settle. In this architectural evidence we see the dead’s active role for the living as well as their relations with the supernatural forces. Direct and indirect evidence for the importance and placement of the dead in their mortuary contexts will illustrate the active and complex role of these ancestors in the Chiripa lives.

Ancestors and Alpacas: On the relationship between burials and mummies in the high Puna of the Cordillera Negra (north-central Peru)

Alexander Herrera and Kevin Loan, Department of Anthropology, Cambridge University

Andean mortuary monuments are ideologically significant landscape formations. The division between ancestors (awllata) and their descendants. We have been investigating the placement of these funerary towers during extensive surveys we conducted across the western and central Cordillera of northern Peru. The pastoral potential of the Puna of the Cordillera Negra has been exploited intensively by highland communities through the use of naturally occurring and artificial water sources as grazing for llamas and alpacas. The mortuary structures (chullpas) dotted through the pastoral landscape suggest a close interaction between environment, humans and camels.

No Rest for the Dead: burials from the 1st millennium BC at Cusihuaca (Dept. of Cuzco, Peru)

Gill Hey, Oxford Archaeological Unit

The presence of human remains within a stratified sequence of occupation deposits in the Cusihuaca Valley has afforded significant light on the survival of the ancestors in this region in the 1st millennium BC, and shows that the dead continued to play a part in the social life of their descendants. Their role as foundation deposits for a household with 500 years has been demonstrated. This paper suggests that they were being used to make an important statement about the new occupation. Other aspects of the burial that can be connected with identity are evidence for socialization associated with this site, although even with these there is evidence for manipulation of human remains. It seems that throughout this period the dead were used for display, perhaps both in the ground as well as above, and their bones were accessible for use in ceremony and ritual. They were not just dead and buried as far as the living were concerned.

Concepts of Ancestrality in Ancient Peru.

Peter Kaulitzki, Universidad Católica, Lima

Starting in the Middle Archaic Period (about 8000 to 6000 BC) people in the Central Andes began to subject the corpses of the dead to a bewildering array of different treatments. These treatments aimed to transform human bodies into relics. In other words the aim was to socialize death through prolonging the physical presence of the dead and handling their remains and/or images in various ceremonies and social events. During the late Archaic and Formative periods iconographic representation of the existence of underlyng cultural principles within which the dead are transformed into defined ancestors. These defined ancestors are frequently found in interments (cemetery centers). Death is seen as a precondition of life and fertility, as well as a central feature and stabilizing force within the social body. This natural world/worlds. These bodies become even more important in the subsequent periods and reach a climax in the huge mortuary complexes built in the Middle Horizon and the later Chimu ‘palaces’. The bodies of important people receive a complicated series of treatment of the body which were accompanied by an impressive array of artifacts indicating that they were rarely buried in the same mortuary contexts (probably crowed by ancestor temples). Each layer within this sequence consisted of the burial of a major person within a central chamber. Ancestor figure and individual offerings located in relation to this person. Finally, the historical records and descriptions written after the Spanish conquest (particularly those dating from the 16th and 17 centuries) provide direct evidence for the development of these provincial concepts of ancestorhood. These documents show how central the concept and manipulation of ancestor worship was to the structure and maintenance of Andean societies.

Huari Administration and the Cult of the Dead: Yako, D-shaped structures in the south central highlands.

Fredrik Andersen, Pre-construct archaeology, London, & Anita Cook, Catholic University of America

During the Middle Horizon the Wari nation spread its influence over much of the highland and coastal areas of what is now known as Peru. In the region where the Wari authority has been noted certain forms of architecture, sacrificial practices, martial arts and art styles tend to be found. This paper describes how some of the practices and cultural traditions known from the later Incas empire help in interpreting the use and function of a particular type of structure that has been recognized over the last 15 years as being an important element in Wari administrative structure. In particular how this type of structure with a role in ceremonialising the ancestors served to legitimize political control.

Death in a Pre-Columbian Cave in the Karst Region of Puerto Rico.

Jesse Oliver, Institute of Archaeology, University College London.

After providing a very concise ‘time-line’ of changes in mortuary practices in Puerto Rico and their relationships to sites & ceramics, this paper is about the discussion of a caved named ‘Jibaro’ of pear-shaped structures in the region of the cave. It is argued that the dead lived in a different kind of household in which the remains of the dead were excavated from the recent excavations at the Juan Miguel Cave site (AD 900-1500). Previous efforts in the Greater Antilles focused on primary and secondary burials, but in the discussion of inferred mortuary practices from the data. One observation from the Juan Miguel site, which runs against Peconcival wisdom, is that seemingly non-important bones (long bones or ribs) assumed to be the product of disturbance of other (or prior) burials are more likely to be intentional, direct, primary depredations. The implications of this find suggest an alternative interpretation that responds to the elemental question: ‘Why is only that bone here, where is the rest of the individual and is cultural significance?’ The consequences of one death differ if burial (or ‘as discussed above) simultaneously is examined in micro-regional context and with the caveat that this site of ancestors in Puerto Rico were politically integrated.

Dead or Alive in the Andes?

Bill Silar, University College London

This paper will introduce examples of Andean mortuary practices from pre-ceramic periods to the present day and discuss a number of ways in which the dead played a central role in the lives of Andean people. I will highlight some of the more recent work (essentially for Andean mortuary practices) on Andean mortuary practices and discuss how these have affected our perception of the societies concerned. A range of examples will help to animate our discussion and provide a broad context for the papers that follow.

Music, dance and the seasonality of the dead in Northern Potosi.

Henry Stobart, Ruthin Holloway, University of London

This paper is based on extensive fieldwork in a Quechua speaking rural community of yulcas Macha in northern Potosi, Bolivia. I will discuss the analysis of music and dance performance practices, it is argued that the souls of the recently dead are retained in the world of the living for the duration of the festivities related to the rituals of Carnival, are these ambiguous entities - caught in two liminal spaces - finally dispatched to alma lujia (the land of the souls). More than almost any other medium the ancestor-related lives of the living and the souls of the dead seems to be expressed in musical sound, where cycles of musical compositions coincide precisely with those of agricultural regeneration. Music, emorags, not superfluous, but rather as an especially privileged medium for approaching localized Andean understandings of the regeneration of living things. Discussant: Mike Parker-Pearson, University of Sheffield.

Addressing Multicultural Heritage: Historical Interaction and Contemporary Practice

Session convenor Dan Hinton, Department of Archaeology, University of Oxford

The definition and presentation of ‘multicultural heritage’ in the UK and USA have received increasing attention in recent years, and the previous neglect of the material remains of historic ethnic and religious minorities has been highlighted. It has been suggested that archaeology and heritage management must respond to the issue of ‘unresolved’ valued highlighted by the 1999 Macpherson Report into the case of Stephen Lawrence.

This session aims to:

• How can we define ‘multicultural heritage’?
• What is the relationship between ‘rooted’ identities and the historical cultural processes of interaction which influenced the genesis of modern ethnic identities?
• What are the theoretical implications of archaeologists adopting the important political agenda of ‘indigenism’?
• How can archaeologists address these issues, upon which, in their communities and in their discussions of undocumented Lives, have you a unique perspective?
• Does archaeological practice have to change for a multi-cultural agenda to be accommodated?

The session will address the period 1500-2000AD, and will include papers dealing with historical ethnic diversity and the treatment of the UK, USA, Africa and the Caribbean. These issues will be discussed in relation to contemporary frameworks for the definition, management, interpretation and presentation of multicultural heritage.
Particular themes include:
- global interaction and local ethnogenesis
- equal opportunities in archaeology
- the material culture of historic minority ethnic and ethnic communities
- the role of descendant communities in the interpretation, management and presentation of multicultural heritage
- "race" and "race thinking"
- the urban form of European slave trading cities
- New World historical archeology

Marginal Identities and Cultural Interaction: Taweara distributions from late 19th and 19th century rural sites in the Outer Hebrides, Wales, and central Virginia
Dr Alasdair Brooks, University of York
This paper engages in a comparative analysis of taweara (or "European pottery"") distributions from late 19th to early 20th century pottery assemblages recovered from the Outer Hebrides, southwest Wales, and central Virginia (two assemblages from each region). All six assemblages were recovered from sites associated with the marginalised rural poor, including two Hebridean blackhouses, two Welsh cottages, a slave quarter and a poor Virginian patriarch's house. The primary purpose of the paper is to discuss the comparative analysis of tawearas reveals that their role as material culture used by the poor rural is subtly different on each side of the Atlantic, but that these subtle differences are paradoxically only understandable through this widespread comparative analysis. Are geographical and culturally shared historical fringes, taweara comparisons offer invaluable insights into the interactions between the emerging British metropolitan identity and the traditional Gaelic and African-American community. In Virginia, a more directly status-oriented factor influences differences in taweara distributions between poor white and enslaved African-American communities. This factor is not necessarily oriented towards the ethno-biased conclusions currently in vogue in African-American historical archaeology.

What is this place? – Conservation on Robben Island
Kate Gitik, English Heritage
Robben Island – the place where Nelson Mandela and many other important political figures have been imprisoned has been declared a World Heritage Site. It is a place where significance breaks down into "place" – the most significant aspects are perhaps the most recent, the architecture is not aesthetic in the traditional sense, and the colonial buildings perhaps the least important aspect of the site. Managing a site like Robben Island means reconciling complex and painful values, many of which have current political resonances. Robben Island is one of the sites which will define heritage management in the twenty first century. This paper will discuss the experience of facilitating the conservation management plan for the island, and will set out some of the lessons which the Island might teach those of us who care for sites in Britain, particularly for the consideration of cultural diversity.

Convergence, Divergence, and Resurgence: The Construction of Forensic Archaeology in the US
Terence W Epperson, Montgomery County Community College
Through discussion of two examples -the struggles surrounding the African Burial Ground in New York City and the controversies about the Native American burial known as "Walcott Man" - this paper examines the impact of current cultural patrimony struggles in the United States. This analysis is informed by anthropologist Torensen Turner's distinction between "liberative" and "critical" research and Critical Race Theorist Derrick A. Bell, Jr.'s concept of "interrogation". When couched in the rhetoric of difference multicultural research and The Great American Graves Protection and Repatriation Act (NAGPRA) can represent apparent instances of interest convergence between opposing forces because they are not initially perceived as challenges to existing power structures and research paradigms.

This paper will discuss the interpretation of the project's results for the local population via school and community programs. This paper examines the impact of local residents participating in archaeological work related to their cultural heritage.

Towards an inclusive multicultural past: politics and identity on the Swahili Coast
Richard Molson, University of Bristol
The East African coast has long been subjected to the influence of external colonial powers. This context has had a lasting impact on the cultural and political identities of the disparate, but interrelated coastal communities. Archaeologists and historians working during the colonial period sought to understand the foreign nature of the early urban and Islamic Swahili coast, perhaps unconsciously reinforcing an image of "tribal" classification and separation from local British administrative rule.

While Nationalism and a growing Afro-centrism has shifted this focus towards a more autonuclear understanding of the pre-colonial past, the ethnic and cultural boundaries have continued to suit contemporary political interests. Reinforced by its active role in 19th century slavery, the Swahili coast is still believed to be disconnected from any true "African experience", a reality recently highlighted during the reactionary and politically motivated ethno-nationalism on the coast of Kenya. Such competing interests have produced corresponding dissonance in the interpretation of East African coastal historiography. Yet, archaeology, drawing on the evidence of past material cultural resources, is one emerging case for an ethnic unity between coast and immediate interior communities. The reinterpretation of the conflicting historiography and representation of ethnic cultural continuity and social and academic colleagues is now providing a new basis for the generation of a more inclusive multicultural past.

