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UNIVERSITY OF MANCHESTER
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ABSTRACTS

21 December Morning Session

An Industrial Revolution? Future Directions for Industrial Archaeology
Or Eitan Connin Capella and James Symonds
Session sponsored by English Heritage

Over the past decade, industrial archaeology (IA) has emerged as a globally significant sub-field. Research has begun to meaningfully engage with such weighty issues as globalization; post-modernist power; innovation and inversion; slavery and capitalism; class, ethnic, and gender identity; social relations of technology and labour; and the spread and diversification of western capitalism. Through a series of international presentations, this session seeks to both highlight the current "state of play" in IA, as well as explore future theoretical and methodological directions. As we expand from basic technological studies to draw from the fields of labour history, economics, sociology, and anthropology, how is IA shaped by our common focus on material world? How can we integrate our concerns with both the natural and social sciences? How do we manage and represent industrial sites as particular types of cultural landscapes? How can we find new social meanings in our industrial past?

Part I: Re-Thinking Industrial Archaeology

10:00am Social Workers: New Directions in Industrial Archaeology
Eitan Connin Capella (University of Manchester)

10:20am Experiencing Industry: Beyond Machines and the History of Technology
James Symonds

10:40am Positioning People in Industrial Past
Marlyn Palmer

11:00am Publishing and Priority in Industrial Archaeology
Katherine Goy

11:20am Industrial, Later 2nd Millennium, or Production Archaeology?
David Crompton

11:40am Coffee

Part II: The Conservation of Industrial Monuments and Landscapes

12:00pm From Valves to Values – why industrial archaeology is responsible for Conservation Planning in the UK
Kate Clark

12:20pm More Trouble at ERMF: Struggling with ‘Industrial archaeology’ in Bradford, Bristol and the Caribbean
Dani Hils

12:40pm Industrial Archaeology in Scotland: Strategies of Preservation or Ignorance?
Sue Serrill and John Atkinson

1:00pm Gas and Grain: Networked landscapes. Managing and representing industrial archaeology in contrasting categories of cultural landscape
Derek Werkenthin

1:20pm Lunch

Part III: Archaeologies of the Factory and Mine

2:30pm The Distribution of 18th century terracotta mills in Cheshire and the Wirral: a case of social archaeology?
Mike Nevell

2:50pm Technological innovation in the early nineteenth-century Irish cotton industry: Overton cotton mills, County Cork,
Thomas Cheek Howes and the origins of the suspension waterwheel Colin Ryan

3:10pm Archaeology as Political Action: Digging Up the Colorado Plateau Coal Field War

3:30pm Mines, what mines? Evidence of a small scale mining enterprise and attitudes to it over the centuries. Nigel Ellenden

3:50pm Coffee

Part IV: Culture, Consumption, Identity

4:10pm Cultural Identity and the Consumption of Industry
Stephen A. Mazzolai

4:30pm Las Vegas: African Martin Hall

4:50pm The Further Reaches of an Industrial Domain Thomas Edison’s Botanic Garden in Fort Myers, Florida, Anne Vencat

5:10pm Issues for the Industrial Historic Environment in England’s North West, Malcolm Cooper

5:30–6:00pm Discussion

Part V: Re-Tinking Industrial Archaeology

"Social Workers": New Directions in Industrial Archaeology
Or Eitan Connin Capella (University of Manchester)

Since the 1990s, Industrial Archaeology has developed new encounters with social theory. As our scholarship has begun to expand beyond the formative site-specific studies, we are increasingly confronted with the task of understanding privatized networks and local community relations in urban and rural contexts. This Descriptive accounts of local resource processing now provide a solid material framework for wider archaeological interpretations of diversifications in western capitalism, hierarchical and exploitative organisations of labor, and differing expressions of power within systems of industrial production. Theories of social identity have helped us illuminate material patterns of gender, ethnic, class, age, and religious difference within the Industrial Era. Now that we can explicitly material focus of research contribute to broader sociological studies of labor, production, reproduction and consumption? This presentation will highlight the intriguing theoretical possibilities emerged through the papers of this symposium. In addition, a case study focused on recent archaeological work at Middleport Edge, Cheshire will emphasize the significance of local community involvements for drawing links between macro-scale socio-economic transformations and the everyday practices of domestic and workplace life.

Experiencing Industry: Beyond Machines and the History of Technology
James Symonds (Arts University, University of Sheffield)

In the most recent overview of industrial archaeology in the UK Sir Neil Cossons cautioned that industrial archaeology risks becoming a "one generation subject" that stands on the edge of oblivion alongside the mid-twentieth century passion for folkstudies. Should we accept this fate gracefully and hang up our anachronists? Or can we move beyond sterile histories of technology? Is it possible to generate new perspectives that could transform the study of defining the landscape of human experience? This paper offers case studies from recent archaeological work in Sheffield and beyond. I argue that we must re-invent the study of industrial societies and that in our efforts to find meaning in the industrial past archaeologists have an important part to play in informing contemporary public debates on the nature of work, race, ethnicity and gender.

Positioning People in the Industrial Past
Marlyn Palmer (University of Leicester)

The paper will argue that the study of industrial archaeology must re-examine the discipline’s paradigm in order to consider the social dynamic of the material remains. Industrial sites need to be considered within a framework of inference which seeks to establish new relationships between technological meanings. The process of industrialisation brought about not just redeﬁnition of class but attempts to deﬁne and reinforce status on the part of both employer and employee. The former often enjoyed social control and surveillance under the umbrella of paternalism, while the workforce met strategies of domination with strategies of resistance, not just in riots and strikes, but in more subtle ways by which they tried to order their material existence. The paper will present evidence for how whether new industrial processes reinforced or reordered existing gender roles, again using the evidence of surviving physical remains. It will conclude by considering how the study of industrial archaeology can contribute to our understanding of labour issues in contemporary society.

Publishing and Priority in Industrial Archaeology
David Goy (Goyron Consultancy)

Industrial Archaeology has developed as a discipline since the 1960s, but is it now a discipline that has tended to remain insular and focus narrowly technocentric. More recently, a debate has begun both in Britain and the USA as to its nature and direction. Recently published papers have discussed whether IA is properly thematic or a period-specific discipline, but so far the broader theoretical debate as to whether new social meaning in IA, has barely entered the published papers.

This paper considers the ways in which the debate may be opened up and taken forward through publication and other fora. It argues that industrial archaeology in IA is in need of other areas of research to engage with other areas of archaeology and other academic disciplines.

Industrial, Later 2nd Millennium, or Production Archaeology?
David Crompton (Crompton Consultancy)

IA remains confused about its identity. At a popular level, it has a clear of ‘fact-identity, crossing the disciplinary boundaries of archaeology and indeed the boundaries between the academic, practical, conservation, and heritage realms, and has a valid identity as ‘what industrial archaeologists do’.

At an academic level, however, IA has not fully developed as either a period or a topic specialisation. In a period area, the separation from Post-Medieval archaeology has in practice worked as an unhelpful separation of production from consumption, and IA may be better subsumed within a broader study of late 2nd millennium archaeology (under whatever title). This itself forms part of the broader developing sub-discipline of Historical Archaeology.

IA is in a period of tension defined by the preoccupation with production. As we move beyond data-gathering, IA should develop real insight into the processes of invention, innovation and development – the role of society and the role of science in putting in the bottom-up role of the community and workers, in dialogue with the emphasis of the historical record on the inventor and industrialist.

Technology is created by society and by individuals, but also re-created by them. This leads to the need to move beyond merely importing the ideas of Goddess and others into archaeology – if archaeology is to contribute anything genuinely original to the intellectual world, then it must extend beyond the limits of academia and to the discipline, and a good starting point is our ability to identify what people actually did on the ground in dialogue with the historian’s ability to identify what people (often not the same people) said and thought.

PART VI: THE CONSERVATION OF INDUSTRIAL MONUMENTS AND LANDSCAPES

From Values to Values – why industrial archaeology is responsible for Conservation Planning in the UK
Kate Clark (English Heritage)

A decade ago, Judith Affﬁn and I conducted the Nuffield Survey of the Sandringham Estate. After that I thought that the work would involve ticking boxes – using the documents on the presently known sites and then ticking them off when they were identified in the field. After doing the work, I was overwhelmed by a huge amount of data that didn’t seem to mean much more than could read in the standard histories. By the time the books were written, I’d begin to appreciate that industrial archaeology was a very different field of inquiry to economic or social history in that it was concerned with a different set of theoretical issues. It taught me to look at landscapes through time and in space; to recognise the complexity of the relationship between documentary evidence and the physical environment and to set limits and strengths of physical evidence in historical inquiry, as well as providing insights into the nature of innovation, to adapt new re-use and the very basis of evaluation.

By the end of the project I was frustrated. Despite the huge amount of work we had done, decisions were being made that would destroy the landscape we had investigated, and as a result, a special place was being damaged. I had failed to make a real connection between what we were doing, and those who were making critical decisions.

Since the Nuffield project ended, I have been working in the field of heritage management. The Nuffield work formed the basis for the idea of Vale of Leyd Planning (or Conservation Planning) – an approach to managing landscapes which was used to develop the United States as the basis for making decisions. Using the work of Jim Kerr and the ideas in the Bums Charter, I developed an approach to site management which focused on use and amenity. The critical element in the idea of ‘value’ as a basis for decision-making, which in turn comes from a holistic understanding of a place. The aim was to create a framework where the understanding which comes from industrial archaeology could not be ignored.

Industrial archaeology is a powerful tool, which has the potential to become the basis of much of our thinking on sustaining the environment as a whole. Conservation is impossible unless we understand what is there, what matters, and why, and most of what is there today is the product of the past, and it is impossible to make informed decisions about any landscape or urban area in Britain today, without understanding its industrial archaeology.

More Trouble at t’Mill? Struggling with ‘industrial archaeology’ in Innesbrooke, Bristol and the Caribbean
Dale Hils (University of Stirling)

Kate Clark’s seminal paper on industrial archaeology in the 1980s demonstrated the importance of the adaptation of landscape-based approaches by Industrial archaeologists: widening out perspectives on ‘landscapes of industry’ such as the Innesbrooke Gorge. Fifteen years on, while historical archaeology has changed radically much industrial archaeology (and much landscape archaeology) remains dry, processual and lacked.

Inspired by Clark’s study, this paper will return to Innesbrooke, and will detail recent fieldwork in 18th century landscapes in Bristol and in eastern Caribbean sugar mills. In these contexts, attempts to practice ‘industrial archaeology’ has led to some problems of defining what is ‘industrial’ and what is not. The paper will consider whether ‘industrial archaeology’, like garden archaeology or pipe studies, should finally end its isolation from a broader historical archaeology.
Archaeology as Political Action: Digging Up the Colorado Coal Field War.

Nicholas Schooling (Binghamton University, USA)

On April 20, 1914 Colorado National Guard troops opened fire on a tent city of 1,200 striking coal miners at Ludlow, Colorado, killing eighteen strikers, including two women, and eleven children. The Ludlow Massacre is widely recognized as one of the worst abuses of American freedom in the Colorado Coal Field War.

We have initiated a long term archaeological project studying the 1913-1914 strike. The project is excavating at the site of the massacre and in the surrounding area. We are assembling and analyzing all of the existing evidence to protect the surviving remains free of the use by policy statements on the subject. This paper will highlight the on-going views of industrial archaeology in Scotland, including our current state of knowledge.

Gas and Grain: Networked Landscapes. Managing and representing industrial sites as particular types of cultural landscape.

David North (University of Cape Town)

Can the infrastructure required for the distribution of commodities be considered as a cultural landscape? This paper was South African case studies to examine two very contrasting distribution networks and argues that they do indeed form a particular type of cultural landscape. At a local scale, the first case study examines the material evidence left by the Cape of Good Hope Gas Light and Coke Company, a privately owned enterprise during the South African gold rush. The second case study examines the interconnecting networks of pipelines and distribution systems that distributed methane to other to its customers, both domestic and industrial. The second case study is very different, and comprises a state funded system of grain elevators, established in the 1920s for the express purpose of distributing to the mass markets.

Built for the South African Railways and Harbours Board, only one of the thirty-three elevators has survived. Some of the sites were later redeveloped, and adapted in part as modern, and considerably larger, grain handling facilities, while others have fallen into disrepair. In both examples, the spatial organization of the networks is considered in terms of what might now be called “points of presence” (the gas works and the elevators) and the inter-connecting networks (the pipelines and rail systems). Each has left a unique mark on the places it has touched.

The development of the gas grid and the methane distribution systems, and the elevators and railways that these networks are connected to, are all part of the story of the South African grain trade. Together, these networks formed the backbone of the South African grain trade, and the development of the grain industry was closely linked to the development of these networks. By understanding the history of these networks, we can gain a better understanding of the development of the grain industry, and the role of the grain trade in the economic development of the country.

PART III ARCHAEOLOGIES OF THE FACTORY AND MINE

The Distribution of 18th century textile mills in Cheshire and Greater Manchester – a case of social archaeology?

Mike Nevell (University of Manchester)

Research in the North West during the last 20 years has focussed upon the identification and recording of the raw cotton textile mill sites. The data thus gathered has produced over 2000 textile sites in Cheshire and Greater Manchester spanning the 1730s to the 1960s. In most cases, many of the functional sites are related to their original power source systems. Documentary records have revealed the names of the builders and first occupiers of over 50% of these sites. It is now possible to review this data, and in particular the evidence for the first 18th century textile mills, which has a wider, but nevertheless uneven distribution pattern that an earlier analysis appears to be related to 18th century social constraints rather than technological problems.

1864 textile mill sites are known from the Greater Manchester and eastern Cheshire area. Of these, archaeological, documentary and map evidence suggests that at least 207 mills in Greater Manchester and 53 in Cheshire were constructed, and a further 29 19th century textile sites are known from north-western Derbyshire. These were not evenly distributed across the landscape, and although there were text in many places, there were notable concentrations along the major river valleys and minor tributaries of the region and concentrations in three towns; Macclesfield, Stockport and Buxton. The size and shape of their population above a level distribution these ranges from c. 2m AOD at Wilmslow to over 3000 AOD in Warrington.

What can this distribution of the mills in Cheshire and Greater Manchester tell us about the way industrialisation developed in the North West during the 19th century? Possibly it reflects the available water supply or the availability of fast flowing streams. But it will be argued that even the lowland rivers were capable of supporting even the largest water powered textile mill of the period, the Arkwright Mill. The resulting textile mill distribution is thus the product of social constraints and not just technological problems. What might these social constraints be? Two likely causes have emerged over the last 20 years of research. First, the legal restrictions on the availability of water supply and secondly, the presence of large landed estates and their impact on how in which the landscape was utilised during the 18th century.

Technological innovation in the early-nineteenth century Irish cotton textile industry. The cotton mills, County Cork, Thomas Cheek Hewes and the origins of scale in cotton manufacture.

Colm Byrne (University College Cork; Ireland)

Swerely disadvantaged in terms of coal resources, relative to their English counterparts on the development and extension of water-powered cotton weaving, for a generation of Irish industrialists throughout the nineteenth centuries. Such resource constraints, indeed, kindly meant by Ireland’s textile industries. In 1780s weavers cotton in Ireland were the first to be greatly modernized and adapted in part as modern, and considerably larger, grain handling facilities, while others have fallen into disrepair. In both examples, the spatial organization of the networks is considered in terms of what might now be called “points of presence” (the gas works and the elevators) and the inter-connecting networks (the pipelines and rail systems). Each has left a unique mark on the places it has touched.

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The Further Reaches of an Industrial Domain: Thomas Edison's Botanic Gardens in Fort Myers, Florida.

Katherine Yentsch (Armstrong Atlantic State University, USA)

Landscapes are complex entities. Their multivalence appears most clearly by blending data from a range of sources. Here information is drawn from newspapers, websites, blogs, industry reports, exhibition catalogues, and other public documents. The result is a richly textured picture of a landscape that is both dynamic and in evolution. By looking at the landscape in this way, we can gain a better understanding of the changing relationships between the landscape and the industries that it supports. This paper explores the cultural identity of one such landscape, the Botanic Gardens in Fort Myers, Florida. The Gardens were created by Thomas Edison, the famous inventor, businessman, and philanthropist. The Gardens were designed to be a place of relaxation and recreation, and to provide a space for people to come together and enjoy the beauty of nature. Today, the Gardens are still a popular destination for visitors, and they continue to be an important part of the cultural landscape of Fort Myers.
reveal a willful disregard of the domination they desired. The dichotomy between highly structured land use, subservient paths, and wayward paths is not why we photograph trails. Instead, the photographs are inadvertent evidence of innovative ingenuity. A critical question is whether the complexity of the scientifically revitalized landscapes of the British Isles is more significant than if studied solely in terms of what could be found in the ground.

