Theoretical Archaeology Group conference

17th - 19th December 2004

University of Glasgow

Programme and Abstracts
SESSION ABSTRACTS

1A. The Archaeology of Conflict

Organised by: Davide De Caro (Glasgow University Archaeological Research Division), Chair: Prof. Phillip (University of Western Australia), and co-organisers:Prof. Dianna Mcnally (University of Otago), and Prof. Brian C. Fagan (University of California, Los Angeles).

There has been a dramatic growth in interest in the field of 'battlefield archaeology' over the last few years, with at least three conferences and major conference sessions a year now devoted to the subject. Much battlefield archaeology is concerned with the collection of data, which is to be expected in any nascent branch of the discipline. The purposes of this session, however, will be to try and move beyond these, essentially empiricist foundations to explore the theoretical implications of the data and the landscapes of conflict from which they have been recovered.

Another important aim of the session will be to expand the scope of discussion beyond battlefield archaeology to look at conflict in its broader sense. Fields of interest include, the anthropology of industrial and popular protest, contested landscapes and monuments and the origins of conflict.

This session also marks the founding of 'The Journal of Conflict Archaeology', edited by the session organisers and to be published annually by Brill Academic Publishers. Some of the papers given in this session will be included in the first volume of the journal due to appear in late 2005.

Finding fear in the Iron Age of southern France

Megs McCartney (Queens University, Belfast)

Warfare is a relatively new realm of study in Archaeology, and we are still looking for tools to indicate the presence of warfare or explain its causes and consequences. In the context of non-state archaeology especially, where we tend to lack the substantiation of battles or warfare, this is a problem. We look for 'direct' evidence, which can be misleading (weapons don't have to be functional, and osteological trauma just means somebody's been injured). So, we look for indirect evidence of violence: iconography or funerary practices.

Recent anthropological research has revealed a correlation between warfare and a variety of societies and socialisation for 'fear'. In ethnographic accounts this relationship manifests itself as an increased delineation of personal space and restriction of access on an individual level. Perhaps in archaeology it might look for some other indication of this lack of commonality sets of evidence which reveal this 'fear' are behind. One way to look is the cultural landscapes of the later Iron Age throughout the Bouches du Rhone.

War patterns and social practice in the Iron Age

Ian Armit (Queens University, Belfast)

The multivocal nature of the Wessex region of southern England has an iconic status within the British Iron Age. Following Wheeler's excavations at Maiden Castle in the 1930s, to be seen as responses to a specific form of warfare based around the mass assembly and use of the part-wider post-processual 're-think' of the British Iron Age during the late 1990s, we shall briefly outline the 'military' interpretation of hillforts was subject to rigorous critique. Military weaknesses in hillfort design were identified and many of the distinctive features of these sites (depth of enclosure, complexity of entrance arrangements, etc.) were interpreted as symbols of social isolation. Yet this 'pacification' of hillforts is in many ways an understatement of that of the Iron Age. Both the traditional and revisionist camps have tended to view warfare as a detached, functional and disembodied activity which can be analysed in terms of

temporarily timeless concepts of military efficiency. Yet recognition of the military role of hillforts does not preclude engagement with their multiple additional roles, for example as a focus for ritual and gathering places. What we appear to see in Iron Age Wessex is the emergence of often archaic landscapes that may have been embedded within local social practices: neither can be meaningfully studied in isolation.

The art of St. Rock Street, Barcelona: malignant undertowrundents within urbanity through the lens of the Hector A. Orrego (University of Valencia) and David W. Robertson (University of Queensland).