Multicultural Heritage in Bristol, UK and St Kitts, WV
Dan Nicks, Research Student, University of Bristol
Over past three years, the history of Bristol's involvement in the Atlantic slave trade has been the subject of considerable public debate. Celebrating the 500 year anniversary of John Cabot's journey to the New World organised by the City Council were with hostility by the city's black community, who felt that the city's slaving past was being gloried.

This paper traces the development and achievements of the African Caribbean research programme, which included a range of exhibitions at the City museum and the setting up of a Bristol 'slave trade trail' which highlights the influence of the Atlantic trade on the fabric of the modern urban environment.

An outline will be provided of current plans to move the multicultural heritage agenda forward by building links internationally. A programme of archaeological survey based at Bristol University will examine the development of the colonial landscape of St Kitts, West Indies - which had significant interactions with Bristol. The project with St Kitts aims to bring together the complementary perspectives of Bristolian African-Caribbean community groups and local heritage organisations in St Kitts.

Addressing Multicultural Heritage – Introductory Comments
Mark Horton, University of Bristol
Stephen Lawrence inquiry was a defining moment in late 20th century British social history. The identification by the MacPherson Report of 'institutional racism' not only in the police force, but within many other institutions, such as education, public recreation, and work places, served to galvanise the political will for change and action. The implications for those who research, curate and present 'English heritage' are currently overwhelming.

The time is therefore ripe for academics and heritage professionals working in different parts of the world to come together in a spirit of friendship and cooperation to develop a more inclusive 'archaeology'. The previous generation of historians and heritage professionals working in different parts of the world to come together in a spirit of friendship and cooperation to develop a more inclusive 'archaeology'. The previous generation of historians and heritage professionals working in different parts of the world to come together in a spirit of friendship and cooperation to develop a more inclusive 'archaeology'. The previous generation of historians and heritage professionals working in different parts of the world to come together in a spirit of friendship and cooperation to develop a more inclusive 'archaeology'.
Non-Verbal Communication in Archaeology

Organizer: Assimina Kaniari

Despite the richness of the visual by archaeology today in both conventional and technology-added representations, the role of the visual in its various historical, methodological and sociological ramifications still remains a largely under-researched topic. Most of the attempts to ‘theorize’ the visual in archaeology, rather than focusing on the understanding of the visual as a discourse important in its own right, have tended to adopt the post-modern habits of treating images as texts. In this line, visual forms are being reduced into textual and literary systems of representation.

This session would welcome contributions from all three perspectives of archaeology, historical, methodological and sociological on the uses of the visual in archaeology today, in particular in relation to the following issues:

- In what types of material and social technologies is visual information a central part, and how has this been the case? How are the visual signs, symbols, patterns and their implications interpreted?
- How do modes of representation in archaeology relate to the context of material culture?
- What is the relationship between material objects as ‘architectonic’ representations and the visual, and how does this relate to the visual in the present?
- How do modes of representation in archaeology relate to developments in the sciences, technologies and the arts, particularly during the key period of the professionalization of the discipline from the early 19th century onwards?
- What is the role of visual representation in the context of material culture?
- Is it possible to associate elements indiscernible visually with archaeological meaning? How do such visual elements relate to the contemporary visual worldview?
- How are the visual signs, symbols, patterns and their implications interpreted?

The first part of the session focuses on practice and the uses of the visual in three contexts: the professional and academic disciplines of archaeology, as well as popular and media representations.

The second part presents a selection of papers exploring the interactions between visual representation and historical understanding in archaeology.

- Archaeology: The Treasure of the Tangible
  - David Lowenthal, University of London
  - Modern and contemporary archaeology of material culture are transformed in different ways, more than any other discipline. This focus brings curators and artists. My presentation explores both and stresses the problems raised.
  - How much carries with it in the art of dreams and carving?
  - Louise S Miller, Edinburgh College of Art
  - Certain traditions of fantasy in folk culture can be thought of as the potential of archaeology, within particular material of medieval carton. This paper suggests that the 'packets' are a type of mythology, non-linear 'micro-strategies' are a visual paradigm of consciousness and cosmology. In sixteenth-century folk culture and art, much of this material underwent changes in meaning, relocated from day to night, as rough taste categories were reduced under the stresses of the Reformation. The use of 'impossible elements', or the structure of riddles is an important component of this 'found surrealism'. This paper explores the meaning and structure of such impossibilities, considering the ways in which they can be internally dis- 
  - Archetectonic - 'The Museum effect' in contem- portary art
  - James Puthum, Curator of the Contemporary Arts and Cultures Programme, The British Museum
  - The museum's narrative organizing principles, its taxonomic classification system, its mode of displaying, archiving and storing its collections have a strong visual appeal to visitors. Employing the principle of the object trouvé, it can be argued that objects are costly in their exhibition and go on to present their collections as they have. They have also found an affinity with the imaginative qualities of the early modern world, and an affinity with the imaginative qualities of the early modern world, and their collections which they employ as 'museums'... the objects are presented in a wide range of collections which they frequently call 'museums'... the objects are presented in a wide range of collections which they employ as 'museums'... the objects are presented in a wide range of collections which they employ as 'museums'... the objects are presented in a wide range of collections which they employ as 'museums'... the objects are presented in a wide range of collections which they employ as 'museums'... the objects are presented in a wide range of collections which they employ as 'museums'... the objects are presented in a 
  - The Stone Age of Biology - The Transformation of Archaeological Relics into the Semi-Living Object of the Future - by The Tissue Culture & Art Project (TCA)
  - Ionut Zure, Guy Ben-Ary, Dr Stuart Bunt, and Oren Catze. Tissue Engineering & Organ Fabrication Lab, Massachusetts General Research Institute, Bostom University, USA
  - Tissue Culture & Art Project (TCA) is an on-going research and development project into the use of tissue technologies as a medium for artistic expression, utilizing biologically related technologies (mainly tissue culture and tissue engineering) as a new form for artistic expression to focus attention and challenge perceptions regarding the use of these technologies to create semi-living objects. In this paper we will examine the visual and conceptual work presented in the installation 'The Stone Age of Biology'. For this installation we have grown muscle and nerve tissue over miniaturized replicas of prehistoric stone tools (arrowheads and a scapula).

We used actual relics in the past in a cognitive loop of understanding the evolution of technology, using the arrowheads as signposts of human development in the past and the future. We produced a number of stone replicas attempts to construct the inanimate material world covered with early attempts to reconstruct the living material that constitutes us.

The development of stone tools transformed us from being 'intelligent apes' to a technology-based organism. The mental shift that made the apes toolmakers is now being represented. The development of biological tools will change us in ways that we cannot even imagine.

Our work represents a continuous future. A future that an artist can create or manipulate and partly grow. These entities are yet to be defined, as they are challenging the perceptions of the borders between living and non-living. Our art works are scientific constructions. Non-visual communication is intended to articulate the limits of these boundaries, before new borders are being created and embedded into the language,
which make sense of them. The use of archaeological metaphors seems as a way to both comprehend the development of technology from those tools to the present and to project a vision of a future.

Archaeological theory for a digital past

IT, Theory and Contract Archaeology

John Barrett, University of Sheffield

A document that can in making the products of contract archaeology available for varying research agendas. Also of interest is how the use of IT can allow for greater possibilities for literature to include theoretical aspects as part of project designs.

You, me and IT: Establishing Identity through Archaeological Computing

Thomas L Evans, DPhil candidate, Institute of Archaeology

Concepts of identity are intrinsically bound to all forms of social interaction, especially with regard to gender and social status. Unfortunately, actually gaining insights into gender, ethnicity and other aspects relating to identity has always been one of the more difficult forms of cultural research attempted by archaeologists. In general, the nature of the archaeological record and our biases restrict our ability to satisfactorily address these key issues. Recent developments in information technology (IT), however, have made available sophisticated tools to examine the topic of identity and to gain an understanding of culture that traditionally has been ignored by and/or undergone underdeveloped studies.

These technological solutions systematically address many conceptual issues previously thought to be restricted to the realm of the anthropological. At this time, they have increasingly affected the development of more elaborate and comprehensive theoretical approaches. The aim of this session, therefore, is to discuss the use of identity and gender theory by the use of modern computing techniques. Papers will be presented on how questions relating to identity have been approached using IT and whether or not this has increased our understanding of the specific cultures being studied and the concept of identity as a whole.

From Start to Finish: IT, Theory, and Project Design

Ian Hodder, Stanford University

An in-depth examination of how a comprehensive project design will require IT and archaeological theory to be manually informative in shaping the overall project agenda.

An Educational Perspective on Archaeological Computing and Theory

Gary Lock, University of Oxford

The focus of this paper is on educational computing and is should be taught within archaeology. Specifically, the differences between practical training and education have to reconce in order to promote a more holistic understanding of what the data represent and what possibilities can be explored.

Digital Heritages

David Miles, English Heritage

The aim of this paper is to investigate the role that IT can play in the presentation, dissemination, and management of cultural heritage information. Of particular interest is the inclusion in the implementation of current IT research in organisations which oversee heritage issues on both local and national levels.

Publishing Virtually Everything

Julian Richards, University of York

This paper discusses the opportunities that new means of publishing (e.g. Internet or CD-ROM and DVD technology) can have in archaeology. Will as increase in the spectrums of data published and a greater involvement with the data impact, and/or lead, the development of archaeological theory?

Digital Skies: Spatial Archaeology in the Information Age

Vasilis Tzitzikos, DPhil candidate, Institute of Archaeology, University of Oxford, Cornelius Holtorf, University of Cambridge

The increasing spatial elements present within the archaeological record has been part of the discipline for a long time. However, one of the high impact conceptual advancements of the 1990s was a recommendation of the modernist notion of space as a neutral and empty container. As a consequence, there has been a rise of explicit landscape perspectives together with new theoretical approaches concerning archaeological spaces and places. Some of the particular focus have been on issues such as the complex interplay between nature and culture, perception, movement, memory, power and space. Within this context the use of information technology (IT) in landscape archaeology has played an ambiguous role.

Numerous IT applications have been a few of the notions developed in landscape theory and, more often than not, they represent unsatisfactory efforts at that. Obviously, by means of GIS and other geomorphological tools, landscapes without a conceptual understanding of the interplay between theory and computers, the best one can aim for is a showcase of half-baked representations. Thus the fundamental problem, at present, is how to explore non-modernist and non-dichotinous notions of space when subjected to the Cartesian world of archaeological computing tools. The aim of this session is to provide solutions on how to improve and advance landscape theory by developing a two-way discourse between IT and theory. This is in response to the already considerable criticism regarding the topography-based approaches to past landscapes that fail to capture human experiences and the perception of spaces and places. Papers are welcomed that particularly focus on the representation of specific Geographic Information Systems (GIS), modelling afforeland and understandings, the investigation of "sense" landscapes, the incorporation of landscape aesthetics, persons, agency, and identity within the landscape, and the new narratives through the dissemination and distribution of spatial data.