Issues for the Industrial Historic Environment in England's North West. Malcolm Cooper (English Heritage)
The UK Government's submission of tentative world heritage sites to the World Heritage Committee in 1999 was slated heavily towards elements of the industrial historic environment. Included within the list were Manchester, Salford and Liverpool's waterfront. Both of these reflect the importance of the cotton industry of the north-western England's industrial development. This recognition of the region's importance might have been expected to be welcomed, but this is not the case. Whilst Liverpool has made further progress in Manchester has been slower due to concerns over its effect on development.

The wider context is worrying. A study undertaken by the North West Development Agency has identified that the industrial past may be having an adverse impact on inward investment. Both regional planning guidance prepared by the North West Regional Assembly also identifies some 75,000 terraced houses for clearance – many of these relate to the north-west's industrial past. Indeed English Heritage, in partnership with the local community, has recently opposed demolition of 400 historic terraced houses at a difficult public inquiry.

This paper will draw on work currently being undertaken in Liverpool, Manchester and Nelson in Lancashire to explore the competing value systems being applied to industrial heritage in the region. It will explore how images of the industrial past have been used in the rhetorical constructions to justify either preservation or its loss. The paper concludes by identifying future challenges and some methods for addressing them.

Curating the past: the production of narratives of identity and place in Britain and Ireland. Siobhain Jones & Angela McClanahan (University of Manchester)
The relationship between archaeological heritage and discourses of authenticity, identity and place has become an important field of research over the last two decades. Geographical and theoretical arguments have provided new insights into the relationship between archaeology and national identity in particular countries. Theoretical debates have argued about the responsibilities of archaeologists, and the extent to which archaeological interpretation can be extracted from contested narratives and identities.

However, our understanding of how specific archaeological remains are involved in constructing multiple identities and interests in practice, and how archaeological encounters and heritage management are involved, is often superficial and/or framed in general terms. This paper addresses how the radically different approaches to the archaeological heritage management literature often continues to present the relationship between national identity and heritage as self-evident and unproblematic, despite frequent instances of dispute and contestation.

This seminar aims to engage how specific archaeological remains are involved in constructing multiple identities and interests, not just national, but local, regional, ethnic and class identities. How are national identities constructed in practice through engagement with archaeological sites and monuments? To what extent are the facades of national unity, so often presented by the heritage industry, constructed? How are archaeological practices, heritage management policies, and tourist organizations involved in mediating the kinds of narratives of identity and place that are produced in relation to material remains? Through specific case studies from Britain and Ireland, the contributions of this session address these questions and raise some of the main questions for discussion. In particular, the contributions consider the role of identity, and changing concepts of citizenship and identity, are creating new relationships between archaeologists, heritage managers and members of the broader public. Research in this area is not only limited to those processes in relation to particular monuments and landscapes it is essential for advancing our understanding of the role of the past in providing cultural identities and the construction of identities. This session is open to anyone interested in these processes. It will explore the ways in which the past is constructed through research on sites to which they have established some documented genealogical connection, but are often profoundly drawn to prehistoric monuments, as these monuments have a strong spiritual significance for particular societies. North America and Australia, I suggest that these sites answer a desire in the roots-travelers to find their own 'indigenous' landscapes, places which represent an ideal of unproblematic belonging. By engaging in lively discussion is a critique of the prosaic approach of much heritage interpretation, which, I maintain, reduces the semantic potential of our cultural heritage, in relation to a sense of place. Using roots tourism as an example, I argue that heritage landscapes are being 'consumed' in ways far more complex and sophisticated than most tourists realize. I suggest that there is need to revisit a banal 'develop or decline' attitude towards heritage sites given by an unimagined native tourism agenda.

Stone circles: narratives of seeing. Elizabeth Curtis (Department of Cultural History, University of Aberdeen)
'Every locality had its story, telling of how it was created through the earth-sculpting hands of spiritual beings as they roamed the country during the formative era,' (Baring, 2000). Just as in the Dargle basin, familiar narratives underpin the ways in which people see and respond to stone circles. This paper will explore some ways in which individuals and communities have constructed their experiences of spirituality or living with stone circles in northern Scotland. The narratives explored in this paper take various forms including oral, written and pictorial - they were created between the 18th century and the present day, by a wide range of individuals from antiquarians to pagans. Each narrative is particular to its creator and reflects the ways in which they saw the monument they encountered. Seeing, as linguistic and other narratives have, is far more than just looking, and involves both our minds and our bodies as we consume our environment. Seeing also involves noticing and explaining absences, both the tangible and the temporal as previous forms of the stone circle are imagined. In creating narratives of seeing, people experience the monument in the present and its recent past, whether or not they consider it to be an ancient relic of a long forgotten past.

Ways of telling - the Lestercrook Stone World exhibition. Ruthan Reidler (Department of Anthropology, University College London)
A team of archaeologists and anthropologists recently worked on the Bronze Age settlements at Lestercrook on Boonmoor Moor. The project was re-activated after a period of time spent in a disused building on the site of the world's industrial cultures, but with a contemporary sense of place and landscape. In the last and fifth year a small travelling exhibition was created and was on display in a local village hall. Some of the anthropologists spent three weeks with the exhibition talking with visitors about their reactions to the site, the exhibition and the exhibition. In the exhibition, the way in which local and regional issues surfaced, the importance of making "academic" findings accessible and available to the public, and the ways in which this can serve to open up a new era of public discussions.

Ancestral connections: genealogical identity and the heritage landscape. Paul Basu (Department of Anthropology, University College London)
This paper is concerned with the burgeoning phenomenon of "roots tourism" to the Scottish Highlands and Islands, with journeys made by people of Scottish descent ordinarily living in the USA, Canada, Aus-

tralia and New Zealand to places in the 'old country' associated with their ancestors. Such visitors are often keen to distance themselves from "ordinary tourists", defining their journeys in terms of pilgrimage, quoting their spiritual attachments to particular landscapes and places and are not only interested in those sites to which they have established some documented genealogical connection, but are often profoundly drawn to prehistoric monuments, as these monuments have a strong spiritual significance for particular societies. North America and Australia, I suggest that these sites answer a desire in the roots-travelers to find their own 'indigenous' landscapes, places which represent an ideal of unproblematic belonging. By engaging in lively discussion is a critique of the prosaic approach of much heritage interpretation, which, I maintain, reduces the semantic potential of our cultural heritage, in relation to a sense of place. Using roots tourism as an example, I argue that heritage landscapes are being 'consumed' in ways far more complex and sophisticated than most tourists realize. I suggest that there is need to revisit a banal 'develop or decline' attitude towards heritage sites given by an unimagined native tourism agenda.

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Monument or Archaefact? Who cares? Towards understanding the local and national politics of early medieval sculpture through 120 years of Scottish experience. Sally Foster
'They made it a living thing, didn't they ...' Hilton of Cadboll and the production of community, place and belonging. Sidney James (University of Manchester)
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The Hilton of Cadboll Pictish cross-slab from Easter Ross, Scotland, is variously described as being a Christian shrine, a pious community gathering place, a site of worship, a political monument and a site of ritual significance. The significance of a national icon is reflected in the prominent position of the largest fragment of the cross-slab in the Museum of Scotland, Edinburgh, where it has become the focus of curiosity and extraction of the missing bottom part of the sculpture last summer, rekindled disputes about the ownership and presentation of the monument, which revolved around an opposition between local communities and national historical agencies.

Drawing on participant observation and qualitative interviews carried out during the Seabourn expedition, and relating these to archaeological theory, I will argue that the Hilton of Cadboll cross-slab provides a vehicle for the construction of community, place and belonging. The monument itself is symbolically conceived as both a visual and cultural representation of the community, with a specific social biography and sets of relations that address the questions of the entire community or village. Through symbolic representation of community it also plays a role in the articulation of a sense of place, and the production of Hilton as a 'place of significance'. Simultaneously, against a background of displacement and dislocation in the Scottish Highlands the cross-slab also provides an icon of displacement and a means to symbolically resist such historic processes. I will conclude by arguing that exploration of the ways in which such monuments act as vehicles for the conception of community, place belonging, is fundamental to understanding conflicts over their ownership and display.

Talking about 'heritage' in the landscape: a 'visual repertoire' of 'pictures in the head'. Jon Kenny (Archaeology Data Service, University of York)
This paper will consider ways that the symbols of 'heritage' sites and monuments are experienced, understood and constructed, whilst also being contested and subverted. This contradicts is discussed in relation to concepts of visual stereotypes, 'common sense things' (Milroy & Milroy 1980, Shuter 1990) and 'tarnal nationalistic' (Billig 1995).

To illustrate the contradictory roles of 'heritage' in the landscape the paper refers to research into family discourses, exploring visual aspects of national, supranational and local identities. Family discourses were observed in action through engagement with images of archaeological sites and monuments from the Worcester landscape. The resulting family discussion and argument repeatedly displayed the 'discourse of continuity', yet such continuity was regularly subverted. This suggests that such discourse illustrates multiple meaning in images of 'heritage'. The discursive ability to deal with multiple meaning and apparent self contradiction by focusing on different aspects of an image or blurring the mental image of the site the image refers to. This paper suggests that this ability to deal with continuity and subversion are reflected in, often rapid, changes in apparent attitude towards features of the historic landscape.

Access and 'Atmosphere': practicing the construction of place in the Haiku landscape. Angela McClanahan (University of Manchester)
This paper focuses on an ethnographic study of the development of four Neolithic archaeological monuments in the Orkney Islands as UNESCO 'World Heritage Sites'. Orkney is specifically known as 'The Heart of Neolithic Orkney'. Throughout the study period the project, issues relating to the 'scope' to, and the 'atmosphere', of the sites tended to dominate in narratives of researchers' experience and expectations of them, tying in most frequently with issues of authenticity and social status. Social actors from a variety of groups who use, manage and/or live near the monuments, including native Orcadians, tourists, 'encoms', archae-
Remembering to forget / forgetting to remember: why are we still thinking about the Celts?

Angela Piccirillo (Department of Drama, Theatre, Film, Television, University of Bristol)

In the late 1800s and 1900s, members of the UK archaeological community constructed a radical reimagining of the Celts that sought to problematize perceptions of cultural interaction and the equation of material culture in the ground with contested identities on the ground. Despite powerful critiques of the conflation of race and politics in archaeological practice, one European example would be the use of Celtic imagery by the far-right football supporters of Rome's Lazio team—much work has yet to be done on the specific connections between material culture and the everyday. Interviews I conducted with visitors to Castell Henllys Iron Age Hillfort and Celticis—two different Welsh spaces of Celtic representation—framed our discussions around the question of how archaeology inspires through visual aspects of material culture. The concern was with how to understand the material culture produced by the Welsh state agency, Cadw. Welsh Historic Monuments, in order to explore more fully both production and consumption processes. What distinctions, if any, can be drawn between the seeming binaries of state and private in museum spaces between 'serious' and 'popular' histories; between self-defined 'objective' and 'nationalist' narratives? How might the specific ideological cues of present-day heritage media—health and safety, tending processes, management structures—shape the various Celticist narratives at play in the specific theatrical spaces of heritage? But ultimately, how might the landscape of reception with its attendant themes of loss (that last time summer...) and forgetting (was it in Pembrokeshire?) impact on the broader politics of Welshness?

Opposing New Culture Histories in Fortress Ireland and Fortress Europe

Maggey Ronane (National University of Ireland, Galway)

As a result of globalization and its wars, Ireland has received thousands of people who have been displaced—fleeing death, ethnic cleansing, violent expression and poverty in Eastern Europe and the global South. Fortress Europe, Fortress Ireland, has historically eternally, staked out by State and private sector interest in maintaining exploitative hierarchies of sex, race and class. The tight-lining of national and supra-national borders—culturally and historically as well as physically and legally—and the Flexible 'nation-building' outside of those borders have gone hand in hand with this. Much of the academic, policy and discourse Ireland has only served to strengthen its dominant communities as a new set of people without history. In the process of setting up case studies of excluded identity and isolating traits of 'other' worlds, there has been a particular manipulation of the undeniable reality of sexism and sexual violence against women of colour within the communities from which they have been displaced. This has justified racism towards make immigrants and even more blatant racism against immigrant mothers and pregnant women.

In contrast, communities—locally and globally—have formed based around common need for defence, autonomy, resistance and struggle against this situation. The material remains of the past, both in Ireland and in the countries from which people have fled, cannot be dislocated in these processes. If we are to build these communities to be part of building these oppositional communities and if our analyses aim to be of use in constructing this situation we all find ourselves in, why should the archaeology of these communities have an impact on the way the sites are managed and constructed as 'heritage places'.

Archaeology and the Inspiration of the Visual

Liliana Smith (University of Cambridge)

Visual aspects of archaeology and its impact on the way we see the past and the way past visual media in constructing the present is going to be a subject of this session. This session suggests various themes considering the different strategies in which visual aspects have an impact on the boundary between the way archaeology inspires and the way we visualise the past interpretations.

How archaeology inspires through visual aspects of material culture. For example, the great discoveries and their impact on contemporary world of fashion and design. Past material objects, the process of archaeological excavation and its visualisation as an inspiration in creating films or slide shows which talk about the material aspects rather than descriptive language like vocabulary. Monuments in landscape for generations inspired people as a visual memory of the past, the impact on places by children playing around or directly on them. Visual aspects not only descriptive language but also art decorative data, and how this is translated into presentation material for public consumption. Additionally, do national bodies and institutions such as museum subscribe to the popular notion of how some suggested above as this is what the public allegedly expects. Areas covered will include: Introduction — re-enactment/reconstruction as engagement with archaeological data. Is this true? What is the role of re-enactment — a hobby, education, or is it too embedded in the heritage industry to now make a distinction? Matters of controversy — accuracy versus aesthetics (for example of colosseum, the use of Samian — Gladiators, and what to represent? Use of 1st century Romans in the portrayal of the collapse of Empire!! Presenting to the public — what is the role that we hope to achieve? Responsibilities of the heritage industry — do they have one when they use re-enacts — an open question.

Visualizing Cyber-archaeology: communicating archaeology through the visual medium of the internet.

Dr Brian Dooley (University of Ulster) & Dan Leighton (Internet Consultancy, Cambridge, UK)

The internet is a powerful communication tool. It uses the interface of design, language and images to import information. Although the internet is primarily a visual medium it is unusual in so many ways. It allows and indeed enacts as an interactive tool. The internet provides the facility to allow assimilation of information via all three of the primary modes of communication: visual, kinesthetic and auditory. The internet has new and current visual data which has now been delivered in a wide variety of visual terms. The use of rich verbal and textual communication which has not always provided the most effective means of communicating the inherently material reality of much of archaeology. Use of media such as the internet provide a means of changing the teaching and communication paradigms and enhance the accessibility of the discipline.

Using the newly launched archaeological researcher's website, www.culturalhistory.org.uk, as an illustration, we aim to examine the application of digital media and the implications of the building of an interactive format. We explore some of the interactive visual elements that are achievable on the internet and examine the visual structure behind accessibility. We will look at some of the current attempts at communicating archaeology via the internet and make recommendations for the future possibilities of the medium.

Self-deceiving drawings: how rock-art recording in the 20th century may have missed the point of the images.

Christopher Chipperfield

11.00am Visiting Simon Pots, Simon Kaner

12.30pm Lunch

2.00pm Making the past strange again Mark Knight

2.30pm Formation processes and Remote Sensing: Display and Process in Art and Archaeology Calin Ranfeanu

4.00pm From Real to Virtual: Visual Images of Megaliths at Carnac, Brittany: Corinne Roughley

3.00pm Ways of seeing: museum exhibits of archaism since the 16th century Robin Skaate

3.30pm Coffee

3.30pm Increasing our invisible pasted past Christopher Stev- en

4.00pm To see it to know It? A Sense of the Visual in the Museum Space Sharon Web

4.00pm Is that a hand? I see before me? Some thoughts on visual perception in the Paleolithic Will Whalley

4.20pm Discussion

Roman Re-enactment: Fact or Fiction, the 'Tunic Wars'.