In a festering side street of medieval Barcelona, urine, trash, and a bewildering array of graphic imagery spatters the parties nearly wall to wall of thoroughfares. A contemporary conflict between residents and unknown smugglers through the localised habitation: the weaponry ranges from barriers to bottles, stickers to posters, stencils to spray paint. In this shadowed liminality, globalism and the war on terror are debated – modernity mythologizing, superseded upon substractures constructed from disease, prostitution, and the Saint of the Plague. The continuing urban struggle constitutes temporal statements of dirt and purity, violence and humour, dominance and resistance, death and salvation. Like the renovated facades making the crumbling remains of structures long neglected, the government's literal whitewashing of the art is a temporal cover-up of a discursive symptom emergent from deeply embedded urban multiplicity; the modernity of the art is a burdensome urban manifestation is our focal concern. However, from his niche in the angular bend of the alley bearing his name in the partened alley head wildlife his mind is to be as birdlike unnerving, rising steadily above the conformations expressed below.

Political landscapes: modern borders, shifting identities

Kyle Silver (Glasgow University Archaeological Research Division)

Social and cultural landscapes are created by people (individuals, groups, societies, states) through their lived experiences and engagement with the world around them. Social landscapes are complex, they incorporate political action, economic change, have elements of both past and present, are half-imagined or created from multiple ideas. The concept of a lack of identity, the examination of identities and how they interrelate provide a way to explore anthropology and how people, differently engaged and empowered, appropriate, contest and shape their landscapes. Social and cultural landscapes are crucial to our understanding of social and cultural research in archaeology, history and anthropology suggests that beyond a lack of 'identity' or 'culture', 'cultures' are exceptional (if they can be said to exist at all).

This paper looks at the changing material manifestation of division in Cyprus over the last 100 years. The violent appearance of the last 40 years has led to the creation of a militarized landscape. Nationalist and Turkish nationalism (as well as Greek Cypriot and Turkish Cypriot) and United Nations forces have had a major visual and physical impact on the landscape. The division is all too familiar to the locals: there is a physical dividing line of somber and war. As an object the division has begun to take on a life of its own. The effect of this divide, the creation of this boundary between North and South is the physical separation of the two communities, difference to understand these quite fleeting events. Cruciform, cut in 1974 and the last pitched battle on British soil, is something of an exception, having lost in its path this year, an impressive collection of written accounts by combatants and observers, some of which also include perspectives by the inhabitants. Although there is a deal of agreement between these various accounts some of them also suggest alternative interpretations of the events that have unfolded.

How the Culloden eyewitness accounts have long been in the public domain and snippets are commonly quoted but are incomplete. The personal experiences of the combatants has been considered in its entirety. This paper will attempt to do so by discussing it in the light of archaeological data. Culloden is but one type of evidence, or alternatively disagree with the other? Is there a meaningful expansion? Is eyewitness evidence sometimes contradictory accounts, or are we looking at a casualty of the battle?

'Kurosawa movie in which a group of people witness a crime, but in recollection it would appear they all committed. It is not clear if the audience is supposed to agree with the group's conclusion or not.'

Battlefields of Class conflicts: Ludlow, 1914

Dean J. Saltie (University of Denver)

The Colorado Coal Field War is a little known yet significant event in American labour history. The conflict between striking coal miners and Colorado Fuel and Iron Company occurred April 20-30, 1914. It was most directly provoked by the April 20th killing of men, women, and children at a striker's tent camp near the Ludlow train depot, an event memorialized as The Ludlow Massacre. For the next 10 days armed miners and Coal Creek War veterans burned down 300 mile front in the Colorado foothills. Peace was restored only when the state sent federal troops to disarm both sides.

The lessons and dimensions of human agency in this conflict as revealed by archaeological investigations at The Ludlow Tent Colony. It addresses the tentative relationship between Capital and Labour to gain advantage in the conflict, as well as the survival strategies adopted in the new political and economic context involved in handling weaponry in effective combat techniques. The effectiveness of a weapon could be used, is of course tied into why, where and when it was, contextualizing this within wider archaeological issues concerning this class of artefact. Massacres, for example, a weapon is removed from everyday use, but for this to be considered as an exceptionally significant occurrence, the object being consigned to temporal oblivion must have accrued a sacrificial potency. This was likely to have been derived from the history of specific pieces and the hands of their owners, making the artefacts themselves socially antagonistic and sacred.