From the Ground to the Computer - Meaningful Integration of Objects and Information Technology

André P Tschan & Patrick T Dally, DPhil candidates, Institute of Archaeology, University of Oxford

To date, archaeological computing has focused on quantitative research, leaving the qualitative analysis to the realm of the artistic. This paper introduces the concept of interpretative investigation of material culture and how with the use of computer, this might begin to change and develop. The study of material culture is fundamental to understanding the archaeological record, the inception of the archaeology as a discipline, a great deal of effort has gone into the recovery, analysis, and presentation of material residue. This has led to the continuation of both the theory and methods were more product-oriented and the archaeologist's role in the management and analysis of material culture and an increasing recognition of the complexity of the roles that it plays within social practices. One component of this development is the treatment of material objects which are meaningfully constituted through relationships with humans and other objects through time and space and can mediate a wide range of cultural and social involvement. Without a doubt, this affects potential methodologies as regards the design of computer-based applications and their capacity to handle archaeological data as meaningful objects. While the use of information technology (IT) in archaeology is by no means a recent occurrence, most computer-based approaches focus upon resolving issues brought about by the quantity of information recovered. It is the intention of this session to discuss some of the ways that IT can be used to explore the qualitative aspects of material objects. In other words, the way archæologists engage and manage the myriad of different objects has a direct bearing on the design and implementation of computer-based applications. As a result, the treatment of objects needs to be an informed process of translation using the identifying characteristics of real-world entities to create computer code! Papers are welcomed that explicitly consider how objects, identified as meaningful entities, are integrated within information systems as an inherent part of the methodological process.

Computing Archaeological Theory: A Historical Critical

Ezra Zubrow, SUNY-Buffalo

This paper provides a historical context of the relationship between archaeological computing and archaeological theory. Of particular interest is the role that archaeological computing has played in giving a methodological foundation to theoretical perspectives and whether or not IT in archaeology has had an impact on the development of theory.

Focus Paper: Title to be announced

Specific areas of interest for this paper are any theoretically-informed computer applications that consider the identification and creation of objects, the meanings of objects, object relations, and the analysis/presentation of the life history/biography of objects and their position within the landscape.

Focus Paper: Identity in Northeastern France between the Hallstätter Finale and the Lle Tene Mournes

This paper introduces the concepts of Identity in archaeology and discusses how this might begin to be approached through the use of computing technology. Presented is a conceptual model that exemplifies the effective use of IT concerning the recognition of different aspects of Identity within the Iron Age cemeteries of the Upper Seine river Basin. Using this model a different computing techniques applied to identify aspects of regionality, gender and social status in light of the generated results.

Focus Paper: Title to be announced

This paper will address the general theoretical issues involved and introduce the likely influences that computing has.

Death, Memory and Material Culture

Organisers: Howard Williams, School of Archaeology, Trinity College, Carmarthen

How did past communities and individuals remember through social and personal relationships and what were the modern practices in processes of remembering and forgetting the past? Paul Connerin has emphasised the importance of 'commemorative' and 'productive' through the written and spoken histories, in the reproduction of social memories in communities both past and present. In addition, anthropologists have noted that the processes of remembering and forgetting place a premium on the importance of memory practices in mediating both remembering and forgetting. There are a myriad of ways in which social practices mediate between death, identity and social memory. Yet how we can address the many nuanced ways by which archaeological evidence may inform us about the ways memories are created, destroyed and reproduced through knowledge, experience, and practice of death and disposal? Can we identify different attitudes towards commemoration in different media, say, between epigraphy and the provision of tomb goods? Is it possible to generalise about changing attitudes to remembrance and the past over time?

This session is not aimed to simply review the 'archaeology of death', nor the 'archaeology of monuments'. Instead, it draws upon a range of researchers interested in identifying strategies of remembrance. Evidence can be found in a wide variety of archaeological contexts, such as the adornment and alteration of the body in life and death, the production, exchange, consumption and destruction of material culture, the commemoration, use and reuse of monuments, and the social ordering of architectural space and the landscape. The aim is to show how in the past, as today, shared memories are important and defining aspects of social and ritual traditions, and the practical actions of dealing with and disposing of the dead can form a central focus for the definition of social memory.

Orientations and origins: a social dimension to the long house in prehistoric Europe

Richard Bradley, Department of Archaeology, University of Reading

The long houses of the Linear Pottery Culture (LBC) have usually been interpreted in purely functional terms, as part of the agricultural colonisation of Europe. Whilst it seems possible that they provided a source of inspiration for the earlier long houses, their interpretation has been placed in a symbolic aspect of these buildings. This paper analyses the processes by which houses were created, lengthened, abandoned and replaced and also studies their orientation across Continental Europe. Just as the form of individual buildings may have traced the history of individual household, their spatial relationships were to be related to the routes along which LBC settlement extended and to a mythical source of origin in the south east. The same conception is illustrated by the distribution of Spondylus shells.

A Death in the Family: private sentiment and public expression within Victorian burial and commemoration

Susan Buckham, Department of Archaeology, University of York

This paper will explore the reflexive association between personal relationships and social politics as evidenced by Victorian commeration and burial practice. Using the
The road constructions, buildings, and other structures suggest a complex society with advanced planning and engineering skills. The layout of the city and the organization of the temples indicate a high level of social organization and ceremonial importance. The presence of inscribed stones and other artifacts provides evidence of cultural exchanges and trade with other regions, possibly through the use of river transport. The construction of the temples and other public buildings reflects the importance of religion and statecraft in the society of the period.

In conclusion, the study of the archaeological evidence from the ancient city of Xantos provides insights into the life and culture of a society that flourished in the late 3rd and early 2nd millennia BC. The city's layout, the construction of temples, and the presence of inscribed stones offer valuable information about the political, social, and economic aspects of this ancient civilization. Further research and analysis of the artifacts and inscriptions will continue to contribute to our understanding of this fascinating period in human history.
row burial in the seventh and eighth centuries. Rather than seeing the reuse of an ancient barrow as a single act, the fieldwork suggests that there was a gradual stage of the site that has been used to record social memories.

'Good Worm/ Bad Worm: A reading of the iconography of 10th and 11th century gravesteins' 
Victoria Thompson, Department of Archaeology, University of York
Creatures variously described as snakes, worms or dragons are a feature of Anglo-Saxon art throughout the entire period from the fifth century AD to the Norman Conquest. Given that some of these changes and developments which occurred over six centuries, it is only to be expected that the ways in which these images were understood and depicted have changed. This paper concentrates on the Anglo-Scandinavian period and, reading the iconography in the light of contemporary documentary evidence, attempts to unlock the meanings of these tangible monuments were seen as having a particular protective and apotropaic function.

Too Many Ancestors 
James Whitley, Department of Archaeology, University of Wales, Cardiff
A spectre is haunting British prehistory – the 'ancestral ancestor'. Ancestors have become the explanation of choice for a whole range of archaeological phenomena, from the siting of monuments within the landscape to the use of stones as opposed to wood in stone circles and longhenges. Like many recent problems in British prehistory, the ancestral ancestor has gone from being a suggestion to becoming an orthodoxy without ever having gone through the intermediate stage of being considered as a hypothesis. Although the concept of ancestors and collective memory is widespread, it is also said to have been forgotten but had an important role in the mediation of social relations. And, rather than relying on written sources, these processes in ancient monuments were seen as having a particular protective and apotropaic function.

Scientific Theories of Culture 
Organisers: Craig Stephen Bardsley and Jennifer Hiller
This is one of two TMC 2005 themes identifying the growing divide between science and philosophical theories. The theme will focus on scientific approaches to culture and cultural change. Lawrence Knapp has characterised science as a method of generating knowledge about the experienced world based on the evaluation of hypotheses within a wide area of data (Kuun 1997). Within a wide scientific practice, all ideas are subject to falsification, and this makes science the only 'scientifically self-correcting' of the 'ancestral' theories. Thus, adherence to scientific practice in archaeology does not imply any specific set of assumptions concerning the nature of human culture or biology. Lawrence Knapp has characterised science as a method of generating knowledge about the experienced world based on the evaluation of hypotheses within a wide area of data (Kuun 1997). Within a wide scientific practice, all ideas are subject to falsification, and this makes science the only 'scientifically self-correcting' of the 'ancestral' theories. Thus, adherence to scientific practice in archaeology does not imply any specific set of assumptions concerning the nature of human culture or biology.

The defining of the North American landscape as wilderness removed the humans, who inhabited these 'new worlds', from the process of determining the landscape. The definition of the North American landscape as wilderness removed the humans, who inhabited these 'new worlds', from the process of determining the landscape.

The role of the landscape in the semiotic analysis of an 'empyrean' landscape on which the logos of the colonial power could be imposed. Territory and its definition could then rest in the control of the one who wielded the power of the logos. This definition was needed because America... did not qualify as landscape according to the reigning European conventions of the cultural geography. 

The 'cultural-natural' fit nicely with the 'civilized-savage' dichotomy. In this way, the archaeological record is used to support the idea that the landscape is not the same as the human and that the human is not the same as the landscape. 

Furthermore, in recent years, fields such as cognitive science, human evolution, and scientific anthropology have been developed and have given us a new understanding of the human mind. These fields have also been applied to the study of the mind and how it is used to understand the world. Many of the problems that were once considered to be uniquely human are now being studied as examples of the human mind. 

Archaeology, therefore, is concerned with the interaction between these different fields and the ways in which they can be used to understand the past. The use of methods in the study of the past is constantly evolving and new methods are being developed all the time. 

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cultural meanings: diachronic analysis of plexus provides a symbolic ‘window’ through which to visualize the ‘deep temporality’ of Yorubaan history.

Some implications of dualist paradigms for human nature, history and the transition of knowledge: archaeology’s philosophical significance.

Stephanie Kuenen, Department of Archaeology and Prehistory, University of St Andrews

For over three centuries dualistic categories have figured essentially in the ways humans scientists and philosophers have conceptualized contrasts between (a) physical and human sciences; (b) opposing theories about human nature, history and the conditions of historical (archaeological) knowledge; (c) and between modern and both its premodern past and the ‘other’ cultures. Numerous dualistic categories are indelibly of antiquity. But the interpretations they are given today differ in fundamental ways from the ones we use them to create. As a way of putting this differently, what I mean by the scientific approach I wish to draw on my experience of working in a laboratory when a novel theory in neurosciences was being developed. I will then look at how the scientific approach can be used in a largely non-experimental science - palaeontology - which has close parallels with archaeology. The story of the Dinosaur will serve as an object lesson here, and will also show how the scientific approach can distinguish between real and fake evidence. Finally, I will ask what lessons both scientists and archaeologists can take from a study of the role of theory in their disciplines.

Archaeology as a discourse of modernity

Julian Thomas, School of Art History and Archaeology, University of Manchester

Writing histories of archaeology generically present the emergence of the discipline in the modern age as a matter of horizon. Persistence and contingency. Factors ranging from the growth of scholarship amongst the general public to the encounter with non-European peoples combined to produce the understanding that a knowledge of the past could be retrieved from material things. In this contribution I will suggest that the implication of archaeology in the modern condition is more fundamental than this would suggest. Archaeology embodies a modern sensibility, forged by the modern condition. Legitimately embedded in this sensibility are a series of dualistic categories of thought (culture/nature; subject/object; mind/matter), which seem to run through archaeology. If we cut off archaeology from the modern era, what prospect is there for a discipline so thoroughly mired in its attitudes and prejudices?

Motivations for Archaeology

Organisers: David Griffiths, Department for Continuing Education, University of Oxford

The intention of this section is to search for, and debate, some of the reasons why people feel motivated to take up archaeology as a pastime, learning process, or career, and to put those into the context of the ‘route’ available into UK archaeology. With an eye to the historical aspect of the development of educational and professional opportunities in archaeology over the past few decades, we will explore the appeal of archaeology in Britain in 2000; in what ways does archaeology represent an increasingly diverse and mobile society. The speakers have been selected as experts in aspects of public involvement in archaeology.

Archaeology in the Media

Mick Aston, Time Team (Channel 4) and University of Bristol

Mick will speak from his wide experience of both university extra-mural teaching and television work, on changing and developing motivations amongst the UK public for archaeology. He will look at the present upsurge of interest (much of which he is responsible for!) and lead into debate where we will attempt to discern some patterns and extrapolations behind the present popularity of archaeology.

University Entrance: some observations (Provisional title)

Kevin Greene, University of Newcastle upon Tyne.