Graham A Appleby (University of Cambridge)

I have been involved in Roman re-enactment for the past 15 or so years. Over this time, and as a result of interest in matters such as how I have come to the opinion that re-enactment groups present Roman military and civilian life in a very sanitised fashion. Additionally, it tends to partake of photo-realism of Roman life that has been populated by the media and film industry with red ticks, togas, shiny helmets and armour! Re-enactment groups have also tended to concentrate on the upper classes and the material aspects of Roman life leading to a bias in presentation at the expense of the more mundane and everyday aspects of life.

This paper, albeit too briefly, examines the following aspects: the use of artefacts and uniforms; the representation of the Roman world of the period in re-enactment as decision about the purpose and function of such an event; the way in which the use of re-enactment; the elements of decision on the part of the groups involved.

I would be very interested to hear the views of a wider audience on your definition of terms such as 'realism' 'fiction' and 're-enactment'. How would you define these terms? What is your opinion on the use of interpretation in re-enactment?
tained, revealing important aspects of the visual landscape context of the monuments only hinted at in the historic images and completely invisible on the surface. The images may not have the artistic quality of the early images, indeed they do not necessarily 'articulate' the site, yet they can radically change our perception of these important Neolithic monuments.

Ways of seeing: museum exhibitions of arrowheads since the 16th century
Robin Robins (University of Durham)
Although the artifacts of past peoples may survive physically in the present, visual perceptions of such objects have changed significantly over time, particularly according to different visual conventions or "ways of seeing." This transformation process is particularly evident in the history of archaeological collections and museums, where artefacts and their images have been re-framed in new displays by different generations of curators.

In this paper, I shall examine this process in more detail, with particular reference to transformations in the visual perception, classification and display of materials in the British Museum, through discussions of an selected objects from the British Museum, and a discussion of the relationship of practices, ideas and theoretical considerations. These will be explored in this paper, with the aim of the enduring importance of the visual sense in museums. Today, in order to properly understand the ways of seeing (categorically constructed, but they are also themselves 'constructing.' The influence of the visual constructions these institutions create on conceptions of knowledge of the past, has been undermined by the discipline of archaeology as a whole, as the power of the museum and this will be explored throughout the paper.

Is this a burden I see before me? Some thoughts on visual perception in the Palaeolithic
Will Wharton (University of Cambridge)
Beyond being a celebrated psychologist, J. J. Gibson can justly be called a founding father of the "20th-century" age. After briefly outlining his ideas and their relevance to archaeology, this paper attempts to show how at least some of the criticism leveled against Gibson (Hess 1990) can be explained as the result of attempts to understand his ideas in terms of the venerable categories and idioms he was trying to avoid. Particular attention is given to the related concepts of directness and experience, and to exploring what these debates might mean for archaeologists in the 21st century.

Personhood and the material world
Chris Fowler (University of Manchester)
Over the past decade or so archaeologists have become interested in a set of related ideas concerning the treatment of both human beings and the material world. These two phenomena are no longer divorced from each other as subjects of analysis. In the context of social anthropology, the most common areas for studying the inter-relation between people and other entities are:...

Frameworks for interpreting personhood: things, bodies and relations
Chris Fowler (University of Manchester)
This paper will partly act as a welcome to the session, making some general points about the interpretive paradigm, and partly as an example of one approach to the social constructs of persons, bodies and objects different cultural contexts. I will offer an archaeological definition of personhood, with understanding more about the social constructs of...
One important axis along which different interpretations might be relatively positioned is locality. Layers of local knowledge, embedded in the time depth of local history and in the network of immediate social relations, are quite rich in detail and have the same material thing, whether we are dealing with a landscape or a tiny artifact. This provides an archaeological entry via patterns of spatial variation and geology. This understanding how pottery was used to create layers of local identity in the Middle Neolithic of Southern Italy, and how this function changed dramatically in the Late Neolithic.

Death, Personhood and Memory in Early Medieval Britain

The rich archaeological data of early medieval cemeteries has frequently been a focus of theoretical debate. Over recent decades we have seen changing perspectives question interpretations of ethnicity, identity and religion in these sites. These theoretical debates have been informed by a range of approaches, including ethnoarchaeological research and an understanding of social identity as a topos. This approach has led to a more appropriate focus on the active role of mourners in using material culture during mortuary practices to negotiate their individual and collective identities and political relationships.

However, these studies remain a problematic and questionable approach to the role of dead and their physical remains in the mortuary rites. The skeletal remains of early medieval cemeteries are frequently regarded as a source of biological data and as inanimate, passive foci around which early medieval communities actively "performed" their identities through the use of the sacrifice, monuments and landscape. While fruitful, such perspectives remain predicated upon recent Western conceptions of death as a biological event rather than a social process. The concept of "dead" has been redefined by the dead "convenient resources" rather than material imbedd with personalities, memories and emotional relationships with the living. Consequently, such views have under-estimated the importance of the management and transportation of the body during mortuary practices has social and technological values that serve to define and articulate concepts of personhood, community identity and social memories. Instead we should see human bones as fit for constructing the social person from their status upon death to a new identity in death. This is a process in which the dead, as the living are frequently regarded as active participants in the funerary.

This argument is developed by using the cremation burials rites of the fifth century and second century AD from eastern England as a case study, and relying on anthropological data concerning the significance of cremation in societies around the world. By studying the process transformation involved in cremation, the post-cremation rites, and the places chosen for consideration we can contemplate the mortuary practices not as convenient contexts for the living to define their identities, but rites that use the body as a focus for defining the social person and social identities. In particular, the use of material culture and the bones need to be understood in post- cremation rites as parallel means of reconfigured the social person into a new physical form and space.

Connecting Materiality and Selfhood in the Roman World: A way beyond subject/object depolarizations

To Marcel Mauss, the western notion of the person was forged under the twin influences of Roman jurisprudence and Christian metaphysics. (1919) In this context, the person was constrained. It could be contradicted with others, found in different cultural contexts, bearing varying characteristics in relation to what we might label 'society'. A common understanding of anthropological and archaeological work has since been conducted which explores this notion of alternative cate-

gorizations of the person, as well as the role that material culture plays in constructing these. In this paper, I would like to carry this kind of approach back to that origin point that Mauss identified for the western "self", and in so doing develop new models of the relationship between people and things which fundamentally challenge subject/object dualism.

In my view, there is no doubt that the material world does play an important role in the formation of a sense of self, particularly as a constituent element of intersubjective relationships between people. This paper will explore the roles in these relations, such as objectification, mediation and hybridization, and through these any boundaries which might be drawn between human subjects and an external object become blurred. More fundamentally, things provide a model for the relationship of the self to itself, and it is for this reason that I will focus on objectification in this paper, in examining all of these issues, the Roman world is interesting not because of the per-

spective that shapes how certain phenomena are framed, but rather because of the variation in materiality and therefore, perhaps, perspective that frames them. From this variation considerably interpretive leverage we gain on the profound questions at the heart of this session.


Assembling animals
Chanell Cooper (University of Cambridge) and Thomas Venu (University of St Andrews)

This paper Examines the production of human and animal bodies during the early Euroolithic. Rather than viewing these as fixed entities or biological genres it is argued here that bodies can be seen as made up of a range of skills, properties and references. From this perspective the relationship between humans and animals is explored through discussion of the Star Carr antler/feetlets and deposits constituting both human and animal bone from Mesolithic sites such as that of the Thalatta.

Title MBA
John Chapman (University of Durham)

Abstract MBA
A Life in Fragments: Exploring personhood in the European Neolithic

Andrew Jones (University of Southampton)

Issues of personhood and identity have risen to prominence in recent studies of the European Neolithic, and have provided an exciting avenue for the investigation of identity. However, the range of theoretical constructs have been utilised to interpret the nature of personhood during this period. In this paper I will review some of the recent theoretical constructs applied to the European Neolithic to ask whether we need to explore a greater diversity of possibilities. In an awesomely broad brush approach, I will compare and contrast the narrative of personhood in Western Europe with that described for Central and Eastern Europe, to investigate the range of ways of describing a person during the Neolithic.

Assemblages of things and people
Lesley McPhedran (University of Wales College, Newport)

This piece of work is about dynamics and dynamic connections. It is an attempt to represent bodily dynamics through the ways in which-assemblages of things and things with people were entwined or could be con-

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Reconstructing Archaeological Sites in Manchester

Early this year at a symposium on South Asian Ancestics in Britain it was suggested that artists of South Asian origin working in Britain needed to choose between artistic roots and new routes when making work. In the course of this article, particularly dance, the constitution of identity is often framed in terms of tradition versus modernity where tradition is perceived as static, or at best a closed set of rules. This paper suggests not only can informal roots inform new routes, but routes can inform roots. It is not just a case of accepting that our view of the past necessarily journeys from our individual present. More intertextually, a dynamic relationship must be established between them as a foundation for contemporary dance performance (training, choreography and performance). Focusing on the relationship between classical South Asian dance and other forms of dance that a dancer creates employment within the archaeological site (architecture, text, and dance) which the latter becomes part of an event – animating and animated by the activity of dance.

Ambiguous realities: the materiality of performance and memory in the Early Bronze Age of Wales

How does performance present itself in the prehistoric material record? Using examples from the Early Bronze Age of southwest Wales, I explore this question with the premise that the concept of performed morphology, symbology, materiality and socio-religious and economic practices are all medium for the creation of 'powerful' identities and relationships. We cannot assume that such identities were indicative of a phenomenon of society in the past, neither can we assume that they were not.

As well as understanding this contribution archaeology has made to the study of contemporary ethnic identities, it is important that we consider the extent of the relationships of the past. Ethnicity was a central investigative principle of Culture History traditions, but as more and more people as exclusive public producing bounded material assemblages that reflected a distinct identity. However, the importance of past ethnic identities has been largely undervalued and ignored amongst contemporary post-processual discourse. A lack of original critical and theoretical consideration, and avoidance in analysis, discussion and elaboration, can ultimately only hinder our understanding of the cultural identities of past societies.

In this with this mind this section seeks to contribute to the ongoing awareness of the continuing cultural identity of the continuing cultural identity of the facilitating understanding of the cultural identities of past societies.

The Pre-Roman Britain Transition—Cultural Diffusion

Most research on the intensification of cultures tends to focus on the elite levels of society as it is with respect to the extension of the culture through trade, which is the process of the sharing of ideas through the generalization of population. This is a useful model for the study of change at the elite level. This view is often cited as being evidence that the model of the Roman society is the best model. But this is not the case. The model of the Roman society is the best model. But this is not the case.

This section sets out the end of the classical world and the collapse of the Roman Empire. The fall of Rome is often cited as being evidence of the decline of the classical world. This view is often cited as being evidence of the decline of the classical world. This view is often cited as being evidence of the decline of the classical world. This view is often cited as being evidence of the decline of the classical world. This view is often cited as being evidence of the decline of the classical world.

The Pre-Roman Britain Transition—Cultural Diffusion

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daily lives were influenced by the sea and who’s relationship with the people of dry land was found to be uneasy and marked by suspicion of that of which they could not understand.

This during the rise and spread of Islam as a religion we find a complex array of individuals coming from a wide variety of social backgrounds with only a small number of common traits, that of religion, race, and language.

Thus what material evidence is there that would show this spread of Islam, ethnographically through trade networks? What problems with the idea of architectural cultures as ethnic identities? Certainly we need to look to theoretical discourse in determining the interpretation of this culture and its influence in the spread of Islam.

Invasions and conquests in New Zealand – or issues of power, culture and conflict
Caroline Phillips (Te Whanau a Waimarama, Whakatāne, New Zealand)

In New Zealand, Maori oral traditions frequently refer to wars, conquests and invasions. Ancestral wars and bloodshed are the story that a new people came and conquered the former inhabitants, either killing them or driving them out of the area. Yet the genealogies show that the Marae are a living institution and destruction, the conquest was one of intermarriage. In fact the descendants of those people said to have been annihilated still exist some 350 years after the apparent conquest.

New Zealand archaeologists are often caught between the claims of rival Maori groups, so the events of the past are very real today, Claims for the right to have a say about resource management issues, and through the country's money and power lands unfairly taken by the colonial British authorities, often bring archaeologists into a very testing political arena. The problem of identifying sites and the myth of a particular land ownership is something many do with status, politics, power and ideology. Of course, archaeology can never identify to whom the remains of past occupations belong.

On a more concrete level, the idea that change also revolves around the replacement of one people with another, resulting in the transformation of the material culture, language, etc. As a result, the changes and the changes might be greater in the Irish case, I wondered in it fact, like the Maori situation, the truth was, and is, rather one changing political control.

Early medieval ethnicity: beyond nationalism and culture history
Susanne E. Halsenbeck (University of Cambridge)

Traditionally ethnicity has held a central position in early medieval archaeology, or the archaeology of the Migration Period, as it is tellingly called. On the continent, in particular, the typological classification of artifacts and materials is one that still underpins the procedure. Post-processual theories, in their focus on identity politics, have rightly challenged such simplistic interpretations. However, it has only recently been attempted to put a constructive theoretical alternative in their place.

This has several reasons. Ethnicity is seen as a tainted and problematic concept in archaeological theory it has its roots in a cultural historical paradigm that has been systematized by nationalists. Even more reflexive studies of ethnicity can rarely escape the trap of essentialism. This historical approach to ethnicities and political entities is one that is often questioned and criticized. A further problem is the identification of ethnicity in the material culture, if typological assemblages can no longer be considered meaningful starting points. This is indeed inevitable.

However, the potential of a theory of ethnicity that challenges the nationalist paradigm must not be overlooked. It has to have a clear focus on what in which material culture is used to express ethnicity. The material culture of ethnicity is a context specific and cannot be described by simply giving objects ethnic labels. Material culture is used to tell a story and thus actively contributes to the creation and maintenance of ethnicity.

A theory of ethnicity cannot remain abstract, but has to grow out of a specific historic and geographical context. At the same time we have to be aware that this, too, is an area of great potential for archaeological concepts on the past. Equally, we can capitalize on the tension between history and culture to develop a broad view of ethnicity and its function as a form of group affiliation, and the main assumption that this will inevitably blur the boundaries to other forms of social identification such as class, gender or religion.

Evidence from two 7th to 7th century AD cemeteries in southern eastern Germany shows that it is possible to develop a model of early medieval ethnicity that challenges both the nationalist paradigm and culture historical concepts of ethnicity.

John F. McEneny, RTA (Pennsylvania Department of Transportation, Pennsylvania, USA)

Many archaeologists have argued that material culture plays subtle, but important, roles in the creation of meaning and identity in everyday experience. In early 19th century Philadelphia free, urban African Americans employed quite ordinary material objects to express community and ethnic identities in the extraordinary context of laying the dead to rest. Non-Western burial practices that appear to be derived from Creole slave culture and/or West African sources included: 1) burial of a shoe on the top of the coffin, 2) burial of a plate on the stomach of the deceased inside the coffin, and 3) placement of a single coin in the coffin, usually near the head of the deceased.

This paper will discuss these burial practices and consider them in the context of African American material culture in the first half of the 19th century and the formation of African-American culture to argue that the considerable greater occurrence of these practices in the latter half of the time of the movement for the preservation, or revival, of African identity as a method of resistance to domination in a context of in-migration, economic stress, and growing racial hate. The paper will consider the implications of these results for our understanding of the material expression of ethnicity in the archaeological record.

The discursive space of Post World War 2 Japan and the fate of archaeological discourse in Post-Modernity
Koji Misoguchi (Kasuga University, Japan)

The discursive space of Post World War 2 Japan up to the late 1980s can be characterized by its being situated within the states past the U.S. occupies the center. After the devastating war which had totally disrupted the pre-existing technologies of self-identification, this country pursued a new one and the one that was innermost at the dominant Other and the Japanese identified themselves through reaching to/making sense of it.