This paper will discuss the significance of development of our understanding of the context of these weapons, and how this applies to a variety of related social activities.

Eye-witnesses and archaeology at Culloden: a case of dispute

Tony Pollard (Glasgow University Archaeological Research Division) and Jeffrey Stephen (University of Aberdeen)

Eye-witness accounts provide an important documentary record of past conflicts and past events. They can provide a very different story to the official history. When the history is linked to national identity-making, getting past the historical accounts can be a difficult process. This paper will examine some of the records that have been well-documented. This paper will provide an example of the problems of challenging the historical accounts of a case study in South Africa.

1B. The Materialisation of Social Identities

Convenor: A. Bernard Knapp (University of Glasgow)

In this panel we will address the material representation of social identity. Early anthropological work in 'traditional' societies sought to construct fixed, stable and cultural identities. Modernists regarded identity as more
mutable, personal and self-reflexive, whilst postmodernists have promoted the concept of dispersed identities, and have sought of designing identities as social situations. This is a defining indication that Minos society had ‘at least broken free from the demands of society’. In this picture, we can avoid the ‘tightly constructed, disordered, and serious’ challenge the above interpretation. A closer look at the iconography, however, which was served as burial facilities for many successive burials as well as cemeteries, in this sense. Other architectural elements such as structures appear to have acted as smaller collective units. In itself, this does not necessarily mean that the development of social identity and the ‘gradual’ isolation of any kind of social unit as an ‘individual’ is an important factor to be seen as an emerging developmental discourse, however, the above societal and personal levels of representation for the formulation of an entirely different perspective. The latter sees the ‘communal’ and the ‘individual’ as inherently and intrinsically linked elements of the human condition since neither of the two can be constructed or realized without reference to the other. Ormiston’s term ‘division’ ought to be preferred since it captures far better how the construction of any identity is made possible. Instead of insisting on seeing at something, which has no conceptual framework will ever help us trace, this study then focuses on the exploration of the term ‘divisionality’ and seeks to demonstrate that its application to Minos archaeology may alter quite profoundly our image of the late ‘prepalatial’ period and the occasion of death in particular.

Felling, T. Dancing with Death. Amsterdam: Adolff M. Hakkert.

Making its own: breaking through beaker identity assembly

Sheila Kohring (University of Cambridge)

The introduction of Beakers into Copper Age and Early Bronze Age sites has been the subject of much debate based on concepts of migration, identity and materiality, particularly, identity, Oxford University Press. It is altogether possible to use archaeology combined with oral history and documentary sources to build up an interpretation of identity change. Ceramics, jewellery and domestic space will be all considered as classes of material culture used in the formation of gendered, class and religious identity.

Material practice and social identity: change and continuity in northern New Spain

Barbara L. Van Tienen

Archaeological studies of identity confront dilemmas of how do material practices participate in the social construction of identity? How do they give rise to specific identities? This paper presents data on diet and the different ways that food is consumed in prehistoric societies.

Going astray in the fort field: ringforts and ‘traditional’ identity in 19th-century Ireland

Malcolm W. Chealagh

Outstanding identity studies are characterized by the ways in which they have been the subject of intense scrutiny.

mass-sculptural stress markers, the ergonomic design of tools and architecture; and the more or less explicit development of the past social order, art, ritual and other symbolic practices. A case study from Canadian Arctic reveals that the patterns of action folded into material culture; the seams or interfaces between bodies and things (e.g., intersubjective) are usually configured by material scripts in contrasting cultural settings, as well as the heterogeneity of actor-networks within society thus to such things as age, gender, class, and biography.