Based on the Kevin's wide experience of assisting students to apply to university, this paper will look at motivating factors in the 16-21 year age group, and the response to the extraordinarily popular book and website 'Archaeology, An Introduction'.

The 'Wov' Factor: Archaeology and Young People

Pippa Henry, Wolfson College, Oxford

Pippa's involvement with the Young Archaeologists Club and numerous projects undertaken with schools have given her the opportunity to observe the motivation of young people and why they find archaeology so exciting. Adult perceptions of why young people are interested in archaeology are often at variance with the reasons recognised. This paper will offer suggestions on ways in which the archaeological curriculum can cater for the needs of young people even more successfully.

Archaeology and Lifelong Learning

Gary Lock, Department for Continuing Education / Institute of Archaeology, University of Oxford

This paper will examine the role of Lifelong Learning (aka Continuing Education or Extra-Mural studies) in providing structured opportunities for involvement in archaeology for part-time learners and will look at what attracts adult learners to archaeology.

The Seeds of Professionalism

Trevor Rowley, Kellogg College, University of Oxford

This paper will examine the seminal role played by extra-mural departments in the growth of professional archaeology in Britain from the early days of Rescue to the present. It will seek the roots of dedicated national archaeological careers in the tradition of part-time study and university outreach.

Identity, knowledge and representation

Organisers: Keith Ray, Herefordshire Archaeology

The aim of this session is to consider the way in which archaeology can deal with issues around the relations between personal and group identity, social knowledge, and material representation in this context. This emphatically is also placed upon the factors bringing about social and historical change.

The question of what we can mean by 'representation' is central to how we envisage its relation to identity. At one level, any cultural product is a form of self-representation, but at some times and in some cultures the product may be both iconic and emblematic. In some sense, the material items concerned express a self- or group-identification with key concepts, values or meanings, and serves to represent such otherwise intangible entities. It is archaeological contexts and forms that represent such junctures that are largely the subject of discussion today.

In archaeology, the significance of the appearance of new forms of representation (whether portable artefacts or monumental ones), or the transformation of established forms, has often been the subject of study and comment. While it is axiomatic that historical change is continuous, such transformations, whether apparently sudden or clearly cumulative, may sometimes represent major shifts in the way that people envisioned or understood the social worlds they inhabited. Such changes rarely occur without being motivated by the needs of the communities affected by and living through them. Some individuals may be more aware of and active in the organisation of change than the way in which knowledge is deployed is an important factor in understanding how identity and representation are mediated under conditions of significant change.

Among the questions to be considered in this session are, therefore, What triggered these changes in representation? How did the production of forms concerned enable changes in self-identity and social relations to be realised? What can a study of the forms and their archaeological contexts tell us about the nature of knowledgeability of the people engaged in their production and use? Why did the significant changes occur when they did, and what were the longer-term consequences?

The contributors to this session will broaden these and/or related questions with reference to material that they are familiar with. The contributions are paired or otherwise grouped, so that the questions they raise can be considered both in parallel and in context.

Changes in forms and changes in perception in the Balkan Neolithic

Douglas Bailey, University of Cardiff

Certain changes occurred in 2D and 3D representation during the Balkan neolithic, and various explanations have been put forward for the significance of these changes. However, one explanation that has consistently been missed is that they marked fundamental changes in self-perception among the prehistoric communities of south-eastern Europe as to their nature of their social worlds. This idea will be explored in reference to the history of early photography.
Offa’s Dyke: tracing a line through 1200 years of meaning and identity in the Welsh Marches
Ian Bapty, The National Trust
Between real and imagined worlds: representation and actualisation in the domains of the living and the dead in the third millennium BC in western Europe
Stephen Keates, University of Birmingham
The period from 3000BC to 2200BC saw the development of striking new forms of human representation across many areas of Mediterranean western Europe. These images have been found on stone statues, in the archaeological literature, and are essentially a form of monumental statuary in stone. They contrast strongly with the much smaller human figures in clay associated with the earlier Neolithic.
Recent excavations in northern Italy have demonstrated that statue stone were often erected in alignments or groupings and formed structural elements in ritual arenas located at significant points in the landscape. These representations were subject to processing in various ways, which is parallelled in the ethnographic record by the ritual transformation of sacred figures. Where images appear to have played a vital role in the presencing of the ancestral dead in spatio-temporal contexts in which the transformation of personhood could be effected.

Rearranging the dead: seeing mortuary scenes for details

Addressing multicultural heritage
seeing mortuary scenes for details

Non-verbal communication
seeing mortuary scenes for details

Archaeological theory for digital past: seeing mortuary scenes for details

Death, memory & material culture
seeing mortuary scenes for details

Time – a for change
Organisers: Andrew Millard, Christopher Ramsey and Ed Blackwell
Time is a fundamental component of archaeology, yet it is frequently said to be under-theorised. It seems to me that there are many approaches to the subject and concepts of archaeologists consider, two of which are to theorise to some extent, and the other which is not:
- socially constructed time (eg Godsall, Richards, Shanks & Tilley)
- timescales of actions and processes (eg Bailey, Godsall, amniate school)
- measuring time (dating) (natural science & measles theo- risation only)

These are not exclusive categories, but apart from Godsall’s work there has been limited coalescence of the relationship and overlap between them. The final category has not been explicitly theorised in archeology to my knowledge.

This session aims to bring together archaeologists who are considering one or more of these two aspects of time. How are we to move between, say, a radiocarbon dated series of events, processes of environ- mental change, changing settlement patterns and past social constructions of time and place? In each of these there is some theorising of time, but usually assuming that the other aspects do not matter or are adequately theorised.

Some questions which might be addressed:
- How do we theorise what Shanks & Tilley call “abstract” time rather than demonstrating its direct or indirect relation to many other aspects of archaeological theory?
- Is Bailey’s “time perspective” still a useful concept? Can it be integrated into post-processual views of time? Can it be related to socially constructed time?
- New mathematical methods (Bayesian statistics) and improvements to techniques are allowing scientific dat- ing methods to yield much more precise chronological information than ever before, even down to the level of an individual lifetime. How will we use this improve- ment to understand the past better? Are our theoretical frameworks (particular in prehistory) ready for this?
- Will our excavation techniques have to change?
- Do we need to radically change the way we construct chronologies of sites in order to maximise its potential and ability to understand.
- How do we change our strategies for developing chronologies?
- Can chronological information provide new ways to combine temporal information?
- How do we relate social constructions of time (which we wish to deduce from our data) to abstract time (the time which we can measure)?

Punctuated Equilibria – A Model For Chronological Analysis
C Brook Ramsey, University of Oxford
If we are to use Bayesian methods for chronological analy- sis, we need to have a well specified model of archaeologi- cal events which correspond to our view of reality.

One such model is that of punctuated equilibria – peri- ods of relative stability divided by temporal boundary. This model can be applied at various levels – from large scale cul- tural changes to phases in the use of domestic buildings - and so we can expect to see a hierarchy of temporal bound- aries on different time scales. This model is incorporated into current versions of the program OxCal.

This paper will explore the implications of this model. Areas where the model might be inappropriate (eg seaso- nal or periodic activities) and other potential pitfalls will be discussed.

Chronological Reasoning: The Bayesian Approach
Catalin E Buch
The Bayesian paradigm is a coherent, explicit and widely accepted one within the machine scientific reason- ing. In the last decade or so this paradigm has been used to develop a sately tailored framework within which one can build and investigate chronological models.

Computer packages, with this framework at their core, allow absolute chronometric data (such as radionu- clide determinations) to be combined with relative chronological information (for example stratigraphic sequences) to arrive at coherent date estimates for events of interest. Date estimates derived from such software are now appearing in learned journals around the world. It is clear from some such publications, however, that not all researchers have fully comprehended the philosophical bases of such, which many researchers do. In this presentation I will focus on the theoretical underpinning of the Bayesian approach to chronology building and explain the logic by using a number of common chronological methods as a case study. The presentation aims to show that the Bayesian approach is general and flexible and, when used as such, is very well grounded in the general theory of statistics.
Contemplating An Unfamiliar Past

Grant Coehearse

As archaeologists adopt a more critical approach toward traditional disciplinary concepts of time, several underlying weaknesses have been brought to the surface. This paper reviews arguments which challenge conventional understandings of both the (i) the temporal characteristics of cultural processes, and (ii) the role that time plays in structuring the archaeological record. The implications of non-linear modelling of time which is much more dynamic, unpredictable past, which in turn should prompt a re-examination of the notion of contemporaneity as it is applied to archaeology. The final chapter of reconstructions of the past that are generally expected of archaeologists may cease to be feasible in many cases if these issues are seriously confronted. If so, then it may be necessary to consider different, less familiar concepts as means of gaining a more valid understanding of the past.

Time and Aesthetics

Chris Gasden, University of Oxford

Archaeologists generally think of time in quantifiable terms, attempting to refine measurements of time or developing new means of arriving at absolute dates. Time can be viewed quantitatively, but it can also be viewed as a quality of people's involvement with the world. This paper seeks to explore a view of time which looks at the aesthetic nature of human experience in the world and how time is generated through the sensory appreciation of the world.

Citation, Precision, Correlation: Radiocarbon In Protohistory

W A Green, University of Newcastle

Amongst archaeologists who deal routinely with quantitative information, the precise notion of time does not provide high accuracy has become nearly a truism. Radiometric dating suffers from excessive precision in particular because the time-average age is known at shorter timescales (Brantlett's 'tempus brevi' and 'tempus recidivio'). Therefore the analytical precision that is usually cited with radiocarbon data (such as one to two standard deviations) is frequently unconnected to the actual uncertainty in the measurement of age; it refers solely to the theoretical limitations of the technique of measurement. Thus AMS will always appear more precise than conventional, but only sometimes more accurate. The suggestion in Waterbolk (1971) and Mook and Waterbolk (1985) that radiocarbon data will eventually be acquired by the method then it is claimed to be the true uncertainty in the age determination. This can be seen most clearly in proto-historical periods like the Near Eastern Bronze Age, where radiocarbon data generally cannot be correlated with traditional pottery assemblages; in other words, where there is comparative data of comparable precision. A more realistic view of radiocarbon errors would lead to greater success in generating regional or chronological sequences in protohistory, and help in reliable corroboration of sites from geographically remote regions.

Two Times? The Relation Between 'Physics' Time' and Regional Time

Andrew Millard

In this paper I will argue that certain cycles of time are near universal human experiences (days, years and so on) but that the counting and recording of these cycles is far more complex. The framework for the reconstruction of time, or the process of measuring the relationship between past and present, is a much more dynamic, unpredictable process, which in turn should prompt a re-examination of the notion of time as it is conventionally understood. To be able to comprehend and interpret the critique of the notion of time is necessary for understanding time: recent efforts to develop a framework for understanding the relationship between past and present, which is a much more dynamic, unpredictable process, is one that should prompt a re-examination of the notion of time as it is conventionally understood.

Beyond Stratigraphy – Accelerator Dates on Early Domesticated Grains from Abu Hureyra and Their Implications for Archaeological Interpretation

Andrew M T Moore

Accelerator dates on individual cereal grains document the transition from foraging to farming in the Fertile Crescent and early villages in the Upper Euphrates Valley. The dates indicate that agriculture began c. 11,000 BP at Abu Hureyra, a millennium earlier than hitherto anticipated. These results have applications to be used in the study of the origins and development of agricultural societies. The dates were frequently older or younger than the ages of the levels in which they were found. This suggests that the grains had migrated through the deposits through human and other natural agencies. In establishing when such early domestication events occurred it is clearly necessary to date the domesticates themselves directly and as soon as possible, in order to achieve stratigraphic associations, as has usually been the case in the past.