In the discursive space opened up by the above illustrated move, the imagined/differentiated relationships between the U.S. and Japan were metaphorically transformed to the relationships between the States ranging from the United States past present and the position of the entity with which one identified oneself with was made sense of in. In archaeology, the relationships between Japan and Japan, and the relationships between Japan and Japan was thought of as a whole, Japanese united, and its inhabitants were depicted to have expressed their identity by creatively making to influence to the archaeological sürec. The end of the cold war has marked the end of the above illustrated technology of self-identification, and the position of the Other in the self-identification of the Japanese, one occupied by the U.S., now has to be filled with a new entity. The past, which once was treated as the same for the self-identification of the Japanese, is now mistreated as the Other, and has begun functioning as the imagined source of primordial ethnic identity.

The whole trajectory of the above illustrated process, that roughly coincides with the transition from Modernity to Post-modernity, the paper will consider the cases of the global (re) rise of ethnocide.

Afrocentric methodology in archeology
Michael A. Langan (University of Leicester) & Richard P. Benjamin (University of Leeds)

The interpretation of the Black diasporic archaeological record could gain new momentum through an Afrocentric paradigm. The Black British archaeological record could also benefit from an Afrocentric theoretical approach. One that focuses on the African archaeological record of the UK. Also, Black people in the USA and the UK should do more than just get physically involved with public archaeology programs. And besides, from start to finish, should be seen to be viewed from a Black perspective. Not a predominantly white male, western one. The notion of ethnicity would be addressed from a Black point of view.

Archaeology and Views Beyond 'Globalisation-Multi-culturalism' and Other Dualist Paradigms for Human Nature and History
Sanghun Koerner (University of Manchester) and Russell Palmer (University of Manchester)

Today we are seeing a virtual explosion of cross-disciplinary interest in the dynamics of 'globalization and multi-culturalism' (eg, Miller 1995; Inis and Rosaldo eds. 2000; Geertz 2000). Recent discussion of questions between the political and socio-historical contexts of archaeological research alerted us to the impact this interest has had on the emergence of new lines of linguis structured around such themes as: the cultural/other and 'ethno' identity, and the problem of equating the question as to the nature of ethnic groups in the sense of self-conscious identity groups with that of the nature of 'archaeological' relationships, etc (eg, and or, and) and the discipline's relationship to nationalism, imperialism and colonial ideologies.

Yet the articulation of these new areas of archaeological interest with the various disciplinary processes of globalisation and multi-culturalism remains all too often implicit. In consequence, few archaeologists have: assessed critically and constructively the conceptual tools offered by foraminifera for investigating the dynamics of globalisation and multi-culturalism, and/or assessed and applied the implications of these for the scope of the present contribution. Instead we attempt to show why it is worthwhile to bring them up in this session, and argue for continued discussion of archaeology’s relevance to the challenges facing attempts to go beyond core-periphery models of 'globalisation and multi-culturalism' and other dualist paradigms for human nature, history and knowledge.


The Archaeology of Land Allotment
Adam Chadwick (University of Wales College, Newport/Wessex Ar- chaeology and Helen Wickbridge (University College London)

Fields for discourse? Towards a theoretical approach to the archaeology of field systems. Adrian Chadwick

The late 1970s and 1980s saw a series of ‘new approaches to ace- lled fields’ (qv. Hayes 1981). In Britain, there were pioneering studies of prehistoric and Roman-British field systems and linear boundaries in areas such as Dorset, the Fens and East Anglia, Not- tinghamshire and Yorkshir, and Salisbury Plain. Medieval fields were also a subject for renewed investigation and debate. These studies were characterized not only by their extensive breadth of survey end/or excavation, but also by the theoretical ideas current at the time that drove many of the enquiries. The work of these authors continues to be important, as does that of more recent researchers. The work of the National Mapping Programme and recent volumes on the Yorkshire Wolds and Salisbury Plain illustrate the scale and size of prehistoric field systems, and the continued archaeological interest, however, would argue that these changes have actually acted in field system and linear boundary studies within archaeology, especially during the 1990s. Field systems, linear earth-works, and the medieval open field of field systems have acted as within economic meta-narratives, or merely as chronological markers in the landscape palimpsest. The communities creating and inhab-
ing these fields are either often invisible, or portrayed as little more than a lumpen peasantry or materially impoverished 'tricks in the sticket'. Why is this so?

There have been considerable improvements in the methodological tools we can use, including palaeo-environmental and micro-stratigraphic analyses, aerial photography, GIS, excavation techniques, ethnographic studies and theoretical ideas concerning human societies. These should allow us to write much more fine-grained archaeologies. The histories we write could be setting these features within a more nuanced and contextualised perspective of landscapes, landscape, inhabitation, seasonality, complexity, access and restriction, persistence and discontinuity. By weaving the lives of people, plants and animals together with critical readings of landscapes, material culture, structure and agency, we can produce challenging, exciting and more explicitly theoretical narratives that explore routine, every-day practices in the past.


An empty hole or a meaningful whole? Approaches to the study of pit alignments

John Thomas (University of Leicester/Archaeological Services)

Pit alignments are a common but enigmatic landscape feature of the 1st millennium BC. These features, which are largely confined to central and eastern areas of Britain, are generally accepted as some of the first major landscape constructs. Consisting of lines of regularly spaced pits, their apparent 'functional' form has set them apart from other broadly contemporary boundary systems such as the Wessex/Beaker earthworks. During a period when the predominant boundary form was consistent, the permeable nature of pit alignments has encouraged debate over the effectiveness of what has been seen from a modern vantage point, as a non-functional and non-territorial boundary. Such attitudes have been reflected in the predominantly 'common sense' explanations of pit alignments to date. Interpretations of the use of pit alignments have lacked a stepwise approach, and there have been failures to transcend the common sense approach. Although purely functional explanations of pit alignments go some way towards reaching an influential level of original significance, a more rounded understanding must take into account human involvement, and the thought processes behind this involvement. It is possible that our understanding of these monuments may have missed the point, and it may be that their importance lies in their intentionally different form.

In the light of recent reappraisals of the way in which life was organised during the 1st millennium BC, it may be more appropriate to consider the symbolism of pit alignments as well as their functional aspects. Taking the view that archaeological features cannot be fully interpreted without evidence from human life processes behind their construction, earlier explanations of pit alignments will be considered and compared to more 'humanistic' approaches. A number of case studies, largely from the Midlands, will be examined to illustrate the argument that pit alignments represent important, symbolic early boundaries in the transformation between open and enclosed landscapes.

Class I: 'irregular but generally rectangular fields'

Robert Johnstone (University of Wales, Bangor)

The discussion of prehistoric land allotment frequently centres upon the well known and most visually impressive examples. Often left out of the discussion are the many small, irregularly shaped plots and fields bounded, though not always fully enclosed, by low banks or ditches of stone. They have been recorded in many upland areas of Britain where they are usually found associated with hut circle settlements and occasionally cairns. The form and context of these boundaries is interesting. They enclose small spaces, often in close proximity to house structures, yet they are rarely sufficiently substantial to have acted as a barrier to livestock. They are constructed from freestanding stone, though it is not clear whether it is the act of clearing that is the most significant or the conventional attacation for the deposition of fieldstone. This paper will discuss these issues with reference to changes traditionally of tenure and stone clearance during later prehistory.

The view from above

Air photographs can give unique views of the past. Archaeological aerial survey (photographing, mapping, recording and interpreting) is particularly adept at identifying the long ditches, banks and pit alignments that are the markers of man-made allotment and boundaries. Aerial survey has its limitations, and these must be clearly explicated, but careful observation and intelligent recording and mapping can give a unique insight into the prehistoric landscape. The French approach to prehistoric survey using aerial photography to survey more than just two-dimensional plans can be seen in the work of the National Mapping Programme (NMP) and other French regional plans. Prehistoric and modern satellite imagery and map overlays, including the National Mapping Programme of the NMP has provided insights into landscapes such as those in which Riley's 'brickwork plans' fields, Lincolnshire's multi-ditched boundaries and Northumbria's articulated pit alignments are found. Large-scale survey, undertaken as part of the planning process, informs and enhances both pre-development investigations and post-development analysis and synthesis.

Current methodologies and recording procedures, however, may be too coarse to retrieve key information retrospectively and, notwithstanding the flexibility and potential of GIS, registering macroscopic surveys resulted in a much greater challenge. It is the potential that maps from air photographs document location, morfology and size but when integrated with other, cultural and environmental data their archaeological value is compounded.

The making of the Bronze Age landscape

Dave Harris (University of Reading)

During the later Bronze Age distinct zones of formal landscapes were constructed in lowland Southern Britain. Each was characterised by the building of both co-axial and aggregate field systems together with earthworks that often included ditches. Appropriation reflects a new social value attached to prim land. Such a rational economic maximisation explanation of boundary creation is however limited in its description of landscape, including the surviving orientation of land boundaries, suggest that communities were constructing vast monumental landscapes, that were to guide the construction of much larger, more significant and often more inter-regional exchange networks.

The pleasant land of counterpane: linking site-specific, archaeological land use to landscape-scale systems

Helen Lewis (University of Cambridge)

This paper will address the issue of whether the application of methods for exploring site-specific records in prehistoric field systems, beyond the settlement site can allow us to address the assumptions we hold on how fields and land use relate to ancient social organisation, landscape perceptions, and other prehistoric 'planning authorities' which could have comprised either an administrative elite or some kind of more democratic institution. This paper re-examines the above idea using the results of research I am undertaking for my thesis and the implications for prehistoric field systems and their environment. This paper focuses on the analysis of enclosure densities in an attempt to suggest how prehistoric landscape surveying and understanding land use and land management in the Iron Age farming. Their design did not resume until the late pre-Roman period.

Early land allotment on the Marlborough Downs

David Mcintosh (English Heritage)

This paper will review the detailed histories of land use on the Marlborough Downs during the 1st millennium BC and attempt to characterise the site-specific modifications and re-enclosures of this block of chalkland. Episodic but fundamental changes were played out across a fairly restricted geological and topographical frame and can be understood in terms of material culture – all of this impacted in the way that the landscape was used, adapted and lived. Paramount amongst all this was the development over time of what we could, perhaps, term the 'domestic' landscape – a landscape seemingly recognisable to us because of the familiarity of its component parts, namely fields and settlements. Discussion will focus largely on these fields and their systems, as well as other forms of land division, and will provide a commentary on the complex and often contradictory inter-relationship between agrarian and settlement histories. A deeper chronological definition is essential here and an attempt will be made to provide a framework upon which to fix the major development witnessed in the Marlborough Downs landscape during the 1st millennium BC.

Brutes, Bulleys and other obstructions: fields and people in the Peak

Tim Allen (University of Sheffield)

In a group of villages and farms in the southern Peak of Derbyshire, preserved in the survey of a later 19th century geographer, are the remains of past relationships between people, and past understandings of how the world might be ordered. When in the late seventeenth century Elizabeth Windham, the daughter of Lady Granby, 'surveyed' her Peak estates she and her fellow parishioners had to avoid when walking the bounds of Hognaston Parishes, we see something of the tensions that existed between different understandings of community, property and land.

This talk is about this kind of dualism meant to people, and how the physical forms of land division persisted in new gains to create new meanings. The village of Bradbourne and its environs under the new system of the 18th century and the legal search. My work has run alongside an ongoing programme of survey and excavation around Bradbourne undertaken by the University of Sheffield Department of Archeology and Prehistory, under the direction of Dr. Mark Edmonds, Dr. John Mooreland and myself.

The Peak: How is a Piece of String in the Bronze Age Surveyed

David Vose (University of Northumbria)

The spatial arrangement of coastal boundaries has in the past been seen as evidence for centralised organisation in Bronze Age societies. It has been interpreted largely through models of iconic or 'prehistoric planning authorities' which could have comprised either an administrative elite or some kind of more democratic institution. This paper re-examines the above idea using the results of research I am undertaking for my thesis and the implications for prehistoric field systems and their environment. This paper focuses on the analysis of enclosure densities in an attempt to suggest how prehistoric landscape surveying and understanding land use and land management in the Iron Age farming. Their design did not resume until the late pre-Roman period.

After Celtic fields

Richard Beardsley (University of Reading)

For many years Celtic fields were regarded as one of the archetypal features of the British iron Age – as indeed the name suggests. Their creation and operation were fundamental to reconstructions of the Iron Age economy and even to experiments that sought to recreate prehistoric agriculture. Recent work, especially by David Yates, has shown that the great majority of lowland field systems in southern England were created during the Middle and Late Bronze Ages and that there was continuity of use well into the Iron Age. The same argument can be advanced for earthworks in the uplands. It seems likely that Celtici fields were little used in the very early iron Age and were rather late creations. Their creation did not resume until the late pre-Roman period.
Composing nature: how societies make sense of the world
Joshua Pollard (University of Wales, Newport), Robert Johnstone (University of Wales, Bangor) and Vicki Cemmings (Cardiff University)

Following on from the 'Society in nature' session at TAG in 1999, this session looks at examples which will explore the range of ways that societies make sense of the world around them. While it has been acknowledged for some time that dichotomies such as 'nature versus culture' are naïve, there have been few archaeological explanations which investigate ways of working around or beyond these dualisms. Getting beyond the culture/nature dichotomy is not simply about breaking down dichotomies but about constructing contextually specific world-views in their place. In this session we want to explore the relationship between people and nature in their everyday surroundings. In particular, we are keen to explore issues which relate to the interface between humans and non-humans in past societies, and how people understand and conceptualise what we describe as the 'natural'. How did people compose their own societies in terms of human and non-human (and often unrelated) things? How did people actually build and rework particular kinds of boundaries?

9.00am Introduction Joshua Pollard, Bob Johnstone and Vicki Cemmings
5.10am There's something about sarsen... Joshua Pollard
9.30am "His accounts do not easily separate the natural from the social": the natural, the social, and Martin Marten's accounts of the Western Isles in the seventeenth century Cole Henley
5.50am Human and animal bodies in Etteballae social relations. Chris Fowler (University of Manchester)
10.10am No Culture. No Nature. No Difference. Swords in the Later Prehistory of Northwestern Europe. Mike Williams
10.30am Tea break
11.00am "They painted the world and everything in it" – the Immediate and Extended Interface of California Rock Art. Dave Robinson (University of Cambridge)
11.20am Circlescapes: Aaron Watson
11.40am Making mountains: conceptualising natural places in Neolithic Britain. Vicki Cemmings
12.00pm Underscapes: minds and caves in Bronze Age north Wales. Bob Johnstone
12.20pm Discussion

There's something about sarsen... Joshua Pollard (University of Wales, Newport)

Adopting a fully contextual and biographical approach to particular phenomena provides one way of moving beyond the problematic nature/culture dichotomy. Here such an approach is employed in investigating the changing contextualization of stone within the landscape of the Upper Kennet Valley, Wiltshire. Transformations in the relative conceptual 'distance' between people's inhabitation of the landscape and its distinctive stone features are explored from the late Neolithic to the present. This is investigated through the deposition of other stones, early in the Neolithic seasons were woven into the fabric of human tactions, became places in their own right, and were eventually adorned with animal qualities. It may have been an appreciation of their 'agency' that led to the movement and transformation of some and their incorporation into the fabric of environments. By the early modern period, a categorical distinction between 'natural' stones and those forming humanly-created monuments was beginning to emerge: they became various reliefs of pa- ganism, a hindrance and a commercial resource (once modified). We still operate within this legacy, and this has implications for the way in which we investigate, think and write about, and conserve 'natural' stones versus those forming elements of the Avebury region's Neolithic monuments. This raises the issue of 'nature', or rather, that of 'no nature, no culture', but rather a story of how ontological and material relationships are shifting in conceptual terms and within specific cultural settings.

"His accounts do not easily separate the natural from the social": the natural, the social, and Martin Marten’s accounts of the Western Isles in the seventeenth century Cole Henley

In 1703 Martin Marten’s A description of the Western Islands of Scotland was published, chronicling his travels in this area and providing detailed accounts of the history, customs, traditions, and beliefs of the people he encountered, and the natural world in which they lived. Much of his accounts were written when it was increasingly appreciated that the western world, through natural philosophy, the colonization and exploration of new worlds, and the industrial revolution, was beginning to change. To understand these changes it is important to understand how the various societies, very little has been proposed to take its place. What is needed is another way of looking at the world that avoids the rigidity of modernity and categorizes the world in new ways. This paper suggests that such a world-view exists in those traditional societies that adhere to a shamanic cosmology, where there is no ontological difference between human and non-humans since everything is considered alive and is therefore conscious. When applied to the past, this viewpoint challenges the way the anthropological record is usually interpreted and provides for a truly radical alternative. Taking later prehistoric swords as an example, this paper suggests that, rather than viewing swords as inanimate objects that were made, used and discarded by humans, they were actually seen as containing a consciousness of their own. Swords were not made but were born. They were not used but lived. And they were not discarded but died. In the prehistoric past, swords were considered equal to humans. No culture. No nature. No difference.