1C. Fiery Theory: The Role of Fire during the Neolithic

Cate Hank (Royal Commission on the Ancient and Historic Monuments of Scotland) and Amelia Panait (University of Cambridge)

One would be hard pressed to find archaeological contests from the Neolithic period of Britain and Ireland that have not been given shape, at least in part, high fire. Burning has been identified as a part of funerary and mortuary rites at a number of monumental sites whilst hearths feature prominently at – and are arguably the defining characteristic of – Neolithic settlement complexes. This is a tool for managing both agricultural land and woodland, as well as a tool for the processing and handling of grains from plant and meat to cooked food, in the working of stone and in the making of pottery.

Despite this range of contexts, the significance and symbolism of fire to Neolithic communities has rarely been considered in the archaeological literature. This
Fire, stones and monumental traditions in the Western Isles of Scotland

Joanna Wright (University of Manchester)

Fire and the practice of burning can evoke images of destruction, devolution, and endings, but conversely it can also bring forth an impression of clearance and reconstructive beginnings. The destructive element of fire wipes out all traces of the past and leaves behind it a fresh, blank canvas for new seeds to be sown, the beginning of a new historical and metaphorical sense. Fire has undoubtedly been recognised and used as a powerful tool to transform the physical and ritual spheres throughout prehistory. In this paper I intend to show the different ways in which this imagery and power of fire was manipulated.

The symbolic use of fire at significant sites certainly dates back at least to the Mesolithic, and by the Neolithic was occurring at many monumental sites. For example evidence of burning appears inside some chambered cairns, an associated activity that would have undoubtedly carried with it many of the connotations outlined above. It will be demonstrated that the practice of burning and controlled use of fire continued into the Bronze Age for increasingly symbolic and complex reasons and I will illustrate this with an in depth look at the role of fire at standing stone sites in the Western Isles of Scotland.

Hot rocks: fire and the manufacture of stone tools in Neolithic Britain

Amanda Pemberton (University of Reading)

Analysis of numerous lithic assemblages from Neolithic sites in Britain indicates that the heat-treatment, or burning of raw materials was a regular practice. Traditional explanations for the use of fire in the working of lithics have focused on simple physical and chemical changes to the materials to strip them of their impurities. This paper is concerned to compound the structure of the raw material to make it easier to know. It may even hold some weight of numbers with a number of studies demonstrating that the heating of material may have proved advantageous to knappers, it fails to account fully for the quantity of burnt lithic material found on sites, particularly those in areas where the lithic resource is of low quality. The application of heat causes a variety of physical and chemical changes to raw materials, altering the surface and, ultimately, shattering. Could the alteration of stone through the use of fire have had a more complex role in the environmental and technological processes than simply ease the process of manufacture? Was the transformation of materials through the application of heat considered significant? Were people choosing to deliberately control the process of burning and its expression? Was the power of tools heightened through the use of burnt lithic materials? This paper will examine these questions to allow a fuller understanding of the manufacture of stone tools, both as a functional aid and a means of by-products, by expression.

Putting the pieces together at Durrington Walls

Wilshire

Anne Teather (University of Manchester)

This paper investigates the use of fire at the British Late Neolithic site of Durrington Walls, Wilshire. Durrington Walls is the largest henge in Britain encompassing an area of almost 19 hectares. Interpretation of the site is primarily focused on the reasons for gathering, feasting and structured ritual deposition, in addition to having a wider role in mortuary practice in the Stonehenge region. As the organizers of this session, fire in the Neolithic has rarely been studied in terms of symbolism and significance, more often being seen in utilitarian terms. This paper brings together analyses conducted on the depositional elements of the site and examines how fire can be seen as influential in landscape configuration and architecture. Focusing on the Southern Circle and its associated features, I suggest that the position of hearths provides a clear insight into the specific types of movement and practices within the monument. Furthermore, lithic data suggests an acceleration of the decaying of timbers, contributing to a range of possible interpretations in construction, use, reuse, devasion and deprecation at this site.