First Order Theoretical Stratigraphy

Ed Rhodes, University of Oxford

First order theoretical stratigraphy is an attempt to develop a formal means of handling associations as is envisaged that its primary use will be in the development of regional stratigraphic schemes, and therefore most widely applicable to investigations of Palaeolithic archaeological sites and related Quaternary stratigraphic units. Applications using younger archaeological sites, and within single sediments may also be useful, in case of one of existing fossil faunal stratigraphic schemes such as Harris-Marczews. The origins of the idea lie in the concept of 'unrecognition renormalization', the use of multiple continua for stratigraphic interpretations (e.g. if we assume that the horizon is the same event as unit X, and if the biostratigraphic data can be interpreted to represent time period Y, then under the lower the same as higher, the age must be V^*). In the above example, the age V^* may appear in the literature with some qualifications on a detailed discussion of the age, but may thus be used as the starting point of a further stratigraphic argument in a subsequent publication, stripped of its attendant qualifications. While this claim is correct, it does not give a significant limit for experienced stratigraphers aware of the arguments at the key sites, the synthesis that they produce may not be easily understood by either the uninitiated researcher or from a related discipline which relies on the stratigraphic information for its chronological framework (e.g. Palaeolithic archaeology). Therefore, the underlying rationale is to use formal probabilistic measures to establish a relative and/or absolute chronology, combining both of these, which relate different units and independent chronological information. All relevant stratigraphic information must be taken into account, and the arguments made on the basis of the process, which represents a potentially huge task in many situations. The aims of the exercise range from i) providing the soundest chronological estimate for any part of a site or series of sites, through to ii) understanding where the key points lie in a complex stratigraphic argument, to iii) establishing the relationship of the data set to other data sets, or subsets of the same data set or sub-regions of the items. One particular use is envisaged to be the clear identification of the main expert and formation in a coherent and critical overview of the arguments, helping to focus further research efforts towards strengthening that link.

At this early preliminary development stage, similar stratigraphic data have been generated, and arbitrary subsets selected to represent the incomplete nature of a) preservation, and b) observation and sampling. The radiocarbon calibration and statistical treatment package OxCal, developed by Chris Ramsey, has been used in order to combine the calibrated data set. A hierarchical methodology based on the stratigraphic layout, and the use of simplified synthetic probability distributions is illustrated and assisted using the simulated data set. The methodology information gleaned from detailed archaeological excavation, specifically the often almost complete and painstaking recording of stratigraphic units and their relationships, frequently forming highly complex three (or four) dimensional patterns, renders the use of archaeological sites an ideal test bed for the assessment of first order theoretical stratigraphic methodology. The application to regional stratigraphic problems such as the age of the Anglian glaciation, and the relative chronological relationships of Middle Palaeolithic UK sites such as Roughouse, High Lodge, Barham, Beeches Pit, Swanscombe etc. is at this stage the immediate goal.

The Archaeology of Scale

Organizer: Gary Lock, University of Oxford

This is a general call for papers on the topic of scale – however, you are welcome to contribute with scale, or think scale has an impact on your archaeological process – I want to hear from you. Considering that scale issues are fundamental to archaeological interpretation and in an increasingly crowded world, there should be a need to discuss this topic, specifically and general points of interest. Part of the interest of this session is in seeing how people respond to a discussion of scale and a consideration of its importance (or not).

Some aspects of scale are obvious and well discussed as most papers have been presented with digital photography and paper maps which we don't know, while others are less well explored such as ecological fallacy and the Modifiable Areal Unit Problem (MAUP) and the role of scale in archaeology. As the claims for an absolute change in scales of thinking are becoming more common, the means of comparing different scales with new technologies such as GIS and VR or just technico-hype? What about scale and interpretation and meaning – archaeology is founded on a continuum of scale from the microscopic analysis of a shed to regional interpretation. What are the problems and implications of moving between scales, are scales of measuring different to scales of data and how do we make connections? How can we construct large scale environments or an interpretation based on practice, integrate data of different scales? Is an understanding of scale culturally constructed, if so how can we recognize and decipher past meaningful scales of living through the present material record?

Understanding scales of perception and action in prehistory: evidence from Devil's Tower, Wyoming

Brian M O'Connell, University of Tokyo

Natural monuments, like monumental structures, are landmarks that influence human behaviour by dominating the visual array in an environment and by affording dramatic changes in the scale of human perception of art-environment. Landmarks are descriptions easily remembered and communicated – information that may foster an adaptive advantage in terms of mobile hunting and gathering groups. When such descriptions, expressed in the canonical language of individuals and cultures, disseminate widely, a landmark can also become an icon, a potent political symbol of shared memories.

Devil's Tower, a massive volcanic monolith in northwestern Wyoming in the United States, figures in the oral traditions of a number of tribes who lived in the region before Euro-American intrusion in the late 19th century. Its archaeology provides a case study of the role of scale in
Wednesday morning

'The Prince and the Pauper' Using material culture to structure social identity in Prehistoric Europe

Organizations: Lucy Garrad and Andrew Shortland, Oxford University

Material culture is a dialectical relationship to society. Object reflect social values but also construct the culture in which they are articulated. Therefore, artefacts can be manipulated by power of people within a society to reflect an idealized state, to represent their culture, and to emphasize the social order. Object used in this way are often 'high value' goods either through their exotic origin, through the physical properties of the material such as colour, luster, texture, and form or through the power of the social or cultural category of goods may be used by the lower levels of society to signal their resistance to the imposed hierarchy. The materials here are often cheap, easily accessible and malleable, such as ceramics. Interaction between these people may be mediated through material culture via notions of value, and this may occur either 'vertically' (between levels of a stratified society) or 'horizontally' (between members of an equal social group).

The contributions to this session set out to explore these ideas through case studies, using as a starting point the scientific analysis of materials and objects. The study of production technology, provenance and patterns of exchange, and the physical properties and shape of the final object are key to describing activities in the past. These methods may be incorporated with an understanding of the socio-cultural world to create explanatory models for the observed behaviour of a past society. For example: how might these differing spheres of interaction be seen through consumption patterns, how is material culture manipulated to (mis)represent or disguise an oppressive social order? What is the role of imitation, socioeconomics and socio-cultural in the construction of social identity at a cultural interface?

Embedded behaviour: the case of gobbet pottery in the Bronze-Age and Iron-Age of Cornwall

Lucy Garrad, Oxford University

Technology in the past cannot be understood without also considering its social context. Behaviour which used to be explained purely in terms of economy and trade is increasingly seen as the result of a complex interplay of different factors, including ritual, symbolism, ethnic identity and status which is linked to access to important trade routes. This paper attempts to tie together the scientific analysis of pottery with the usual investigation of provenance, trade routes and patterns of economy, and the more intangible socio-cultural systems which can explain these observed patterns.

The case of gobbet pottery in Cornwall is used to illustrate these points: Cornwall contains an unusual rock-type which makes the area ideal for in-depth petrographic analysis and the investigation of trade from a known source. The exact nature of the ceramic production is investigated using detailed analysis to prove the pottery very precisely, and to consider how access to different clay sources may have changed over time from the Bronze-Age to the end of the Iron-Age. This may offer insights into how the raw materials for pottery were acquired and used, whether they were traded and why this particular pottery proves so popular all over the south-west of Britain. This last question is discussed in the cultural context and may support the use of pottery as an ethnic marker, both reflecting and also constructing social identity over a wide area.

What you are is how you eat and drink: pottery and societal identity in late Iron-Age eastern England

J D Hill, The British Museum

Pots are not chronologically markers but rather evidence for particular social interactions. This paper will attempt to illustrate this point through an examination of the ways and motivations for adoption, adaption and rejection of the first wheel-thrown pottery during the late Iron Age (c.100 BC - AD 43). It will be argued here that the adoption or not of the technology of using the potter's wheel was embedded in the act of making pottery and eating - pottery and their social and cultural contexts. In particular, the paper will argue the new technology and its rejection can only be explained in terms of the demands for particular types of vessels. That is in the ways pots were used as tools in preparing and serving food and drink: foodways. Differences in the foodways of communities living in close proximity to each other in parts of south-east England during this period will be illustrated, and how these differences directly used and manipulated different forms of material culture. What these different practices imply in terms of social organisations, aspirations and resilience will be touched on.

Not just a pot: technology and transformation in the southern Scandinavian Mesolithic

Helnore Holderness

The study of material culture that reflects social identity is reliant on the relationships played out between actors. The usual application of the chaîne opératoire has relied on the reconstruction of physical sequence, the sequence of events or operations that takes the raw material to the final object - but there is no final object. It becomes transformed into something different; you can look at it in different lights and how it in turn transforms people's relationships with each other, but also how they see themselves. Their perceptions are changed and this brings into play a differing range of emotions. This power enables - it has the capacity to achieve - and that gives people choices and consequences, both seen and unseen. They construct their socio-cultural world in the past. New ideas or technologies become accepted, which becomes embedded into the social and personal aspect of people's lives, and they transform it in the way in which we think. Pottery technologies open up unexpected dimensions - so I wish to explore the use of pottery in the southern Scandinavian Mesolithic.

We might be able to see the method of construction and the mechanical process that created the pot, but I wish to explore the concept of what this would mean for the individual. The question would be of course: is the Mesolithic potter does not reveal much about the society saying that it's borrowed technology and it may be. But Mesolithic peoples used pottery in a different way than different from the Neolithic neighbours. Their social identity was not reliant on the use of pottery but it was absorbed and it's means changed. Is it something that we might be able to see how this changed and transformed a society that was not preparing itself for agriculture but one that was flexible enough to allow for a whole range of possibilities.

'Celtic Art' and 'Visual Culture': towards an integrated approach to gold and pottery

Helen MacKerron

Many fine artefacts dating to the Iron Age, such as the gold torcs from Southusham, Norfolk, have been categorised as 'Celtic art' objects. The relationship between the fabrication of these artefacts from other aspects of material culture and society. In order to re-integrate 'art' objects within archaeological interpretations, it suggests that the term 'art' is a red herring - the focus inevitably circles around what art is and how it functions within a society. As an alternative, the term 'visual culture', which is broadly concerned with how images or any form of apparatus designed to be looked at, are central to the representation of the world, will be explored. This term is found over material culture but is not as familiar as the term 'art' awareness of visual culture - an aspect of the Southusham finds that was clearly important; and secondly, because it will also enable us to examine the role of material culture, such as pottery, coinage, loomweights etc. It is hoped that this approach will help with interpreting how artefacts, of all types, participated within Iron Age society.

Representations of Warriors in the Migration period

Lisa Bender-Jørgensen, Norwegian University of Technology and Science, Trondheim

What did the warrior costume of the Migration period look like, and why? What image did themselves Migration Period warriors want to present to the world, and why? How do we think they look, and why do we think so? Images of migration period warriors have been constructed by several generations of archaeologists, illustrators, exhibition designers and textile craftsmen. This paper discusses a series of such representations in Scandinavia since 1866, their theoretical, ideological and empirical background, and sets them against contemporary descriptions of migration period warriors

Technological change as social change: the case of the early Bronze-Age in Central Europe

J Sørensen-Deeveson, Southampton University and M L Sørensen, Cambridge University

This paper investigates the incorporation of new material forms within society. Focusing on the first regular use of metal in Central Europe, it examines social responses to this technological innovation by analysing the production and distribution of new materials and objects was integral to social life. In this analysis, notions of negotiation and renegotiation are introduced as artefacts and the rights and responsibilities of particular groups were articulated, thereby giving metal objects meaning and position within existing social structures. Gender and age are explored as central structures through which negotiation and re-negotiation took place. Rather than an external force, technologically-induced changes are always embedded and understood in terms of internal social dynamics played out through relationships between people and objects.