"They painted the world and everything in it" – the Immediate and Extended Interface of California Rock Art. Dave Robinson (University of Cambridge)

Rock art can be conceptualised as a physical medium that was employed to negotiate both physical and imagined boundaries. Drawing upon case studies and techniques and imagery gleaned from the California ethnographic sources, this paper attempts to explore how the use of materiality engaged individuals within multiplicity of resources or predilections within this mode of perception. As a manipulative substance, pigment in particular facilitated both personal contact with places of importance and communication with wider powers of agency. This paper explores the intersections and the correspondences between people, places, things and the extended environment of indigenous California.

Circlescapes: Aaron Watson (University of Reading)

From the north of Scotland to southern England, Neolithic stone circles were frequently situated within veins of gold-bearing rock. So as to be enclosed and contained by hills, sometimes referred to as 'circular' landscapes, these distinctive relationships dramatically juxtapose prehistoric perceptions of the landscape with the increasing topographic incorporation. What was the relationship between the uses of these monuments, the social and the wider landscapes? Were standing stones and earthworks intended to separate Neolithic people from the natural world, or might their experiences have been sustained by nature rather than fragmented?

In order to consider these questions, this paper will reflect upon how archaeologists actively rearrange their own encounters with Neo- lthic landscapes, and how these encounters are re-arranged and related to people's experiences over time. While we might increas- ingly acknowledge the modernist constructs embedded within interpretations of the Neolithic, it is at the same time extremely difficult for us to see them beyond. In order to construct new Neolithic world-views, it may first be necessary to question our own, as well as to supplement traditional modes of fieldwork observation and communication with other ways of seeing. These issues will be explored through the presentation of a series of Later Neolithic, Iron Age and Medieval case studies that appear to articulate unprecedented relationships between people and their surroundings.

Making mountains: conceptualising natural places in Neolithic Britain. Vicki Cemmings (University of Cardiff)

In this paper I will explore the meanings of a range of places that have, as yet, produced no archaeological evidence of being 'used' in the Neolithic. In particular the focus will be on the mountains of western Britain but I will also discuss a series of other natural features. What did Neolithic people think of these places? How did people make sense of these places? How did they understand and conceptualise places they may never have visited but which they could see as they moved about in everyday life? I will suggest that places such as mountains can only be understood in relation to the unique character of each individual area. In this sense, the meaning of mountains and other natural places would have been contextually-specific within both space and time. But I will also explore the properties of these places, the agency of these places and their role in the creation of the mythologies and world-views of Neolithic Britain.

Underworlds: mines and caves in Bronze Age north Wales Bob Johnstone (University of Wales, Bangor)

The extraction of copper ore during the second millennium BC cre- ated an architecture of stone features, tunnels and cavities. These spaces were considered as places of power, which deposited both on the surface and through a network of tunnels; 'natural' spaces were exposed and defined by humans. To be successful, these excavations required an accurate understanding of the relationship between the ore and the surrounding rock. They also obliged the miners to confront underworld: human and perhaps unusual physical entities con- cealing both their identity and their spiritual and destructive coming. This together of human and nonhuman worlds was not an alien experience: caves and features had for a long time been associated with the spectrum of extremes and in the Bronze Age, the season of the year. In this paper I explore the extent to which initial encounters with mining spaces were structured by the existing ontological significance of under- worlds, evidenced by earlier and contemporary depictions in nearby caves.

Sense and sensibility – reflections on the ontology and epistemology of GIS
Dorota Van Hove and Ulla Rajala

9.00am Sense and sensibility – reflections on the ontology and epistemology of GIS Ulla Rajala
9.20am Time and experience: landscapes within GIS. Doorty Van Hove
9.40am On the concept of virtual archaeology: a definition of the post-materialist information society
10.00am Sensuous GIS: an alternative to visibility. Mats Freeman
10.20am Coffee
10.40am Fonnet Geography and GIS. Gianna Ayala
11.00am Making GIS more culturally sensitive. Caroline Phillips
11.10am Discussion
2.00pm  Listening to the landscapes: modelling past soundscapes within GIS Dimitri Mikitzas
2.20pm Spatial Variables as Praxes for Modelling Cognition and Decision-Making in Archaeological Settings: A Theoretical Perspective Thomas Whitley
2.45pm Coffee
3.10pm Bringing it all back home: the practical visual environments of Southeast European tells Steve Trick
3.30pm Personalising the past: the Archisensor - coping aspects of the Breton Neolithic landscape Corinne Houghley
3.50pm The Solvace Hunter-Gatherers: A Regional Examination into the Social Interaction of the Natufian Culture in the Southern Levant Carla Pavlos
4.20pm Discussion

Sense and sensibility - reflections on the ontology and epistemology of GIS
Ulla Rajala (University of Cambridge)

In this paper I will try to approach the basics of archaeological GIS by reviewing different types of studies from the philosophical point of view. At an elementary level, I will discuss what has been supposed to be legitimate to study and what kind of boundary archaeologists think they are studying with points, lines, polygons, TINS and grids. I will attempt to define the characteristics of knowledge we archaeologists use in our conclusions we can draw from that knowledge. Does GIS modelling make sense? What might be a sensible way to build a theoretical frame of reference? I will consider the possibility of "post-positivist" answers.

Time and experience: taskscapes within GIS
Mary Rose (University of Southampton)

Within the archaeological discipline, the agency debate has re-emphasised the importance of human volition within the archaeological landscape. Human action is influenced by how groups perceive their world and make decisions; structured by the accommodation of affordances, created by the dynamic interplay between humans and their animate and inanimate surroundings. This contributes to the notion of time in which different interpretations of space, time and accumulated experience generate a variety of potential pictures of past human lives. Human taskscapes are dynamic and built up like landscapes, human action, emphasising that spatial patterns of human practice are not static but contexts reflecting back on past and predicting future behaviour.

For archaeological analyses of the spatial structure of past human activities, the Structural Information System (GIS) has been widely applied and has successfully discoursed outcomes of dynamic simulation models and interpretations of results to emphasise an alternative approach to southern Italian Neolithic culture.

On the concept of virtual archaeology: for a definition of spatial information modelling processes.
Paula McEwan (University of Sydney)

This paper aims to clarify the concept of virtual archaeology as stated by firstly in 1991 and address the issue of three-dimensional modelling of archaeological deposits. Recent literature (in particular papers from the CAA Conferences) has been increasingly interested in the application of virtual reality and GIS techniques for excavation recording and intra-site analysis. Despite this effort, it can be argued that most archaeologists have failed to tackle the main implications of such issues. In this paper, I will discuss some of the issues raised in the debate, and explore some potential solutions. The introduction of the concept of spatial awareness has been necessary, and visualised and interpreted in two or, at best, 2 dimensions. The major times for, or site, is spent forcing data into plans and sections that give a false view of the world. The challenge to improve the quality of archaeological data is met by considering three-dimensional spatial modelling as the modelling of an analytical research process. The process consists of the integration of the computer model of the archaeological deposits, the distribution of the archaeological deposit to its re-composition as the electronic virtual model. Giron's logicistic approach for the formulation of archaeological reasoning is used for the computer exploration of the entire process which is not only dependent on the objects per se, but on the codification used in the description.

Sensibility GIS: an alternative to visibility analysis
Matthew Hipkin (University of Cambridge)

"Speech paints a picture of life, but sound, touch, taste, and smell are actually life itself." (Sullivan and Gill 1979:181)

Much of archaeological understanding is grounded in visualisation. One of the most important parts of archaeological fieldwork is to experience monuments and the landscape by going to 'see' them. Yet we have tended to ignore the fact when 'seeing' these places we are also experiencing, smelling and hearing the environment. Following our experiences in the field, we have used maps to locate our findings and observe the distribution of archaeological sites through time. GIS has been used to visualise the relationship between the distribution of archaeological sites and landscape features. The main idea of GIS is to combine the importance of environmental and cultural digital data in the hope of understanding not only the distributions of sites but also landscape meaning in the past. One of the most prolific uses of GIS in the past landscape meaning has been through the use of visual analysis.

This paper will present some recent attempts to overcome the problems of carrying out "right" based GIS analysis and propose some alternative ways of creating a more sensuous archaeology.

Forensic Geography and GIS
Olima Ayala (University of Cambridge)

This paper will discuss the use of GIS in the study of past landscape dynamics and land use practices in the Mediterranean Uplands. Cultural landscapes are often investigated following either environmental or historical perspectives. The study has been made to two the type of an upland river valley in central Sicily.

Using a geographic approach, this investigation has modelled the effects of human impact on the physical environment. This paper will discuss how this form of modelling has led to an understanding of not only the physical development of this landscape but also the formation and evolution of the current landscape through time.

Making GIS more culturally sensitive
Caroline Phillips (Whitakea, New Zealand)

Settlement pattern studies began in the 1970s with analyses of the archaeology of the landscape to discover the environmental, economic and political systems of the past. GIS technology has now been incorporated into GIS, sometimes with the addition of cognitive approaches such as visual analysis. The bases for most of these were the geographic studies of the field, and universal problems have been acknowledged in transporting these techniques from modern urban situations to an archaeological database. However, there are also less well-researched areas of knowledge when the models are applied to an archaeological landscape where there is some ethnographic control.

In New Zealand, archaeologists have followed the International trends, but failed to notice the contradictions between the assumptions underlying settlement models and pre-contact Maori patterns of land use. Detailed ethnographic studies in one region demonstrate that in extreme cases, in terms of climate, sea-level change and an island site distribution; contemporarily, or at least a repeating pattern of settlement, permanent, or repeated seasonal occupation; and limiting mobile technology in terms of economic and political (hinter)scapes. None of these requirements were present in the Maori land use practices of the study area.

The results indicate that new settlement pattern models are required that can envisage questions of changing complexity, specialisation and permanence. It is hoped that research is other area, where there is strong ethnographic record, can assist in the development of new models, which may offer alternative interpretations for those places where the ethnographic record is not present.

Listening to the landscapes: modelling past soundscapes within GIS Dimitri Mikitzas (University of Ljubljan)

Recent years have brought a range of diverse and innovative approaches that address the complexities of people-landscape interactions. GIS studies have tried to keep up with these approaches by developing the viewed studied. Those approaches and applications, however, involve a central problem which lies in the confusion of the concept of vision and that of perception. This problem stems, on the one hand, from a privileged status of visual perception within the Western civilization and the technical convenience of the ready-made tools. Now available in the GIS toolkit on the other.

The main motivation behind this paper is encouragement of new ways of approaching (i.e. "listening" to instead of just "looking at") the landscape. The next step, however, may be the challenge of multiscopic approaches in the study of past landscapes.

The paper critically discusses the use of the concept of "soundcape" in GIS studies and shows some examples from the ancient world. Multiscopic analysis of soundscapes within landscape archaeology and its implementation in GIS, addressing several theoretical questions concerning the implementation of soundscapes models and multisensory approaches in general within GIS.

What are the key differences between aural and visual perception and why are they important for the understanding and modelling of past landscapes?
How are past landscapes created from individual sonic acts and how do they relate to the processes of social life in the landscapes?
How are soundscapes related to other perceptual "scapes"? Last but not least, the paper discusses some procedural and geometric issues regarding the implementation of soundscapes and the multisensory approach to past landscapes within humanities GIS.

Spatial Variables as Proxies for Modelling Cognition and Decision-Making in Archaeological Settings: A Theoretical Perspective
Thomas Whitley (Brockington and Associates, Inc., Georgia, USA)

In recent years there has been a flourish of archaeological studies focusing on cognitive or psychological behavior on the basis of GIS generated archaeological data. GIS is usually very difficult to use on either side of the Atlantic. In the empirically-driven positivist community of North American researchers, ICM projects have created a new tool for using GIS-based archaeological data in the context of so-called "predictive modeling" within currently large scale interpretations of environmental motivations for settlement. This paper deals with the nature of the North American archaeological record, and the development and dominance of processualism in contrast, the highly complex European archaeological record and the influence of both post-processualism and landscape forms of archaeology have led to a European focus on using GIS as a tool for reconstructing social and cognitive interpretative landscapes. Most frequently this has been in the form of visibility and viewed analyses of range-type monuments, hill fortifications and their surrounding landscape. The discussion between these traditions suggests on the one hand that North American approaches could benefit from methods that generate a more enriching discussion of the use of GIS and the other hand that European benefits from a less speculative form of empirical argumentation. These ideas may come together through the use of an enhanced approach to archaeological interpretation (with developments in the history and philosophy of science) and key tools such as the use of spatial variables as proxies for cognitive decision-making and social agency.

Bringing it all back home: the practical visual environments of Southeast European tells Steve Trick (University of Cardiff)

The primary given to the visual in GIS-based analysis has recently been a subject of much criticism. This debate has been informed by arguments that GIS outside Western European society, rather than being the dominant sense, vision can often contribute a lesser role in environmental perception. While these studies are important for highlighting the different configurations that sensory perception can take, observations among other social groups bear testament to the importance of the visual. A recent study by Mark Harris of the Panuses, a small-scale rural community dwelling in the foothills of the Apenne range, has highlighted the importance that visual events play in informing people about rhythmic changes in their surroundings, and practical opportunities the landscape through attendance to these changes.

Using GIS-based tools as a method for investigating visual perception, these ideas are explored through a case study from Neolithic Southeast Europe. The Jelavski culture, (or rather Chatal-Hasan, a 5th millennium BC people close the active fluvial environments of river floodplains as the places in which would become the village. Incorporating recent developments in the application GIS-based visibility analysis, this paper explores the nature of vision within this riverine landscape and how particularly on the zones habitually viewed from, and the presence of people and practical opportunities within these zones.


Personal experiences and general characteristics - correlating aspects of the Breton Neolithic Landscape Christine Delestrac (University of Metz, France)

It is now more widely accepted that GIS is not inherently restricted to environmental determinist analyses. Indeed, there is a growing body of researchers using GIS and other modelling techniques who are striving to interpret complex phenomena from a non-linear, non-deterministic perspective. A trend that is in part because the majority of archaeological computing papers still concentrate on one, or possibly two, technique currently being applied to a range of case studies. (e.g. Lieber 2000) is crucial, their impact on wider archaeological questions often remains limited.

This paper demonstrates the importance of identifying a wide range of techniques that is not possible when using GIS alone. The development of this approach in the last 10 years and archaelogical geography. The relationships between different Neolithic monuments in southern Brittany have been the subject of extensive and vigorous debate over the last 12 years. (see Antiques, Australia 1993). By considering this important archaeological landscape using a wide range of techniques, from unflavourful statistical statistics,
Investigation of diet and subsistence in Predynastic and Dynastic Egypt through stable isotope analysis
Alex V. Thompson (University of California, Santa Cruz)

Diet and subsistence in Predynastic Egypt has not been extensively investigated. This is partially due to a lack of textual information and also because the study of diet has not been a significant area of interest in Egyptian archaeology or Egyptology until very recently, leading to a lack of archaeological evidence of diet. Newer methods of investigating diet, such as examining stable isotopic ratios in bone collagen, can provide important information on Egyptian diet.

Paleolithic North Sea Basin
Kristian Pedersen (University of Newcastle and Clive Waddington (University of Newcastle)

Geoff Bailey (University of Newcastle-upon-Tyne) Groene Waren (University of Dublin)
Richard Chatterton (University of Manchester) Clive Waddington (University of Newcastle-upon-Tyne)
Bernt Valentin Eriksen (Monsoregard University)
Tony Barrow (University of Newcastle-upon-Tyne)
Alan Saville

The earliest settled communities of the North Sea were small, but by the Mesolithic period, some of these had grown to form larger settlements. These early communities relied on hunting, fishing, and gathering for their survival. The landscapes of the North Sea have changed dramatically over time, and this has affected the way people lived and interacted with their environment. Understanding the past of the North Sea is important for our understanding of human evolution and the development of early societies.