Burning down the house: the destruction of timber structures in lowland Scotland in the 4th millennium BC

Gordon Noble (Durham University)

A whole series of different types of timber monuments were built in Early Bronze Age Scotland. These timber constructions included cairn monuments, mortuary enclosures, timber halls, cremation pyres and other forms of enclosures. While these structures assumed many different forms and could be markedly different in scale, these structures also have much in common. All were rectangular in shape and were constructed of massive oak timbers and nearly all were burnt down at the end of their lives, whether it was a timber hall or cremation pyre. In this respect, they are part of a wider European tradition of burnt Neolithic and Bronze Age monumental structures that include many of the sites identified as Earlier Neolithic houses in Ireland and some of the structures under long barrows in England. The crucial aspect of these sites may have been their domestic nature, which may have been associated with communities of people, places and activities. This paper will investigate the implications of this lifestyle that involved a large degree of settlement mobility and movement. Drawing on the evidence from the sites which are a plot of 3D models of all the structures were aimed at creating social unity at times when this was threatened.

A good hearth these days is hard to find: a view from the Western Isles

Coe Henley (Royal Commission on the Ancient and Historical Monuments of Wales)

Heathlands provide warmth, light and a means for cooking and allowing for safety and security, both in terms of the interaction, whilst the ash from heaths can be used to manure fields and gardens. Centrally located within houses, heat, light and safety were afforded the developer a new architectural feature, despite serving a number of functional purposes which included cooking. It can be argued that it is the hearth which provides the defining aspect of a Neolithic household. Other Neolithic cultures have insisted on the lack of evidence for the hearths as essentially sepulchral monuments. This paper views the remains of fire as remains of wood, but we may be overlooking the use of charcoal in the heat. Furthermore, charcoal can be found in cairns spaces burnt human and animal bone, pottery and flints, but scorched bones need not imply that they were from the hearth. Apart from the heat the hearths allowed the people to use the carbon in the ashes for baking and heating. The evidence of charcoal from the Orkney Islands and Hebrides show that evidence of fire is almost universally found in Neolithic cairns, yet the cairns have certain implications for the relationship of the cairns and the hearths as seen in the use of the smoke of hearths as incense, or the containment of the vapour of heat. Other places for the symbolic and ritualized alteration of states of consciousness. If Sheckel's account of Henbane poisoning is read in context of the Balfarg Henbane we must consider how the use of this might have happened within chambered cairns.

Fire as an element of performance in the chambered cairns of Neolithic Orkney

Michael Pearce (Westmont College)

Fire is used in many Neolithic contexts for food preparation, heat and lighting, and the evidence for these can be seen in a range of contexts. This paper will examine the evidence for the Neolithic use of fire that should not be sites in the first place. The general alignment of Neolithic hearths at Barnhouse to the South-East illustrates a symbolic understanding of alignment. The arrangements of deposits of enclosures of passage of chambered cairns in the Orkneys, it seems that major cairns were made by both. In the case of the cairns, fires were not made in hearths, but either within the structures or immediately around, which is not the case in the Orkney Islands. The evidence of charcoal from the sites shows that they were used in the performance of a rite of passage as well as being Places to hold things and Heat. Some evidence from the Orkney Islands shows that wooden structures and carbonized plant remains indicate that the remains of hearths were used for cooking in the same way that these structures may have been used for cooking.

The doorways at Maes Howe is designed to be rocked closed from the inside, implying the use of the space by the living, not the dead. The presence of objects and symbols in maids of Neolithic cremations by participants in rites. Open passages appear to offer easy access and social control which does not sit well with the notion of human remains in many of the chambers, but is appropriate to Elide's 'segregation in Shaddows'.

1D. 'The Muckle Stane in the Allee': Archaeology and Storytelling

Session organizer: Iain Hold and Michael McGovern (University of Glasgow)

For archaeologists, the key to understanding the Portable Antiquities and Treasure Scheme is found in the story of the statue of a woman's head found at Haddo House in Aberdeenshire. This session tackles the questions of how we tell our stories, and how those stories are understood by others. The focus is to promote a better understanding of the Live Literature Scheme scotland of the Scottish Book Trust and Historic Scotland.