Warrior identities in the European Neolithic and Bronze Age

Heike Vater

With the Homeric war hero - and his female counterpart - as one point of departure my paper will consider whether social ideals and realities existed in the late Neolithic and Early Bronze Age in Europe. Material culture in selected contexts from central and northern Europe will be the eye through which agents, culture and power fields will be viewed.
Emotional Archaeology: personal and subjective approaches to material culture

Session Organiser Mike Anderton, FRCA

In studying archaeology we are all aware that there is more to material culture than its mere form or substance. As a profession we use theoretical and other forms of analysis to produce a narrative for the material in question - but we must be seen to do this in an objective fashion. In essence, the analysis must be seen to be detached from the material and the culture we are examining - nothing more and nothing less.

There are instances, however, when our study sometimes reaches into the realm of the personal. For example, in studying recent remains how much of our own feeling is attached to our study? Do we see and translate the material we deal with in an objective fashion?

This session wishes to go beyond the fringe of objective narrative; it seeks to examine how archaeologists deal with the emotions and feelings engendered by the material we study. How does that material culture affect our own lives and perceptions? How does the philosophy of archaeological study impact, add to, or diminish our personal approach to archaeological material?

Object(s) vs. Place: material culture, war-related sites and objective study

Mike Anderton, FRCA

How do we view artefact vs. place? How difficult is it to study recent material objects objectively, and why can the material be emotionally wearing on those who study it?

At the start of the First World War was just that; but it also has human connections that are often never fully acknowledged. Only when it is recovered from its battlefield setting does it become an emotional object. In similar fashion, a piece of agricultural machinery can become an evocative symbol of a Death-factory; but it is more potent than viewing the actual place where the implement was used. Why does the sense of place give the artefact a new sense of reflection?

Is it Art? No, and it's not science either: Interaction with the Archaeological Dataset

Paul Blenchorn, Independent Ceramic Analyst

Archaeology is a curious beast and perhaps the most archaic archaeological theory is usually based on a dataset retrieved by excavation, a process which encompasses the methodological tenets laid down by Speck's method: Method, Observation, Results, Conclusions. That at least is the theory. Or rather the practice.

From a purely artifactual point of view, different objects are regarded by different people in different ways. Some of us like pots (even Roman ones). Other people find clipped stones interesting (don't know its dating for taxes). Does this effect the way in which we analyse them?

In this paper, I intend to examine the way in which archaeologists, particularly artefact analysts, interact with their dataset, and how the interaction shapes our interpretation. Do we ditch our principles when we practice? Or, under the skin, are we all just clippted scotsmen with over-zealous imagination?

Field Feelings

Kenneth Brophy, University of Glasgow

This paper will look at a series of contrasts between the act of archaeological practice and the description of that practice. There is always inevitably a gap between the actual experience and the recounting of that experience, but in archaeological the recounting is selective, according to the emotions, motivations, subjectivities and subject.

Archaeological fieldwork is full of contrasts - excitement and boredom, joy and trial, and error. And THEN there is the excitement of discovery.

Through talking to colleagues about some of their experiences in field survey, excavation and actuality photography I was struck by how different the personal experience can be. For some, the back-of-the-neck feelings; and occasional mind-numbing tedium of being in the field with the way that the results are produced. We are looking something important in this section of process.

What will they think of next?

Dunn Brown

On the face of it, an emotive archaeology in its ideal form is a direct threat to our professional identity. Indeed, some amateurs would have it that we have concocted ourselves so securely from any engagement with what we do, that they are the only people who have feelings for, and care about, the past. If we believe that to be untrue then how are we failing to come across as caring and sharing as well as professional? One problem may be that when we do discuss our emotional involvement with the past, we do so only in front of audiences composed of other archaeologists. You can’t get much more exclusively archaeological than TANG, and yet it is there, and probably there only, that we feel comfortable enough to consider such a theme. Where’s the point in that?

Dear Danger! Is it, I ask you, as we do, to see the path to look at the world with reality (whatever that is), while those of our colleagues who leave TANG irrelevancy will accuse us of self-indulgent naval gazing.

In public, too often we seek to maintain an aloofness about us that promotes the notion that we hold an expertise and understanding beyond the reach of less knowledgeable beings. I may, in this presentation, seek to deconstruct the myth that archaeologists know what we are talking about as the main purpose is to look at archaeology from the view of a museum visitor, where many non-archaeologists most frequently encounter the results of archaeological activity. I wish to consider how museum displays, and museum activities, might get across the message that such activity can produce feelings as well as facts. As information, I would like to examine how museum visitors might react to such displays.

Nine Ladies and Stanton Moor, Peak District – a Heart of Stone

Jon Ramsay, Inspector of Ancient Monuments, English Heritage

Stanton Moor in the Peak District of Derbyshire is a textbook prehistoric landscape. Because of proposals to renew the Derwent Valley nuclear power station, the moor has become one of the most controversial landscapes in England. There have been more than 300 protests since 1980, some of which have involved mass actions against the use of military force. The moor is a clear example of the power of landscape to shape identity and to express political and social values.

Fieldwork is an intimate business, often involving direct observation of events. It is a way of being in the world, and of experiencing it. Fieldwork is also a way of thinking, of understanding the world. It is a way of making sense of the world, of giving meaning to the events of daily life. It is a way of being with the world, of connecting with it.

This paper will explore the relationship between landscape and identity, focusing on the Peak District and the Derwent Valley nuclear power station. It will consider the ways in which landscape is used to construct and challenge identities, and the ways in which identity is used to construct and challenge landscapes.

The Death of Mallory

Nick Smith

George Mallory and his climbing partner Andrew Irvine disappeared during an attempt to climb Everest in 1924. The recent discovery of Mallory’s body by an expedition team resulted in considerable speculation in the media as to whether either of both had reached the summit. If so, who would have put them ahead of Sir Edmund Hillary and Sherpa Tensing by 29 years. This discovery was remarkable for the near perfect state of preservation of Mallory’s body, clothing and personal effects despite many years exposed to the elements. In this paper I am interested in the treatment of Mallory’s body by the press, television and the British press, and in particular the newspapers and television as a form of archaeological evidence. This will in turn address the wider issues of materiality, memory and encountering the past in the present.

Emotional Archaeology Explodes: Campaigning for our Heritage

Jill Martin, Nottingham University

This paper seeks to examine how the discovery of archaeological remains can affect the general public as a whole. A recent MORI poll has revealed that there is overwhelming public support for the historic environment and that there is a strong feeling, perhaps a moral obligation people feel, that heritage should be preserved to be passed on to future generations in a condition as good as when we received it.

The Rose Theatre caused a huge furore when it was first discovered in 1989 during excavations, prior to the construction of new facilities for the National Drama School. Plans were made to construct: Civic offices on the York site at Dolle’s Wood Quay in the late 1970’s led to Calais, marches and torch-lit proces- sions in an attempt to press and public to the site’s archaeological significance.

However the more recent excavations of Scaleheath in Colchester to protect the site from the serious risk of Scaleheath being lost forever by coastal erosion it if was not moved, protesters, including self-styled druids and some local residents, launched a public campaign to obstruct the excavation plan, arguing that much of the importance of the circle lay in its location.

War, Death and Emotion: Forensic archaeology in the Balkans

Ann Schuller, University of Sheffield

The cost of human life and emotion: are they measurable entity? Can man’s own inhumanity to man ever be fully comprehended? Do we acknowledge our own emotions when dealing with the subject of death, and ultimate, the disposal of corpses?

Death is such a taboo subject within modern society because of its connection to mortality. Modern society has not looked at how we have treated the dead and what our society is doing to prevent that crime being committed. There are countries in which this dead and dying is not common, and in which there is a general acceptance of the fact that death is a natural part of life.

In public, too often we seek to maintain an aloofness about us that promotes the notion that we hold an expertise and understanding beyond the reach of less knowledgeable beings. I may, in this presentation, seek to deconstruct the myth that archaeologists know what we are talking about as the main purpose is to look at archaeology from the view of a museum visitor, where many non-archaeologists most frequently encounter the results of archaeological activity. I wish to consider how museum displays, and museum activities, might get across the message that such activity can produce feelings as well as facts. As information, I would like to examine how museum visitors might react to such displays.

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The Origin of faeces: The Archaeology of bodily waste products

Organisers: Mark Mattly, Mike Russell and Roger Dee

The Roman military toilet was a key factor in sanitation and hygiene, and its development has been a major aspect of the study of Roman culture.

This session will examine the use of Roman toilets in different contexts, from domestic to military, and consider how these practices have evolved over time. We will also discuss the role of archaeology in understanding the history of sanitation and hygiene.

The session will be divided into three parts: the first part will examine the history and development of Roman toilets; the second part will focus on the use of Roman toilets in different contexts; and the third part will consider the role of archaeology in understanding the history of sanitation and hygiene.

The session will feature a range of speakers, including historians, archaeologists, and public health experts. The speakers will present their research on the use of Roman toilets in different contexts and the role of archaeology in understanding the history of sanitation and hygiene.

The session will take place on 18th-20th December 2000, at THEORETICAL ARCHAEOLOGY GROUP, 18-20 DECEMBER 2000. 45

THEORETICAL ARCHAEOLOGY GROUP, 18-20 DECEMBER 2000
Smiling, shitting, and having a dump: Metaphors for production processes
Roger Boek, University of Stellenbosch
Some scholars have argued that prehistoric production processes may provide central metaphors for constructing meanings relating to still and other processes elsewhere in society. This paper will look at how the process of crafting our own very personal products can itself be seen as a metaphor and inspiration for technical innovation and practice.

It is argued that how we relate to our bodily products and other production processes is something that makes us noticeably human. Ultimately there seems something intrinsic humanly about producing things and this paper tries to understand how examining attitudes towards human bodily products it becomes possible for us to understand attitudes to other sorts of waste and the individuals responsible for producing it.

The Long Drop ...or Pissing in the Wind – Santoris' Toilets at Peat Castle
Andy Johnstone, National Heritage
The 15th century curtilt wall of Peat Castle, on the Isle of Man, still preserves a number of medieval toilets. Who used them, and what for, apart from the obvious? Some appear to have been for the common soldiers, others for officers and civilians. Can we tell which? Is it possible to uncover the use of these toilets from the context of eight night-time destinies by studying the location of these toilets? Can medieval military tactics be defined by the provision of simple necessaries such as poo and pee stops around a castle? Who arranges these things?

The passed and the present: the archaeology of excrement
Andrew Jones, Head of Education, York Archaeological Trust
Research demonstrates that many archaeological deposits contain ancient excrement but this is not often recognised as such. Archaeologists are prepared to use artefact-precising techniques to find evidence for facets. The taboo surrounding defecation may, in part, be responsible for neglect of ancient excrement in archaeological depositional contexts. It is also clear that these same taboos can be used as a springboard for bringing archaeology – a subject that most people think is dirty and unattractive – to a small number of academic circles – to mass audiences.

This paper will review finds of ancient human excrement including the analysis of material from human corpses (Linaus Margarita: human and other animal) and latrine deposits containing prehistoric, Roman and later material. Data will be presented on the survival of through mammalian digestive systems and how these are modified by the processes of mastication and digestion to become "fossil indicatrices". The paper will also demonstrate how the study of ancient excrement can be used as a medium for presenting archaeology to mass audiences using TV and popular archaeological displays such as the Jorvik Viking Centre.