Material Agency: Towards A Non-anthropocentric Approach
Lambros Malafouris and Carl Knappett

Video introduction 'Material Agency'
The argument for material agency: Lambros Malafouris
Engagement theory (and the politics of agency): Colin Renfrew
Seeing through sensitive stone, AnGela Cockram
The agency of tools: Tim Ingold
The neglected networks of agency: Carl Knappett
Double agent: A. Wm. Darten
Embodied agents at the interface: Lucy Suchman

This talk will look at the earliest possible evidence currently available for the Mesolithic period in Scotland, from Crannog near Edinburgh at around 8500-8100 cal BC, and will discuss and speculate on the possibilities for occupation earlier in the Mesolithic or even Palaeolithic.

Material agency is the idea that material objects can have an effect on the people who use them. This concept is particularly relevant to the study of the North Sea Basin, where the development of material culture and technology played a significant role in shaping the lives of early peoples.
The engagement between the individual human and the material world involves intelligent and knowledgeable action by the person, through cognition and understanding (what is sometimes termed the 'body of know'). Such understanding involves a mapping of the world through the formation of constructs (and models) which facilitate the utility of the actions undertaken. This is knowledge, and knowledge is used in practice to form a 'pragmatic model' of the material world, and in that sense 'materialistic', but it lays emphasis upon cognitive aspects. An example is offered by notions underlying measurement, distance and apparent space.

Equally crucial is the engagement between the individual and other individuals (i.e. people) within a community and beyond that community. The community of the use of language permits the development of shared understandings and immanent bond. This is not how the average Occidental sees the event sequence of tree felling. He says, 'I cut down the tree' and he even believes that there is a delimited agent, the 'self' which performed a delimited 'purpose' action on a delimited object' (Bateson 1972, 318).

Critically reviewing the prevailing conceptualizations of agency in contemporary sociological and anthropological theory, this paper re-asserts the view that the agency construct is, by definition, dependent on the multi-dimensional nature of the human. That is, the deeply entwined assumption that agency is the ‘real substance of the world’ – so is a basic property of the human individual. This challenge to the prevailing anthropological dogma is followed by a suggestion for an alternative, more human-centric understanding of the possibility of material agency in its expression. The materiality, prudence as it might sound, is to extend a minimum, yet serve as a wake-up call from our deep humanistic slumber. The argument is not for an existentiality of choice being a transcendental material entity, nor for extending a human 'a priori' to the realm of materiality. The explanation is that such a ‘principle’ does not exist, only as a metaphysical belief and disengagement from the human engagement with the material world, there are no fixed rules and clear ontological separations between agent-entities and patient-entities, but a constitutive interaction between cognition and matter, between intentionality and attention, between engagement and accommodation. The thesis derives elements from a variety of concepts ranging from ecological cybernetics, to Actor-Network Theory and emotive cognitive science. At the empirical level it is explored and explicated using examples both from contemporary and past material culture. Finally, it concludes by addressing some key accusations, which after being demystified and deconstructed are transformed into a method the humanistic path of methodological fetishism.


Engagement Theory (and the pitfalls of 'agency')

Colin Renfrew (University of Cambridge)

Agency is…a buzzword par excellence: it is vaguely defined and subject to interpretation (Renfrew 1999, 3).

It should be noted that the term ‘agency’ has utility in focusing the attention of the anthropologist upon the intentionality of the individual and (in the work of Geel) upon the relationship between individual and collective. But it has the defect of being difficult to define or observe in the archaeological record. It carries with it the limitations of an egocentric or even solipsistic approach. Involving consideration neither of interactions among individuals nor of the interaction between human and the non-human world. It can be proposed that in the discussion of human activities the concept of engagement avoids these pitfalls and invites exploration of the relevant issues

It will be reiterated that one appropriate focus for study is the engagement between the human actor and the material world, including the engagement between the individual and other humans.

The archaeological data, this paper will attempt to demonstrate how 'animating' objects can play an active and dynamic role in social life.


The agency of tools

Tim Ingold (University of Aberdeen)

To anyone who has worked with wood in a round-up fence it is obvious that the non-human animal, at least, is empowered with vital agency. But to describe the encounter as the meeting of two agents, one human and the other non-human, is to leave out of account the tools through which it is mediated. What of the woodcutter's axe, his knife and his bowcase? Do these have their own agency, or do they merely extend the agency of the hardward? Do laces catch, knives and hutlet sticks catch, and are we not taken in to answer these questions? We are forced to recognise that agency is not an attribute of persons or things, given in advance of their involvement in the thes-ee. The agent is neither the object of a process of growth or ontogenetic development, in the course of which the relations in which entities are involved are entangled into their very constitution. The kinds of agency that entities have depend on the kinds of development they undergo. But entities entail nothing of the histories of their relations with others can exert no agency at all.

The Neglected Networks of Agency

Carl Knappett (Christ's College, University of Cambridge)

As psychological agents, not to mention as biological organisms and social persons, humans become (itself) enclosed within their surroundings, and to an extent defined by it (the environment) in the same way that other social animals are defined by the environment of the individual within the community from birth to adulthood.

Seeing through sensitive stone: considering the dynamic nature of the depictions on Irish passage tombs

Andrew Cawthorne (Cardiff University)

...I once asked an old man: Are all the stones we see about us here alive? He replied: 'No, but some are.' (Hallamwell 1920: 24)

This anthropological anecdote from Ojibwa ontology in northern Canada illustrates how some non-western societies do not make the assumption that inanimate objects lack the capacity for consciousness. By incorporating examples from Irish passage tombs, such as Knowth and Newgrange in the Boyne Valley, this paper will consider how stones depicting visual images come into existence in a condition of being, imbued with movement, vitality and remembrance.

Recently a number of people have been debating how material objects are created, before, during and after production with emphasis being placed on texture and appearance. These seminal essays have generally included externalities such as season, time of day and climate in their modelling. Following an approach adopted by a number of authors, this paper follows the path of "statical networks" (Buchanan 2002, 2003). A second question to ask is whether the structure of human and non-human intra-actions is hierarchical or not, following the pattern of an 'ecological' or an 'egalitarian' network. Understanding the topology of human/ non-human communications can play an important part in the investigations of material culture and its socio-technical networks, a point I explore here in relation to examples from the Bronze Age Agarvan.


Double Agent

Thomas Yarrow (University of Cambridge)

This paper will examine the documents that enable archaeological sites to be translated into archaeological records. This record is produced through the thoughts and actions of people on site and it might be assumed that they are the main agents in this process of recording. Yet the material and patterned form of the documents (e.g. context sheets) that are produced show how different ways to structure the actions and thoughts of those who fill them in. The assumption that a human agent is therefore confined by the extent to which they document themselves creates parameters for the actions and interpretations of people on site.

Embodied agents at the interface

Lucy Sachau (Lancaster University)

This paper considers how cultural imaginations of agency – the capacity for action taken as distinctives of humans – have first constituted, then emerged as a central axis of such discourses about networks and machines. That boundary, or 'interface', delineates two separate bodies, one organic, the other artificial. My aim is to bring together two established criteria of the way that humans, and humans relate to machines, are currently figured in the development of information and communications technologies. The first of these is a critique of efforts to develop intelligent, interactive machines – interactive not just in the sense that they reference the particular dynamics of new computational media, but in the sense that machines can engage in conversation with us. The second line of critique stems from the observation that discourse about human and machines tended to erase the human labor that continues to be involved in technological production, implementation, maintenance and the like. This erosion is tied to the more general trend in which humans has been historically de- materialised – has 'lost its body' in Katherine Hayles apt phrase (1999). Drawing on experiments in interactive interface design through Kawanda and his work on "enablement" – I will look at how and where we interact with machines and explore some perspectives on the possibilities for a non-reductionist reconfiguring of embodied agents at the interface.

22. Archaeology and Policy

The Uses and Abuses of Ethnographic Analogical in Archaeology

Kathleen Foster (University of Wales, Lampeter)

Hoebel argued that analogies are constantly being made in archaeological interpretation, even when the process is not conscious – a 'prehis- toric stone tool is only as "axe" as opposed to "a piece of polished stone" because of the image we have in our heads of nothing that is, for example, Australian Aboriginal society. Ethnologism, in its broadest sense, is the theoretical and methodological basis by which both these "analogies" between archaeological and ethnographic data and much more complex ones are made. As well as using ideas and images suggested to archaeologists from ethnographers, archaeologists also use anthropological theory. Conversely, ethnologists may pro- vide insight into anthropological studies by their specialisation and expertise in material culture. Given these areas of mutual inter- est, it is interesting how the understandings between archaeology and anthropology that affect the means by which arch- eologists use (and abuse) ethnographies in their work, the means...
antropology as a means of trying to think outside of the conceptual space of modernity.

Objects of affection; "Material tales" of the Greek periphery
Dr. Elizabeth Kitagawa (Department of Anthropology, University of Wales Lampeter)

This paper is concerned with a certain set of ritualistic objects called "the bonds" and their importance in the modern period. I use the production of Middle Range Theory to deal explicitly with the exact means by which ethnographic analogy is used in archaeological reasoning. The British-nordic critique in the 1960s and 1970s dismissed such methodology as part of the New Archaeology which created it. In keeping with contemporary theory, no coherent methodology was set up to assess the issue of analogical reasoning in prehistory. However, the importance of this is that, given the importance of the interpretive tool of ethnoarchaeology, analogies continue to be used in British archaeology yet these are still working to provide coherent ethnographic base to post-processual ethnoarchaeologists that suit the questions now being asked of archaeological data. It is anticipated that the production of ethnoarchaeological methodologies is now a necessary part of the process of paradigm shift and that they may be the result of a synthesis of processual ideas with those of the post-modernist critique.

The second aim of this session therefore is to act as a forum for archaologists who are attempting to develop or work with ethnographic analogy, specifically with regard to the theory and methodology by which they attempt to make analogical ideas to those which are used in ethnoarchaeology. It is anticipated that these two aims will not be incompatible.

2.00pm Introduction Kathy Featherw
2.00pm Modernity, Alterity and Analogy Julian Thomas
2.30pm Objects of affection; "Material tales" of the Greek periphery
Dr. Elizabeth Kitagawa
2.50pm Houses and heads; competing analogies Alasdair Whittle
3.10pm Discussion
3.30pm Break
4.00pm Revisiting the late nineteenth century – the current state of archaeological analogy and its applications
Bruce Coster
4.20pm Ethnographic analogy in New Zealand Caroline Phillips
4.40pm Selectivity in the application of ethnographic analogies to prehistoric agriculture in the Highlands of New Guinea Tim Denham
5.00-5.30pm Discussion

Modernity, Alterity and Analogy
Julian Thomas (University of Manchester)

Why should archaeologists need to know about ethnography? After rejecting its initial belief that anything of importance that has not been discovered through archaeological evidence alone is "meaningless", prehistoric archaeology found ways of incorporating ethnographic data into a project of generalising about the human past. The human past is, after all, what we are concerned with the specificity and contingency of human existence, and consider it unlikely that any precise analogues for (say) the societies of prehistoric Europe 15,000 years ago can be found among the living. ethnography is a discourse of modernity, imbued in a series of the practices and habits of thought of the modern world. We may never be able to guard the tradition of particular analogies used to explain the present

Social Archaeology of the Mesolithic and Palaeolithic
Erica Gibbs (University of Southampton)

The Palaeolithic and Mesolithic are vast in their focus of study, and their impact on the Western perspective of world history has been crucial. Indeed, their relative historical periods of great importance are the 3rd and 4th millennia of the Palaeolithic. The Mesolithic is, in contrast, a period of little importance, and is generally seen as a forerunner of the Neolithic. Yet, it is the period which was crucial in the development of human culture, and the forerunner of many of the social and cultural developments that have characterised human history. The Palaeolithic and Mesolithic are important in understanding the development of human societies, and their impact on the development of human culture.

In the last third of the nineteenth century, archaeology and anthropology were barely differentiated. The study of origins and cultural variability, within an evolutionary framework, and both privileging the study of material culture. For some the evolutionary approach still provides a link between disciplines and for others it does not. But because of the different angles of the two disciplines, the relationship between archaeology and anthropology is a discourse of modernity, imbued in a series of the practices and habits of thought of the modern world. We may never be able to guard the tradition of particular analogies used to explain the present nature of social history and yet it this period has little social theory of its own. The adoption of alternative theoretical approaches within archaeology has questioned the significance of origins theory, and anthropology has had a limited impact on early prehistory. Many of the underlying discourses which operate within early prehistory are poorly understood and require similar examination, for instance the notion of transition or mesolithic creationism of evidence and cultural groups. Addressing these issues will create richer social archaeologies within the Palaeolithic and Mesolithic.

2.00pm Early Prehistory and origins theory: Erica Gibbs
2.20pm Transitions, change and identity in the Middle and Upper Palaeolithic in Europe, Fiona Cawd
2.40pm Talking Food Helen Holdeman
3.00pm Break
3.30pm The people who made the Levantine Mountain. Chris Jones
3.50pm The Origins of Western Nick Thorpe
4.10pm Colonization mythic narratives of dispersals and explanation of change in the Palaeolithic: Lucy Gimshaw
4.30-5.00pm Discussion

Early Prehistory and origins theory
Erica Gibbs

The notion of the origin is central to archaeology and holds particular sway in early prehistory. It is to the Palaeolithic and Mesolithic that archaeologists look for the beginnings of modern institutions and behaviour. Indeed, without its role as a provider of origins, early prehistory would have little theoretical impact as a power- ful discourse that restricts the range of interpretation in early prehistory, and by examining its historically derived definitions we can uncover why our current methods and the past do not change regardless of the prevailing theoretical trends.

This paper will show, it is necessary to recognise the interpretative limitations of origin theory so that more self-reflexive frameworks for understanding the past can be attempted.

Transitions, change and identity in the Middle and Upper Palaeolithic of Western Europe
Fiona Cawd

Traditional divisions of the Palaeolithic by ethnogeographic zones contains the impression of a series of cultures, reducing a dynamic process to a series of static phases. This model of culture was not an easy approach to consider, as the points of innovation and change were often the points of transition. These industries are also often associated with the appearance or non-appearance of particular aspects of the archaeological record (subsistence, lithic technology, spatial behaviour) is certainly apparent in the archaeological record. However, there is no consensus on how or why variation in such aspects might relate to that in others, or to the peoples and societies responsible.

This paper will argue that these different aspects of the archaeological record can be reintegrated and related to the people who experienced them in prehistory, by a focus on identity. This is as surprising as it may seem, because the relationship experiences by people – with fellow hominids or humans, animals, plants and material objects. The potential for such a viewpoint for the Middle – Upper Palaeolithic transitions and the replacement of Neanderthals with modern humans will be discussed.

Talking Food
Helen Holdeman

Why has the transition to agriculture produced such debate in archaeology? For many people this is because that is when we became us. But it is why farming that we have decided on as being THE
point in human history that defines us? I suggest it's because we can imagine ourselves back to the land, self-sufficient, a simpler life, at a moment in history before the modern world took over and a myriad of other reasons. The connection is there, and not at an earlier time: gatherer-fisher-hunters have too strange a way of life. People can relate to cooking pots and the keeping of animals. They have more of a problem, the problematic, hard to reach existence that the Mesolithic is often portrayed as.

Much archaeological literature concerning the Mesolithic focuses on the 'people' who survived. All sociocultural interaction is reduced to generalisations. And material culture is just being recognised as being meaningful. But these components of life operate in a dialectic and always communicate to others. It is stating who they are and what they think about the world around them.

This paper will try to place food within the social sphere of the Mesolithic. Too often the data from sites are reduced to a list of ani-

mals, bird and fish bones, some shellfish and if you're lucky, some plant remains. But these show only one part of the picture. It is what we do with the data afterwards that really counts – how we place these items into a social world that is where the Mesolithic really starts to get interesting.