Communication lies at the heart of archaeology. All researchers have a general academic duty to publish and communicate, but archaeology also has a wide and substantial public role in the heritage industry.

Most archaeological communication is indirect, carried out through the presentation of a programme or exhibition. Even when the audience experiences the artefacts, site, landscape or landscape and well lines are quite often meaning to the non-expert. At best of all is to talk and carry on a dialogue with an archaeologist or guide. And one of the most vivid and direct ways of experiencing the past is through the storyteller.

This session, bringing together academics from different disciplinary backgrounds along with skilled practitioners (in the field), hopes to shed new light on the precise ways in which reading and telling the archaeological landscape can interact in storytelling events.

The skill of these two performers will vastly enhance the audience's appreciation of the entire genre and allow the audience to appreciate the ways in which storytelling can entertain, inform and educate a non-specialist public.

There is no substitute for the storyteller to help us explore and interpret the landscape in different ways to the passive, tradition- bearer? Do changing performance contexts (on the rise of new media, for instance, in transmitting archaeological tales) affect responses to specific places? Does the storytelling form (e.g. anecdote, oral tradition, legend, ballad) have a bearing on how sites are remembered?

For archaeologists, storytelling is not just about communicating: it often played an important role in shaping the societies we study. Stories build up round local characters such as saints or outlaws, and even the local places themselves, landscape, architecture, resistance, or daily practices which give rise to the sense of pride or belonging. They can be used for educating the young, integrating the community, creating and maintaining a community or a particular identity, or for political purposes. Archaeologists need to understand storytelling in order to understand the dynamics of the societies that they study.
St Kilda: stories from an iconic island
Andrew Fleming (University of Waikato Lamping) The history and society of an archipelago which
inhabited St Kilda (an archipelago 40 miles off the
Western Isles of Scotland) have generated much
literature, both before and after the 1930 evacuation.
From Martin Neilson’s and Charles Maclean in the
later 20th century, commentators have been reluctant
to discuss St Kilda and its history in narrow
reconstructions. The National Heritage Project has
invested St Kilda with a great deal of symbolic significance. Like one
or two other events in this paper, St Kilda has
begun to generate philosophical reflections on long-term
human history. This paper illustrates this process,
pertinent to the wider understanding of the diversity of
World Heritage Sites in the late 20th century.

Archaeology and storytelling: fact or fiction? (Lorraine Sessions)
The relationship between archaeology and storytelling has moved considerably beyond that which is
traditional in archaeology. The narratives in evidence are
related to the promotion of post-modern and post
modernist concerns. The present archaeological
approach to narrative and story-telling are
emerging from a process of dialogues with prevailing
archaeological theories. This paper will explore these
relationships, which extend to the modern
archaeological theories and the post modernist
approach to narrative and story-telling.

1. Archaeology and the Electronic Word
Session organiser: Jeremy Huggett (Univ. of Glasgow)

The title is intended to provoke the audience to consider the
possibility that the electronic word has a place in
archaeology.

Michael Given (University of Glasgow) Is it possible to.
include written material in an archaeological record?
In this paper, the author argues that written
material can be included in an archaeological record.

1.1. The nature of the Electronic Word

The nature of the Electronic Word

The electronic word is a new form of communication that
has revolutionised the way we communicate with each
other. It has also revolutionised the way we present
information, both in academic and non-academic contexts.

1.2. The adoption and adaptation of multimedia technologies

The adoption and adaptation of multimedia technologies
for archaeological purposes is significant. Multimedia
applications allows the user to interact with the
information in a variety of ways, creating a more
engaging and effective learning experience.

1.3. The use of multimedia in education

The use of multimedia in education has been growing rapidly
in recent years. It has been shown to be an effective tool
for teaching and learning, especially in the field of
archaeology.

1.4. The use of multimedia in research

The use of multimedia in research has been less common,
but is becoming more popular. It is being used to
present complex data and to facilitate collaboration
among researchers.