How to defecate in a civilised way in ancient Greece – a discussion of bodily wastes and their discharge within the framework of Norbert Elias Astrid Lindenau, University College London

A framework for analysing the spatial relationships of the development of behaviour, including the discharge of bodily wastes, and socio-political transformation processes was proposed by Elias in 'The Civilizing Process, published in 1939. A trend towards an increase of the quantity and quality of the internalisation of self-control results in an increasing control of bodily functions and the privatisation of these actions, Elias considered indicative for a process towards a higher degree of civilisation, and means that developments in one field do not always reach those working in others. The result is that the full potential of this information is not always realised.

Domestic Powisland, Haslerton Parish project
Paul Blackburn, Ceramic specialist
Mesolithic settlement activity in the Vale of Pickering
Chantal Conneller, Cambridge University
Settlements in the British Neolithic
Jenny Moore
Contextualising Early Anglo-Saxon settlement patterns
Barry Taylor, Archaeological Services, University of Durham
Later Prehistoric settlement in the Breanish valley
Clive Waddington, Newcastle University
Interpreting settlement activity from artefact assemblages: an holistic approach
Hugh Willmott, University of Durham

Colonializing and the Sea: Maritime encounters, coastal encounters and the role of archaeology

This session aims to bring together a broad range of research which considers the role played by the sea in colonial encounters and the contributions archaeology can make to these studies. The importance of the sea in cross-cultural encounters and colonial ventures has yet to be adequately theorised and the convenors aim to produce an edited volume which explores these issues. An academic peer has been approached and is keen to publish the proceedings. Some of the topics that could be covered include:

- The sea – a bridge or barrier to cross-cultural interactions?
- How do encounters which take place on beaches differ from those which occur inland. What are the theoretical issues?
- Colonialism and coastal peoples. How does this differ from other kinds of colonialism?
- The sea as a cultural landscape and how can archaeology contribute to understanding a phenomenology of the sea.
- Relationships between maritime-based colonialism (eg. scaler, waterers) and indigenous societies.

We would like to include papers which focus on the Pacific, Australia, South Africa and North America. Although papers will be given in English we would like to encourage scholars working with Dutch, French, Spanish and Portuguese materials to contribute.

The emphasis will be on theoretical concerns rather than empirical issues such as the impact of the sea on archaeological sites etc. Papers which involve costal archaeology will be included only if they involve cross-cultural or colonial encounters.

Australia's last colonial act. The occupation of the Timor and Aruarcha Spain
Ruth Ballant, University of Sydney
In 1979, Australia laid claim to a 200 nautical mile Exclusive Economic Zone, effectively transforming Australia from an island in an international order with borders stretching on the dockets of Timor and Papua New Guinea. The creation of the 200 nautical mile Australian Fishing Zone brought within its jurisdiction the islands and reefs that had been integral to the survival and culture of the fishing communities of the islands in the Timor, as well as the Aruarcha Seas. Australia's occupation of the Timor Sea was justified on similar grounds to the colonial occupation of the Australian mainland. The presence of traditional Indonesian fishermen in the region was acknowledged, but only as an itinerant and accidental artefact, that testifying credence to the official approach which constructed the seas as 'empty'. Indonesian fishermen, who have been fishing in these same waters for centuries, suddenly became trespassers subject to an intensive surveillance of surveillance, arrest and incarceration. Their boats constantly burnt as punishment for what are regarded as acts of piracy. Yet while the Australian authorities see the ocean as both a profitable resource to exploit and (the region in rich oil and gas fields) and a territorial frontier to police, and safeguard against alien intrusion, for the Indigenous fishing communities along in edges, the ocean has long been a fundamental part of their existence and survival. Traditional Indonesian fishermen have been visiting the reefs, islands and near the coast for centuries, navigating their journeys by the winds, stars and tides. Their presence and the story of their contact is recorded and acknowledged by Aboriginal peoples. Our paintings and the long cyclical tell of the history of the contact, the links forged by regular visits, trade exchanges and intermarriage between the Asian seamen and the traditional inhabitants of the North West coast. Tamarind trees planted on the reefs and islands in the Timor Sea, and on the Australian mainland are testimony to the frequency of their visits. This paper will examine the implications of Australian maritime expansion in the Timor and Aruarcha Seas, and the reasons behind the confrontation between the Indigenous inhabitants and the Australian state occurring at:

Italian colonization and Libyan port-cities elites: city councils, local notability and colonial administration (1911–1922)
Denis Bassi, University of Rome 'Roma & Nora Lato,
Maison des Sciences de la Vie
When Italians took control of coastal Tripolitania in 1911–1912, the colonial regime aimed at standardizing all the pre-existing forms of local urban administration. Municipalities, such as created during the Ottoman period, remain the central place for the expression of the interests of elites. In many port-cities of Tripolitania, and mainly in Tripoli and Benghazi, most of the rich arab merchants remain in charge in the city councils. In Rome, the archives of the Penitenzia del Consiglio Generale Tripolitania contain numerous documents about the contacts between these local notables and colonial authorities. There are also many documents in Arabic, scrawled by the men that have died out some of these port cities notables where in contact with Istanbul, the former central power, and with the desert rebel tribes, and documents from the Italian administrations about how to
deal with urban coastal society and with the population of the inside. We have also archives of the city councils that show how much a colony has been, or how much of their power. In this paper we propose to study this particular form of colonial encounter, focusing on colonial city councils (composition, relation to colonial authorities) and on key features for post-colonial studies, such as trade rules, town planning, and local administration.

Orientation as Material Culture: Tattooing Across Cultures and Across the Pacific
William Cummings University of South Florida

This paper argues that Orientalism, typically seen as the textual and discursive entity theorised by Edward Said, was in fact rooted in the exchange of material artifacts across cultural boundaries. The second-century CE Pacific Ocean's dual character as simultaneously a barrier (because of the isolating distances involved) and a conduit (because of the lack of the surrounding coast) creates a “bridge” of tattooing. The analysis of this cultural artifact reveals a非常 significant exchange that is otherwise not visible in the textual record. The diffusion of tattooing practices across the Pacific was an important aspect of the encounter, and the persistence of tattooing in the region demonstrates its enduring cultural significance.

Maritime Transport as an Alternative Null Hypotheses for Prehistoric Population Movements
W A Green, Yale University

Debates over prehistoric population movements in the past could be illuminated by the idea of “a Demic Expansion”, which has been a null hypothesis that I argue for in this paper. The theory of Demic Expansion is based on the idea that the specific pattern of tattooing seen in the region could be explained as a result of the diffusion of tattooing practices across the Pacific. The diffusion of tattooing practices across the Pacific was an important aspect of the encounter, and the persistence of tattooing in the region demonstrates its enduring cultural significance.

Sea travel and cultural transfer – colonialism and the maritime limits of subjectivity
John Neyes, University of Cape Town & Jessica Dubrow, Royal Holloway, London

This paper focuses on the idea of cultural transfer and its role in shaping the identity of the Spanish colonial world. It argues that the Spanish colonial world was shaped by the movement of people and ideas across the sea. The paper explores the ways in which the movement of people and ideas across the sea influenced the identity of the Spanish colonial world.

From Slave to Subject: Colonialism, the Sea and the Idea of Freedom
Anita Rupprecht, University of Sussex

This paper examines the role of the sea in the concept of freedom and how it was used to shape the identity of the Spanish colonial world. It argues that the sea played a crucial role in shaping the identity of the Spanish colonial world and how it was used to shape the identity of the Spanish colonial world.

New Zealand - a case study of maritime transportation
Mark Oppelt, University of Otago

This paper examines the role of the sea in the concept of freedom and how it was used to shape the identity of the Spanish colonial world. It argues that the sea played a crucial role in shaping the identity of the Spanish colonial world and how it was used to shape the identity of the Spanish colonial world.

Post-Colonialism, Archaeology and History: rethinking resistance and accommodation on the Australian Coast
Lynette Russell, Monash University

Two key concepts dominate nineteenth-century Australian Aboriginal political history: the idea of resistance and the idea of accommodation. These two concepts have been central to the way in which historians have interpreted the relationship between the Indigenous Australian people and the British colonial regime. The paper argues that the relationship between the Indigenous Australian people and the British colonial regime was complex and that the idea of resistance and accommodation was not mutually exclusive.

Ripples in the seascape: the remote effects of encounters with different cultures
Paul Rooke, University of Wales, Lampeter

The relationship between the Caroline Islands and the prehistoric Northwest Pacific is a complex one. The paper argues that the relationship between the Caroline Islands and the prehistoric Northwest Pacific is a complex one and that the idea of resistance and accommodation was not mutually exclusive.

Regional interactions on a global scale: the case of the Carolines
John Neyes, University of South Florida

This paper examines the role of the sea in the concept of freedom and how it was used to shape the identity of the Spanish colonial world. It argues that the sea played a crucial role in shaping the identity of the Spanish colonial world and how it was used to shape the identity of the Spanish colonial world.

The paper argues that the relationship between the Indigenous Australian people and the British colonial regime was complex and that the idea of resistance and accommodation was not mutually exclusive. The paper also argues that the relationship between the Caroline Islands and the prehistoric Northwest Pacific is a complex one and that the idea of resistance and accommodation was not mutually exclusive.

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'Consuming' Identities in the Past and Present

Organiser: Frank de Mita

What do archaeologists mean when they speak of "acquiring identity"? Is there any alternative to a literal methodology that, in all cases, almost inevitably involves symbols with a specific culture? In the absence of texts, can archaeologists ever hope to speak authoritatively of how people in the past saw themselves and others? Does conventional physical and psychological archaeology have any relevance for the study of the past?

In the past, decade, sociology, social psychology and anthropology have all made important contributions to the understanding of the impact of social categories on the self and society through material culture. This has been of particular concern in the realm of consumption behaviour in the modern world. It is of little use to consider subcultural categories by which they eat, dress, wear, and by the kind of surroundings they create for themselves in their homes. At the same time, research on social categories is hindered by social and politically imposed categories by curving out unique niches of identity within the greater social landscape. Is such individuality limited to western modernist ideals? Or are there universal processes of human consumption behaviour upon which archaologists can draw in attempting to understand at deeper levels of complexity social forms and institutions in the past?

This session will present current theoretical approaches in archaeology to understanding the construction of identity by individuals and societies, as well as the challenges encountered in attempts to separate modern notions of ethnicity and nationality from the interpretation of ancient material culture. Papers are invited on the meaning of identity by the levels of the individual and society from theoretical anthropological, sociological and psychological perspectives. Where possible, papers should address these issues within the context of specific archaeological case studies.

A second issue for which papers are sought is that of the influence of contemporary ideas of nationality, ethnicity and gender upon attempts to understand identity in the past. How trapped are archaologists within modern conceptions of identity and material views of cultural Identity and consumption struggle the divide between New Archaeology and Post-Processualism in that they address in a generalized manner the role of the individual in society. To attempt to move away from overly-broad models of change in the past — what may be termed the 'one size fits all' approach — the question of the construction and representation of identity serves to redefine the past with a richness and complexity that is often lost in the talk of prestige economy, craft production and trade.

Continuity and Change in the Cemeteries of the Fourth to Eighth Centuries AD in the Province of Narum, Belgium

Gesina Brunn, Institute of Archaeology, University of Oxford

This paper deals with cemetery sites in the province of Narum as an example of the problems which arise from trying to make archaeological sense of a site in this case weapons burials, fitting into a period which is derived from historical sources. These cemeteries are important for the understanding of what is usually called the "transitional period" since they are the main source of evidence for this period. The interpretation given to these by their excavators follows the traditional explanation of weapon burials as evidence for the presence of Germanic soldiers. This falls within a cultural-historical approach in which archaeology is often clearly regarded as subordinate to historiography and evidence of specific groupings of Germanic people on the basis of the often scanty historical evidence has not, however, been entirely convincing. It will be argued that there is no need to regard this type of burial as Germanic, thus questioning the way in which we understood the sources available, including the way in which we represent them. This importance will be stressed of treating both archaeological and historical evidence in its local context and with a view to its derivation. This also has implications for the understanding of specific burial rites. An attempt has been made to re-interpret three cemetery sites using more recent approaches. The results show that both the form and the context of burials reflect forms of evidence for the construction of identity and for the specific identity of the individuals buried. This work illustrates how changes in the archaeological record do not have to refl ect events of which the archaeological record tell us, although they may do so. Since the cemeteries cover a fairly long period of time, they also illustrate that similar burial rites might reflect different historical and social situations.