The people who made the Levantine Mountain Chris Jones

Interpretations generally focused for the Middle Palaeolithic of Europe are different with a eurasianism that often accompanies the dualist tradition, leading us to expect that the evolutionary narrative established there should be non-distilled and naturalised as globally applicable if it is to be successful. For example, the Lev-

vant, then that history is viewed as somehow deviant. This is a kind of twisted orientalism. Recently, notable specialists have called for a clearer temporal definition in the Levant, with an earlier phase of anatomically modern humans and a later phase of Neander-

thals. However, this is only achieved by ignoring some of the fossils. In any case, the Neanderthals of the Levant are never 'Melvil', so that they do not appear in the 'Levant' of the West's Euro-

pean inhabitants. Similarly, most specialists take care to signify that the anatomically modern Qafzeh and Skhul are not quite fully modern, particularly with regard to facial characteristics. Further, the Levantine Mesolithic was a long-lasting tradition participated in by a wide range of cultures, including differences going beyond those be-

tween different ethnicities today. This calls into question the clear sepa-

ration idea. The inescapable conclusion is that the Levant was home to an indigenous population throughout the Middle Pala-

eolithic, but 'westerners' and 'easterners' were occasionally included, for how else may we explain the diversity among the fossils?

The Origins of Warfare Nick Thapar (King Alfred's College, Winchester)
The main theories of the origin of warfare – from evolutionary psy-

chology/sociobiology, materialism, cultural evolution and historical contingency – are examined. Their implications for our understanding of 'human nature' and their use of primate and anthropological analogies are critiqued, then their relationship to the Palaeolithic and Mesolithic archaeology re-examined. The early historic evo-

lution for conflict and warfare, mainly from Europe, is considered. The difficulties of interpreting pictorial evidence, 'weasels' and skeletal trauma are outlined. The more convincing cases are presented, rang-

ing from individual injuries, mainly club wounds on the skull, through death by arrowhead and bone spear, up to mass killings of the major-

ly of a group, such as at the Mesolithic site of Oletz, Germany.

There is significant variation in this evidence, especially in its in-

tensity, e.g. between Southern Scandinavia and Portugal, or within the Balkans, which argues against the validity of any universal theory.

Instead we need to adopt a more considered approach which consid-

ers each case separately, rather than assuming that all Palaeolithic or Mesolithic societies were the same.

Colonisation myths: narratives of dispersals and explanation of change in the Palaeolithic. Tony Cribb

Colonisation and dispersal of hominids has been a major concern in the study of the Palaeolithic. Dispersal into Europe has taken place on at least two occasions, and potentially far more. Dispersal has been used as an explanation of cultural change, and has been associ-

ated with the major transitions of the Palaeolithic. However, the mechanisms and processes underlying dispersal and allowing coloni-

zation have not been explicitly explained. Archaeologists have failed to take advantage of the models devel-

oped by other disciplines, such as geography, in which migration has been a major research focus. Archaeological treatments of dispersal in the Palaeolithic have conform to preconceived ideas about these processes. These issues need to be addressed in order to investigate these processes properly.

This paper will address the underlying agendas and theoretical perspectives that have determined the view of dispersal in the Pa-

leolithic. The narratives of dispersal and colonisation in the Paleo-

eolithic will be shown to be agenda driven. The construction of these narratives by the manipulation of the archaeological record will be discussed. The potential usefulness of dispersal in Palaeolithic expla-

nation will then be outlined.

Landlocked and Introspective: Archaeology all at Sea Jon Adams (University of Southampton), Helen Farr and Fraser Sturt (University of Cambridge)

Until recently Archaeology has retained both feet squarely on terra firma. This is changing. The coastal, colonial and celtic heritage of the maritime landscape, are at best acknowledged with little real understand-

ing, and at worst, simply ignored by the majority of archeolo-

gists. This session proposes that this is a reflection of our current understandings of the sea in isolation rather than as a part of the maritime landscape. Our alienation from the sea has not only affected the ways in which we approach archeological material from wet contexts, but has also deep-

affected the ways in which we have constructed narrative. To do so without utilizing material of such significance is inexcusable. Doubly so when we consider how many traditions of scientific theorising such as: material culture and technology, trade and exchange, com-

munication and interaction, environment and landscape, experience and belief, are all affected by maritime issues. This session seeks to bridge the gap and build to a more integrative archaelogical approach where the maritime and terrestrial relationships are explored rather than dispersed or ignored.

2.00pm Introduction Jon Adams

2.10pm 'We're dry from separation to integration' Jon Adams

2.30pm Title not yet received: Lisa Nordberg Mythen

2.40pm Cognitive perspectives and symbolic perceptions: interact-

ion between elites in the historical Mediterranean maritime landscape: Alessandra Luchetti

3.00pm Getting your feet wet: an investigation of the specialist skills of Neolithic seafarers in the Central Mediterranean. Helen Farr

3.20pm Coffee

3.40pm Islands in the fastlane: A new approach to the Mes-

olithic-Neolithic transition in Britain. Gordon Noble

4.00pm Hydrophobia and the Early Orcadian Neolithic. Fraser Sturt

4.20pm Discussion. Andy Jones

4.40pm Discussion

Getting your feet wet: an investigation of the specialist knowledge and skills of Neolithic seafarers in the Central Mediterranean.

Helen Farr (University of Cambridge)

Maritime studies of prehistoric seafaring have focused on the consti-

tution of possible vessels and routes, yet where there is no archaeo-

logical evidence of this activity, it is said to be static. It must be for this reason that traditional analyses of Neolithic, and med-

iterranean, maritime trade and travel, is often rooted geographical analysis.

This paper addresses the problem of analysing maritime transport and travel in prehistory by examining the types and needs for "special-

ist" knowledge in seafaring and the transmission and maintenance of this knowledge, so doing this will draw attention to the technical knowledge that seafaring demands and the concept of specialization within the Neolithic. Thus, not only concen-

trating upon the maritime marina but also on broader questions of social organisation and integration.

Islands in the fastlane: A new approach to the Mesolithic-Neolithic transition in Britain.

Gordon Noble (University of Reading)

The Mesolithic-Neolithic transition, the period when continental re-

sources – cereals and domesticated animals were introduced to Britain has been discussed in a number of ways. The dominant debate in recent years has been in regard to the role of the Ne-

thic-Neolithic transition is a discussion of maritime culture it is suggested in this paper that certain communities may have been bet-

ter placed for maritime or material culture. The paper begins by hypothesising that small island communities may be better adapted to maritime life and that if we examine the archaeological record of the places we can find significant differences in the adjacent mainland areas in these places during the period of theMes-

olithic-Neolithic transition. These differences may suggest that these places received aspects of the Neolithic well before much of the adja-

cent mainland. These areas rarely appear in wider syntheses of the period. This is perhaps due to our modern concept of islands, which tends to regard them as cultural backwaters with little rele-

ance to modern society, but actually, what we regard as peripheral areas in the modern world may have been crucial in instigating per-

haps one of the most significant changes in the history of the British Isles.

Hydrophobia and the Early Orcadian Neolithic.

Fraser Sturt (University of Cambridge)

Land, and peoples relationships with the land, has emerged as a key point of discussion within Neolithic studies. Yet in coastal and island areas this focus on the land may be limiting rather than enabling an understanding of the more abstract and social changes that the Neolithic brought. In island and coastal areas land bound narratives will only reveal part of the story and as such provide only incomplete under-

standings of shifting relationships and practice. This paper combines practice, theory with a time/space geographic approach to investigate how an appreciation of maritime activity within the early Orcadian Ne-

thic can challenge our current understandings of ontology and social change. The paper demonstrates, in an attempt to understand a vast array of relationships, between people, animals, land, sea, and technology that we can truly begin to grasp within the cosmic or geological with any degree of confidence. The demanding
People, Places and Things: Recontextualising the Landscape
David Mulkin (Florence Archaeologist)

The rise of landscape archaeology over the last twenty years has transcended "site-based" methodologies in an attempt to explore the relationships between sites and monuments and the landscapes that they occupied. However, the landscape approach has still largely been site-based in that the areas between sites have largely been seen as setting, rather than an entity in itself. The same could also be said to be true for phenomenological archaeology in that the phenomenology of monuments has been privileged over that of the natural landscape.

Ethnographically, the deposition of artefacts within the landscape can be seen as both complementary to, and as important as, the construction of ritual monuments, adding both subtelty of meaning to specific places and spaces to monuments themselves. The deposition of material culture can make the landscape meaningful, perhaps drawing as much on associations between places and people as the construction of monuments. The deposition of seemingly trivial deposits of monuments need not therefore have been deemed of meaning. Unfortuanately, the traditionally dichotomies between field archaeologists and environmental specialists has meant that this is an aspect which has been under-developed, despite the increased interest in the landscape as a unit of analysis.

This session will encourage new ways of looking at landscapes, stressing a contextual approach based on the integration of artefactual and environmental analyses with site-led approaches in an attempt to understand the ways in which the deployment of material culture can transform landscapes and make them meaningful.

10.00am  People, Places and Things: Recontextualising the Landscape
David Mulkin

10.20am  The Vanishing Boat. Life on Nordenborg Myhre and Richard Bradly (University of Reading)

10.40am  A contextual study of the Later Bronze Age occupation of the West Sussex Coastal Plain. David Dunkin (Archaeology South-East)

11.00am  Dripping, Dandk and Dark? Neolithic Cave Use in South-West England. Joelle Lewis

11.20am  Coffee

11.50am  Boors and the Biliters. - between settlement and landscape. Adin de Barrin Taca

12.10pm  Dripping up the Bronze Age: a fresh look at Thames metalwork. Jill York

12.30pm  Rock-art and landscapes of the north-east Scotland Gordon Noble

12.50pm  Lunch

Introduction: People, Places and Things: Recontextualising the Landscape
David Mulkin (Florence Archaeologist)

This session came about as a result of a dissatisfaction with "traditional" landscape archaeologies which, although attempting to transcend "site based" methodologies, have rarely succeeded in doing so. Many landscape archaeologists pay only lip service to environmental data and where this data is incomplete it is often overlooked. Thus the connections between sites and how they were experienced in the past is severely hampered. Further, non-monumental expressions of material and ritual behaviour are also frequently ignored. Although this is becoming realized that such behaviour may have taken the form of structured deposition, for instance, these behaviours have been seen as a complement to monumentality, rather than as possible alternatives.

This paper will argue that landscape archaeology needs to move away from the depopulation of the plains in which the physical and ideological relationships between the plains and other sites in contemporary use suggests that such activities were relatively frequent. To better understand the landscape of this region it is vital that the use of natural landscapes is incorporated into our interpretations. Only when dichotomous relationships between the visually dominant and the invisibly present can it be possible to attempt to recontextualise the landscape.

Boors and the Biliters - between settlement and sacredness
Adine Baco (Tao, St. Cross College, Oxford)

Described in Caesar's "Gallic War" as 'naturally defended' and one of the most fertile places of the civitates of the Bilitres Gothis, Baurtum (Baratarium) has revealed to be an important site for understanding the ritual and worship practices during the Iron Age in France. Not only it has been considered as the most western example of a Kastorlinde and an important node for trade routes in Gaul, but it had also suggested to be of particular interest for the study of Roman practices and settlement patterns during the transition from Hallstatt to Late Iron period in the so-called western Hallstatt societies.

We intend to address in this paper the issues of site formation, development and its relationships to religious beliefs and social practice in order to understand the appropriation, uses and ordering of the landscape at Baurtum.

Dripping up the Bronze Age: a fresh look at Thames metalwork
Jill York

A considerable amount of Bronze Age metalwork has been found in the river Thames, much of it weaponry with some tools and ornaments. Little is known of how or why it arrived in the water. This paper examines the metalwork found upstream of Teddington and considers its treatment before it entered the river. A high proportion of the artefacts show signs of use and some were deliberately de-touched. There are clear variations in the selection and treatment of artefacts along these lines. Differences in technique and size of artefacts are found.

Recent fieldwork on the West Sussex Coastal Plain has identified some interesting preliminary results. The juxtaposition of settlement, landscape and metalwork deposits and iron-age contexts in which the dead would appear to have a prescribed order. The physical relationship between them seems to be largely determined by the configuration of the local landscape. However, an extended campaign of fieldwork needs to be undertaken on the coastal plain and elsewhere in order to test out this assumption further.

Beakers, monuments and the landscapes of north-east Scotland
Gordon Noble (University of Newcastle)

Early Bronze Age Beaker pots in Scotland have rarely been studied within a landscape perspective. Indeed in north-east Scotland, the only discussion of these artefacts has focused on their stylistic traits and their distribution within the contexts in which they are found. Utilising what we know of their landscape context, and the pollen data that we have it is possible to interpret these pots in environmental terms rather than have been deposited in parts of the landscape that were devoted to the agricultural practices of the group and undoubtedly in places that were part of the settled landscape. This is in contrast to the major monument type of the period: the Bronze Age Settlements. These were placed in very different parts of the landscape that show little evidence of human activity and rather than expressing relations to the land may in fact be aligned to "sky" in particular. These differing landscape contexts can tell us a great deal about how both people and monuments related to the land and shows that an integrated, contextual approach that considers different classes of material is essential in producing fuller landscape based interpretations.

Views Beyond the Privatization of Ethics and the Globalization of Indifference: Changing Perspectives on 'Agency', 'Material Culture' and 'Historical Memory'
Stephanie Koerner (University of Manchester) and Thomas (University of Manchester)

The last decade has seen remarkable growth in interest in concepts of 'agency', 'material culture', and 'historical memory', on the part of participants in discussions in archaeological theory. A complex range of questions are being posed: (1) What roles do conceptions of agency and material culture play in historical relationships between, and within, the past and the present? (2) How do different definitions of ideologies? (3) Are recent approaches relevant to social criticism? (2) What does agency relate to material culture (or issues of the meaning of things) is it primarily about human agency, or can it be attributed also to material things? (3) If agency is important for understanding particular human activities, must it be included in explanations of long term socio-cultural change?

This panel seeks to provide an context for exploring these questions, as well as issues posed by areas of overlap between some current approaches. The papers are not intended to resolve these questions or issues, but to open different perspectives and to highlight some themes that might be taken up in the part of the panel that is devoted to open discussion.

10.00am  Introduction
10.05am  Background Concepts Motivating the Panel, and a Perspective on the Issues at Stake. Stephanie Koerner (University of Manchester)
10.30am  Can Objects Have Agency? Robert Lydon (University of Manchester)
10.55am  Break
11.15am  Material Culture and Historical Memory: The Decontextualisation of the Paradox of the Nation-State Through Archaeology. Koji Miyaguchi (Kyushu University, Japan)
11.40am  The Veiled Body: Conventional Architectural as Metaphor Helen Hills (University of Manchester)
12.05pm  Ethics and Difference. Julian Thomas (University of Manchester)
1.00pm  Lunch
1.30pm  Discussion

Background Concepts Motivating the Panel, and a Perspective on the Issues at Stake
Stephanie Koerner (University of Manchester)

Despite the diversity of the archaeological literature on agency and material culture, two bodies of theory are recognised as particularly influential. One might be summarised under the expression, the 'critique of meta-narrative', while the other concepts on the terms, "globalisation and multi-culturalism'. Rather little attention seems to be given to (a) tensions between these bodies of theory, (b) the impacts of current developments in international law and wide public discussion of human rights, and (c) issues posed by cross-disciplinary attempts to prove the limits and potential of such a theme. This contribution has two aims. One is to highlight some of the concerns that motivated the organization of this panel, including tensions between perspectives on anthropological approaches to agency and material culture of the two above mentioned bodies of theory. I will attempt to do this from the perspectives offered by an overview
of key foci of the metaphor-analytic critique, including (a) dialectical paradoxes for human nature and history, (b) essentialist options for the conditions of historical [archaeological] research, (c) the privatization of ethical and political discourse, 2nd edition, 12th Printing plus a complete set of solutions, New York: Oxford University Press.

Material Culture and Historical Memory: The De-Paradigmatisation of the Separation between Archaeology and Ethnography.

Kiyokazu Sugimoto (Kyoto University, Japan)

A constitutive element of the nation-state is its internal homogeneity. What underpins the internal homogeneity of a nation-state varies: a form of money, a legal system, an ethnic identity, a religion, and so on. The nation-state can also be visualized as an entity that includes the concept of a nation-state homogeneous, and in order for a money, a legal system, and so on to function properly, those who live in the domain within which these forms of social communication function have to be homogeneous, i.e., they must be citizens of the nation. They must be made to identify themselves neither with their shared, hence localized, experience nor with their class affiliation but with something abstract, i.e., a 'nation.' This does not mean that the selves of all citizens are homogeneous; on the contrary, the existence of those homogenizing media allows every citizen to be different from one another; they are meant to be relieved from the communal pressure of being the same. That means that the communication systems, which used to rely on the existence of local knowledge/norms, are faced with unprecedented difficulty in their reproduction. This means that all the selves constituting a nation-state have to be made to feel able to communicate with one another, in spite of their mutually predicted different identities, and in order for that to be achieved the nation-state has to be made to assume/ imagine that they all share a set of values, norms, and so on that do not derive from shared and accumu lated local knowledge and experiences but come out of something more deep-rooted, abstract, and desocalized (within the domain of the nation-state), i.e., something transcendental. In other words, a nation-state needs a transcendental to its citizens. A nation-state can identify itself. Archaeology constitutes a locus in which such transcendental entities reside. This paper will argue that there are structural parallels between the nature of archaeological material culture and such transcendental entities, and show that the mediated- ness of historical memory typically constituted through the study of material culture makes an ideal medium through which the self is constituted and expressed in modernity. The Veiled Body: Conventional Architecture as Metaphor

Helen Hills (University of Manchester)

My paper investigates the architecture of baroque aristocratic con venants in Italy (especially Naples) in relation to, indeed as metaphors of, the bodies of the nuns they house. Crucial here is the relationship between flesh and stone, as an essential tension, between the clothing of bodies and the layered cloaks applied to the walls that housed them, their unclothing and the fears of their nakedness. The beautiful decoration of the convent churches publicly demonstrated the familial, worldly, and spiritual riches of the nuns. Paintings, gild stuoco, coloured marble pavement reveal awaiting, awaited but never entered, a realm of decoration from the nuns, and became, as it were, a rich and splendid cloak for the nuns. Her architecture, rather than the female bodies it shelters, is adorned. The bodies of the nuns are transposed into the architecture and stripped of their rich finery. That rich costume was transformed to conform church walls. Conventional regulations envisaged against 'pre cious clothes' or clothes that were elaborately fashioned. Architecture takes their place, a substitute, replacing the ecstatic body of the invisible virgin with the richly adored body of the church. Thus my paper interrogates the degree to which material culture, may assume agency.

Ethics and Difference

Julian Thomas (University of Manchester)

In western philosophy since Locke and Kant, ethical conduct has often been seen as the prerogative of the individual. Individuals are bearers of means for their actions, and hence are responsible for the outcomes of their actions. Rights are conceived as the quasi-property of individuals, and are to be respected. Now, while we might have political sympathies with the kind of thinking that makes such a scheme work, it is no longer seriously felt. For while rights are presented as belonging to individuals by virtue of their humanity, history tells us that people can be denied their rights by being denied less than human. Moreover, the notion of the individual as moral agent is Eurocentric, and potentially anachronistic when applied to the distant past.

I will argue that an archaeological ethical should not concern itself with sameness (we all have rights because we are all human) but with difference (we are materially responsible to the other in their difference).

Conwell: A European Regional Case Study in Identity

Dr Casarola Peters (Truro College)

How should one define past identity through the archaeological and historical record? There are problems of land boundaries, physical geography, ethnicity and alternative viewpoints, both now and in the past. Conwell provides just such an example, with a mixture of widely varying identities. This session will attempt to suggest approaches to define what "Conwell" actually means and how useful the term may be. It is hoped that these approaches may produce suggestions which Conwell's history as a museum can be used to advantage for other regions of archaeological study.

10.00am Introduction, Dr Casarola Peters

10.10am 'How to the Homeland': Cultural Memory in relation to Conwell Identity. Dr Garry Tregilda.

10.30am Talking Cornwell and Brecon. Truro College.

10.50am When King Arthur met the Pisky and the Knocken: Con well Dreamtime or Nightmare? Dr Casarola Peters

11.00am Coffee

11.20am Conwell perceived: multiple identities make a multidisciplinary approach necessary. Dr Casarola Peters

11.40am Conwell Characteristics: Impressions from South West Decorated Ceramics. Henrietta Quinnell

12.00pm Cemetery and Society in Early Bronze Age Conwell. Anna Jones

12.20pm Discussion

'Hell to the Homeland': Cultural Memory Dynamics in relation to Conwell Identity

Dr Garry Tregilda, Institute of Conwell Studies (University of Essex)

In recent years historians and archaeologists seeking to understand the past have had distinct communities who have started to apply the concept of cultural memory. This term relates to the way in which a macro or micro society is able to sense a preserve of cultural continuu sity by past social actions as one generation to the next. My paper will explore memory function in regard to the Conwell experience of identity development. Issues of popular community identification, both in a local and regional context, will be addressed through a case study of Cornwell taken from the Early Bronze Age to the Medieval period to the twentieth century. The paper will then conclude with a consideration of the impact of Celtic Revivalism in Conwell from a cultural memory perspective.

Talking Cornwell and Brecon: Interpreting Perceptions of Identity through Oral History

Tine Crogan (Institute of Conwell Studies, University of Essex)

Throughout the 20th century in Britain and Cornwall alike, Cultural/ Nationalist movements have evolved and succeeded in bringing increasing numbers of Cornish people under the banner of an identity simi larly to the 'Cymru waith' and the flag of St Piran, respectively. However in contrast, on both sides of the channel, at the national and local level the Cornish parties have been specifically unsuccessful. It therefore remains unclear as to the true extent that the respective populations of these 'Celtic nations' have absorbed any projected national agenda.

My paper will focus upon the narrative evidence collected within recently collected folk-song recordings in order to compare and contrast popular gender and identity narratives on the identity held beyond the frontiers of the nationalistic/cultural activists. Furthermore it will review the practical and methodological debates that arise in using Oral History as a medium to understand research.

When King Arthur met the Pisky and the Knocken: Cornwell Dreamtime or Nightmare?

Dr Casarola Peters

The late Middle Ages saw the creation of a protohistoric unitary eth nic entity with a royal ruler at the head of its most senior lineage. This linkages was linked to the legendary King Arthur by Geoffrey of Monmouth's The History of the Kings of Britain and by the creation of monumental architecture. From the late eighteenth century, a new economic identity and a new economy of status, for example the classical tests and medieval inscriptions to form the idea of Celtic Revivalism. This includes the tantalising possibility of a Cornish nation. In the nineteenth and twentieth centuries, the clash between these two identities was as much a form of social stratification as that of a form of social stratification, as of the historical trends. The result is a compromise culture unusually concerned with trade, products and the means of production of local industries, especially those of fishing and mining.

Conwell perceived: multiple identities make a multidisciplinary image Peter Hennessy

Using Historic Landscape Characterisation mapping we can identify a number of subregions or pays in medieval and post-medieval Cornwall. Add to this the variety of interacting local communities (parish, estate, town, kinsfolk), facing with which on a number of particular sites and at particular times or in unusual circumstances. This is made most apparent by the culturally of Cornwall with Devon. We then mix in perceptions developed on top of an intricate network of both social and cultural legacies and by being better amongst communities respectively. We get the confused Cornishness of today: a Cornishness that can also be seen as faithfully and critically the richness of the landscape, community and culture of a very special place.

Cornwell Characteristics? Impressions from South Western Decorated Ceramics

Dr Henrietta Quinnell

An exploration of the differences between the Middle Iron Age ce ramics of Cornwall and those of Somerset - recent work indicates a longer chronology, a more complex range of decorative, fewer vessels, more forms, with a curation and some structured deposition of shards with elaborate designs. How relevant is this to our understanding of the communities who used these ceramics?
Interpreting artefactual deposition in a Near Eastern context.

Adam Jackson (University of Edinburgh)

Within Near Eastern archaeology, archaeological reconstructions of past societies and their material culture are often constrained by the limited size of the data available. This paper presents an alternative approach which looks at the broader social and economic context of artefact deposition. By focusing on the nature of artefacts and their relationship to human activity, this approach provides a more detailed understanding of how artefacts were used and discarded.

Dismemberment, cremation, burning, charcoal and pottery

Steve Hall (University of Manchester)

Mortuary practice during the Late Neolithic in the Near East is a largely neglected area of study. This paper examines the evidence from sites in the southern Levant for evidence of mortuary practice in the late 7th millennium BC. It suggests that there was a significant change in mortuary practice between the Neolithic and Early Bronze Age, with a shift towards more elaborate and symbolic burial practices.

Towards an Archaeology of Excavated Texts: Greco-Roman Egypt and Beyond

Scott Bucking (Defend University, Chicago)

This paper offers some theoretical approaches to understanding the relationship between archaeology and papyrology. By applying these approaches to the study of papyri, the authors explore the potential for this kind of research to shed light on the social and cultural context of the documents they study.

A Time for Change: Reconsidering Culture in the Late Neolithic Near East

Jonathan Pickow (University of Manchester)

The interpretation of later Neolithic societies in the Near East remains problematic. This paper presents a new approach which takes into account the cultural and social context of the archaeological record. By focusing on the relationship between humans and their environment, this approach provides a more nuanced understanding of the societies that lived in the Near East during this period.

Think / classify

Dr Andrew Baines & Dr Kenneth Braby (University of Glasgow)

Archaeological typology and classification has been subject to continuous debate and reevaluation in recent decades. The central issue is "typology" - it has been both well and truly answered in the negative for material culture, monuments, people and landscapes within intermediate period.

And yet it is impossible to escape the discourse of typology. Archaeology is now so underpinned by a series of immutable labels and categories that it seems impossible. To offer a critique of typologies and classification systems has been to either replace them with still more categories; or leave us stranded with an infinite universe of difference or molecular variation. Even alternative ways of approximating material culture categories such as phenomenology and hermeneutics have brought us no closer to an alternative way of describing the traces of the past we engage with in the present.

Perhaps a new archaeology is now time for us to accept that we are dealing with categories and sortedness which we like or not: how should we categorise? Do we have to accept that the very act of categorising the material world that we are involved in is the only way that we can ever come to terms with interpreting and communicating other material cultures? In this session, we hope that speakers will attempt to move beyond the easy target that is archaeology typology towards alternative flexible ways of sorting. Think/classify.

10.00am Think/classify: an introduction to the session A Bain, K Braby

10.20am Confessions of a catalogue C Warren

10.40am Embodiment Difference: Examples from the Neolithic of Scotland, G Noble

11.00am Breaking Down the Boundaries: classifying the Iron Age of SW Scotland T Faller

11.20am Break

11.40am Bigfoot: man or myth? A Bain, G Braby

12.00pm Rocks: Soil: Sound: Light: What is a StoneAge? A Wilson

12.20pm The Output type needs you: the importance of typology C Helms

12.40pm Topological Thinking: Lines, Categories and Concepts T Onoai

1.00-1.30pm Discussion

Think / classify: an introduction to the session Dr Andrew Baines & Dr Kenneth Braby (University of Glasgow)

See session abstract

Classifications of a catalogue

Graham Noble (Institute of Archaeology, London)

OK, it's time for the truth. What actually happens when you hand a bag of ethnic to a specialist? What goes on behind the closed doors of offices and labs when archaeological materials are codified, classified, and included or excluded? What material and intellectual processes are involved in this absolutely fundamental aspect of archaeological practice? How do these particular ways of thinking define our narratives? What alternative possibilities are there? A personal perspective on all these, and more (how much thought is involved in categorizing an assemblage of 15000 fiches on a tight deadline?) will be presented, and some shared-frame confessions made. Some references to early Scottish phyletism will also appear, abat fide, and against their better likings.

Embracing Difference: Examples from the Neolithics of Scotland

Gordon Pettifored (University of Reading)

Archaeologists often simplify and generalize the past. Typology is only part of this process of trying to come to terms with the reality in the archaeological data and is one of the means archaeologists use to dismiss difference. However, this produces a linear past that excludes the diversity of past societies and the complex processes of change. This research tackles this issue by investigating the role of prehistoric Antrim communities in the Late Neolithic period.

As the session abstract indicates there is no way of avoiding classification and typology in archaeology, especially when discussing a chronological category, the "Iron Age". What makes up the "Iron Age?"
As archaeologists we turn to the evidence: sites, landscapes, artefacts; themselves categorised within systems of classification. How do these systems interact?

My paper will focus on how the different archaeological features such as cropmark evidence, upstanding remains and artefacts are used to interpret the Iron Age of an area where there has been limited excavation. How can we use the systems of classification together? I would also like to examine what assumptions are made about the Iron Age. Ceremonial structures are not automatically associated with the 'Iron Age' like a defended settlement may be. How do these assumptions affect the way the archaeological evidence is examined and how we classify sites?

**Bigfoot: man or myth?**
Andrew Baines and Kenneth Biophy (University of Glasgow)

"The vision of such creatures stumping barefoot through the forests of north-west America, unknown to science, is beyond common sense. Yet reason argues that this is the case." (John Napier, *Bigfoot: The Yeti and Sasquatch in Myth and Reality*)

"North America – Bigfoot, Sasquatch
Europe – Kaptar, Blabin-guli, Grendel, Ferla Mohir, Brenin Ilwycl
Africa – Ngoloko, Kikomba.
Asia – Gin-sung, Yeti, Miinydgy ,Mecheny, Chinese Wildman, Ngoui Rung" (Adam Wolf, The Shadowlands Bigfoot website)

The study of ambiguous phenomena like bigfoot type creatures and aliens have concentrated on sub-dividing these creatures into different ethnic groups with certain physical and emotional characteristics; and material culture associated with them has been similarly analysed. Mostly, these typologies of 'alien' beings and the traces they leave behind have involved imposing human characteristics on them, and trying to render them familiar and 'less alien'. Material culture is appropriated from various different sources and explained in terms of these creatures, from unusual footprints to yeti scalps, often ignoring the social contexts these objects may already exist in. There are comparisons here with the ways that archaeologists deal with the alien beings and objects of the past – but what can we learn from them?

**Rocks. Soil. Sound. Light. What is Stonehenge?**
Aaron Watson (University of Reading)

What is Stonehenge? Stonehenge has been described as a Neolithic monument that consists of an earthwork and circles of standing stones, pits and postholes. The site has a complex sequence during which its appearance changed considerably, and archaeologists have identified a number of parallels between its features and sites elsewhere. The segmented earthwork resembles some causewayed enclosures, while stone and timber circles are found widely in the later Neolithic. Stonehenge even lent its name to an entire class of monuments. Yet all of these definitions, and the interpretations which arise from them, are ultimately founded upon a particular reading and classification of architecture.

Might there be other ways?

In this paper I would like to sidestep the preconceived and largely abstract notions of architectural classification in order to emphasise other possibilities for understanding Stonehenge and its place in the Neolithic world. This will not be a reading of Stonehenge as a causewayed enclosure, stone circle, henge, or even monument, but rather an elemental Stonehenge that is composed from rocks, soil, sound and light.

**The Clyde cairn type needs you: the importance of typology**
Cloe Henley (University of Cardiff)

Typologies were, for a long time, the cornerstones of archaeological thought. They provided a means for understanding and classifying artefacts and monuments across an endless time and space that had hitherto been known only as 'pre-history'. However, with the advent of new methods and theories typologies fell into neglect, a legacy of old ways of 'doing' archaeology. Yet we all still use them. We talk about henges, ceramic traditions, or the Neolithic because these are categories that we (and many others) understand and within which we can allot archaeological residues. In a return to some old friends like Childe, Daniel and Piggott, I want to consider some of the benefits that typologies may present to contemporary archaeology if we are prepared to reconsider the implications of using them beyond criticising the pigeonholing of the past.

**Topological Thinking: Lines, Categories and Concepts**
Tim Denham (Flinders University)

As archaeologists we draw lines. These lines are drawn on sheets of paper to delineate features, around things to define types, and they bound our concepts. Some lines are visible, others invisible – but they all demarcate geometric and conceptual spaces. Each type of line is only an approximation; its exact boundaries are ambiguous and contested.

In this talk I will reflect on how lines are drawn at different levels of interpretation in the origins of agriculture debate in New Guinea. Lower-order interpretations require lines to delimit ‘a thing’, to interpret that thing as a ‘pit’ and to infer that pit to be ‘an agricultural pit’. Higher-order interpretations focus on describing prehistoric plant use and attempt to situate these practices within broader debates on domestication and agriculture. In each type of interpretation, lines encompass and define contested spaces.