Cultural Expression in Byzantine Cappadocia: Constantiopolitans or Cappadocians?

J Eric Cooper, Institute of Archaeology/Byzantine Studies, University of Oxford

Byzantium is the transition to the east Roman Empire centred at Constantinople. It has always been noted that the capital city, bridge between East and West, was the predominant cultural, political and economic force within the Empire and in essence the capital of the empire. In recent years, one of the great industries of work has been the study of the Church and the emperor, the emperor, the emperor and the emperor. All policies of religion and life came from there. It has long been held that Constantinople was a city of almost every aspect of cultural identity. When changes occurred in the cities of the empire, it was to be found first in the capital. From there, it would diffuse into the provinces and impose itself. The basis for these conclusions resides on substantial investigation of the written sources and archaeological remains. The expression of identity is very much dependent on the provinces with cultural changes that would affect the rest of the empire.

It is the purpose of this paper to consider the unparalleled architectural remains along with other archaeological material from the general region of Cappadocia in Asia Minor to suggest that the influence of the capital was not so pervasive and not so all powerful and must be reevaluated. It will be argued that the elite of this region to the region held a different concept of self identity than those from Constantinople. The identity of the people was not necessarily the same. The Cappadocians, who had moved to Constantinopolis, eastern and old local origins. Moreover, the Constantinopolitan influence was often the weaker cultural force when compared against the eastern or local one for primacy in the region.

The subversive lives of objects

Frank De Mita, University of Michigan Museum of Anthropology / University of Oxford Institute of Archaeology

Archaeology takes as its subject the study of the past, but this pursuit begs the question of whether or not someone knows the past cans. One of the chief points of friction in this endeavour is the conflict between the attempt to assign identities to people through the categorization of things, and the construction of our own identity through our interaction with a supposed past. The tension between the archeological view of the world and the situation continues in the full glare to quite literally unreadable. Our multilinear archaeology must strive to under- stand the social and political factors for predicting pseudos- evolutionary trajectories and indeed turn our attention to the cultural intertexts — moments in the life of an object when it crosses between cultural boundaries and taken on its own life in a new cultural field. Drawing upon both archaeological examples and contemporary Western culture, an alterna- tive conception of the relationship between the individual, society, and the role of "identity" will be presented. The ability of objects/artefacts to subvert mean- ings imposed by industrial consumers will thus be brought into sharper focus.

Consumer theory and Roman North Africa: a post- colonial approach to the ancient economy

Garth Fitch, School of Archaeological Studies University of York

Production centres have traditionally dominated consideration of the ancient economy, but this is unsatisfactory with the aims of post-colonial theory to re-create our understanding of an economy. The study of consumption in both modern society and in historical archaeology has created an alternative perspective upon consumption activity in relation to the production and use of material culture which functions at the level of "experience", rather than as a meta-process. This paper tries to show that the study of a material culture, which relates to modern consumer society, or the begin- nings of that society in the post-medieval period, to the dif- ferent place in the world encountered in the ancient world would be anachronistic.

Therefore, we must evolve a methodology for the appli- cation of the relevant elements of "consumption" theory to archaeological data sets, but which achieves in a way that avoids inappropriate adoption of modern consumer- behaviour models to the past. A landscape context, specifically that of Roman North Africa, has been chosen to allow the creation of consumer models at a regional scale. This requires an understanding of "consumption profiles" on a site-by-site basis, which can then be used to reveal the patterns in the consumption of different types of products either based upon period, location, or site type. This paper is thus con- cerned with the methodological questions surrounding the use of consumer theory, rather than presenting the results of such a study.

Picturing Identity: the wall paintings of Pickering parish church, North Yorkshire and the construction of late medieval social identity

Kate Giles, Department of Archaeology University of York

In recent years there has been considerable debate amongst archaeologists and historians about the use of religious images, architectural symbols and social identity in the late medieval period. Attention has focused in particular on the parish church as a locale in which nominally secular discourses of patronage and social status were being con- structed in spaces historically influenced by religious ritual and ecclesiastical power (Graeves 1989; Blund 1995). This process has been seen to reflect an increasing tension between the sacred and the secular; a tension expressed through the visual aspects of art that provides us with a disrup- tion of liturgical activity, and the re-organisation of ritual- movement by secular authority. These changes have also been interpreted as evidence of a shift in the sense of communal, collective identity which was seen to charac- terise medieval society, towards a focus on personal identity; a change more often associated with the post-Reformation and early modern periods. The paper will challenge this view of late medieval material culture through the archaeological analysis of the structure and material decoration of the parish church of Pickering, North Yorkshire. The close relationship between the wall paintings and their architectural framing suggests that they were part of a fourteenth to late-sixteenth century scheme undertaken as an act of patronage by prominent individuals or particular groups within the parish. However, the church is an example of a standing of these parishes within the community, but also an important didactic and liturgical function within the church. The evidence of Pickering demonstrates that the use of religious ideology and practice to struct- ure social and political identities and relations was not a new or radical departure of the late medieval period. On the contrary, it reveals the increasingly sophisticated use of material culture to structure and negotiate the com- plex multiplicity and fluidity of identity which so characterised late medieval society.

Imperialist tit4ts? Food and foodways in Roman Britain

Gillian Hawkness, School of Archaeological Studies University of York

Food is central to life in a variety of ways. Its centrality transects the simple functional (i.e. without food we die), and this behaviourally centred life, and also has a range of cultural associations. Food is a superb tool through which food behaves. In this paper food we play a central role in historical archaeology as well as anthropology. For example, we are led to hold and understand that central aspects of the world are the food supply. We also have neglected within Roman archaeology, and 'food' is often confused with 'diet'. It has been considered enough to regis- ter what people ate and what they did not. The world is about why we eat, or (in a cultural sense) how. The food we are eating. The past centen- nary Roman archaeology has been concerned with Romanians, that the nature of the nodes on the network. How the Romans were, and how the Romans ate is a key role. And if we want to understand how the Romans ate is, and 'diet' has been no exception.

This paper that seeks to examine food, as opposed to diet. In Roman Britain food is a key role. And if we want to understand how the Romans ate is, and 'diet' has been no exception.
Cypriote history supply us with the very same narrative: the island had been hellenised towards the end of the Late Bronze Age by numerous immigrants from the Aegean. This theory supported by Professor Vassos Karageorghis and many other scholars has been widely accepted. In an attempt to trace the beginnings of the above theory, one has to go back as J.L. Myres; the father of Cypriote Archaeology seems to be the first to talk about a Mycenaean colonisation of Cyprus. Since then the theory has been gradually developed and refined, particularly under the light of more discoveries during the 60's and the 70's.

Nevertheless, a lot of scepticism is being expressed by many scholars lately. The Achaean Colonisation hypothesis, as attractive as it might be, encompasses many problems, which have been identified by many researchers during the last fifteen years. The main objection lies within the use of certain groups of artefacts, particularly pottery, as criteria for the presence of a Greek ethnic group in Early Iron Age Cyprus. Excavated remains are fragmentary and static while the concept of ethnic identity is fluid and particularly elusive.

In this paper I will try to illustrate the reasons and circumstances that led archaeologists to adopt this hypothesis. Furthermore I will briefly outline the various methodological mistakes and misunderstandings that resulted into the problems of the hypothesis. Special emphasis will be paid to the over-generalisation of the evidence: Cyprus is usually treated as a solid and uniform body of information although different areas seem to present slightly different pictures concerning the extent and the character of the Greek presence. By comparing the local stories of Paphos, Salamis and Laphethos, the regional character of the colonisation phenomenon will be emphasised and new ways of looking at the problem will be suggested.

**Aping Iconographies? The transmission and consumption of monkey imagery in the late MBA/early LBA Aegean**

**Eleanor C Ribeiro, Department of Archaeology, University of Reading**

The 'blue monkey' is a familiar motif in late MBA/early LBA Aegean fresco imagery. 'Blue monkeys' appear in elaborate and often exotic landscapes in frescoes from Knossos and Akrotiri. However, the monkey is not an indigenous animal in the Aegean. There are arguments for regarding it alongside other exotic or fantastic animals in Aegean representations - lions, griffins and spotted cats - as an exotic creature experienced only in terms of an Aegean 'fantasy' of the East. This paper, however, will offer an alternative way of viewing the representations, and attempt an explanation for the consumption of the motif, particularly in the LBA town of Akrotiri.

Monkey iconography in the Aegean appears to have derived from MBA Egyptian and Near Eastern traditions. This paper will be exploring whether the appearance and apparent popularity of this motif marked merely an Aegean 'aping' of Near Eastern and Egyptian monkey iconography, or the consumption of something more materially substantial.

**The social uses of Neolithic obsidian**

**John Robb, Department of Archaeology, University of Southampton**

Archaeologists have investigated almost every aspect of the Neolithic Mediterranean obsidian trade except the one really essential for understanding it: why did Neolithic people want obsidian? What did they use it for? I argue that the form, context, distribution and use of obsidian in Neolithic sites throughout Italy does not correspond with either a superior-technology model or a prestige-goods model. Instead, we need to consider one or more possible social and symbolic roles for obsidian.

**A judgement of Paris: Identity, power and archaeology in Tartarstan**

**Søren Michael Sindbæk, University of Copenhagen**

The paper intends to give an example of the interplay between archaeology and national identities in the Middle Volga region, with the stress being on Tartarstan. Through this example it is argued what has been - and what can be - the position of archaeology in relation to struggles over national or ethnic identities, or other fields where the distant past is used to legitimise contemporary cultural discourses. It is argued that though archaeological data may not be able to support any discourse imaginable, they still so flexible that a critical knowledge of the political premises for the research are essential to explain which interpretations comes in force. It is over-sceptical, however, to regard archaeological data as completely stigmatised by their origin. This is argued since even material excavated and analysed according to a totalitarian regime, as Soviet Russia, leaves plenty of space for re-interpretation. Archaeologists, it is suggested, must indeed face the data to contemporary discourses, but should avoid acting as judges over politically determined questions. Rather they should set new agendas, using their data as a basis to redefine other e.g. ethnic predicates - or even the predicament of ethnicity.

**Between the individual and the group: negotiating identity in the archaeological record**

**George Williamson, Corpus Christi College, University of Oxford**

Using as a case study the extensive evidence of monumental tombs from Lycia, a region of SW Asia Minor, this paper raises questions about archaeological theories which equate architectural form directly with population or ethnic groups. It argues that the development of a distinctive architectural language in this region must be seen in the context of social strategies of distinction employed by elites, and that interpretations of tomb types identified as 'indigenous' often go astray by isolating them from other contemporaneous types. Rather, they are found alongside both types common to a much wider geographical area (for example, temple tombs which also belong to neighbouring Caria), and whimsically idiosyncratic constructions which cannot easily be fitted into any typology. An insiders' reading of these as significant elements within a debate about the creation of social identity is to be preferred to an outsiders' view of them as markers of ethnicity. They are statements of individual, or at least elite, display and represent attempts to mark out social position within a society. Finally, the paper considers how the meanings of such symbols are open to reinterpretation over the longer term.