1.5. The future of multimedia in archaeology

The future of multimedia in archaeology is likely to be
incredible. As technology continues to improve, multimedia
applications will become more advanced, allowing for
new and exciting ways to present archaeological
information.

Online but off target: bridging the gulf between 'grey' websites and their audience

Ruth Worthy (University of Liverpool)

This paper will look at the relationship between grey
websites and their audience. It will examine the
relationship between grey websites and their audience,
and how this affects the way that grey websites are
seen and used.

2. Digital technologies and their impact on archeological knowledge

The impact of digital technologies on archeological knowledge
is significant. The use of digital technologies has
allowed archeologists to access and manipulate data in
new ways, leading to a greater understanding of the
past.

3. The role of digital technologies in archeological education

The role of digital technologies in archeological education
is growing. The use of digital technologies in education
has been shown to be an effective tool for teaching
and learning.

4. The future of digital technologies in archeology

The future of digital technologies in archeology is likely to
be exciting. As technology continues to improve, digital
applications will become more advanced, allowing for
new and exciting ways to present archeological
information.
1F. Ownership and Responsibility: Cultural Property and Human Remains in the 21st Century

Andrea Arroyo and Molly Thomas (University of Newcastle)

This session will focus on issues related to the ownership of human remains and cultural objects. Both have been at the centre of ethical debates concerning their display and treatment. The discussion will examine the origins of the 'reburial' issue as it has become known lies in America and Australia. Archaeological communities began to question the lack of respect shown to their ancestors by both archaeologists and museum curators.

Today, the issue has spread geographically and there is even some question as to whether it is acceptable to rebury or destroy human remains. When do we stop treating the dead as a person and start viewing them as a source to be dug up and studied? Should human remains hundreds or thousands of years old be returned to their country of origin? Should recent human remains be excavated for retrieval of DNA? Who has the right to decide? At the centre of the issue lies the question of ownership, something that up until now has been little addressed in the UK.

In the case of cultural property, the debate of ownership is no less complicated. Repatriation cases such as the Petrie/Egin/Elgin Marbles debate have been well publicised for a while and the recent Declaration on the Importance and Value of Universal Museums has also proven controversial, causing the World Archaeology Congress to adopt a new resolution at its meeting in Washington in 2003. These developments question the responsibility that should be taken by museums about how antiquities are and should ensure that they are not exhibited to artefacts in many situations. For example, is the private ownership of archaeologically significant artefacts in collections ever an acceptable way of expressing interest in the past, or does it, in fact, make us complicit in the illicit trade in antiquities? Is it fair for archaeologists to claim exclusive rights or excluding the private owner of the artefact?

A pragmatic approach to the problem of portable antiquities: the experience of England and Wales

Roger Bigland (University of Kent)

All countries have found it necessary to devise a system of protection for objects of archaeological, historical or cultural importance. This has usually been done in the public interest by means of the illusory protection legislation. However, in the case of England and Wales, this law has been largely ineffective due to limited resources and the inability to control the illegal trade in antiquities. The law has not been robust enough to prevent the illegal trade in antiquities. The law has not been robust enough to prevent the export of important archaeological objects from the country. The law has not been robust enough to prevent the sale of important archaeological objects on the black market in cultural goods.

The ongoing work of the Government Select Committee for the Treatment of Human Remains and the New Zealand Archaeological Act are, as well as the continued development of the Portable Antiquities Scheme, now the appropriate time to be discussing such issues at TAG.

WAC (2003) Resolution on the influence of the world’s museums on the reduction of the number of archaeological sites worldwide, as agreed by the session Collective Material Heritage, British School of Arabic Orthodoxy and adopted by WAC 26th June 2003.

Two laws for archaeology

Andrew Sellect

There are basically two types of law for archaeology. There is the Anglo-American type of law, where contentious objects are owned by the state and where anyone who excavates can be excised, except by specifically designated "scheduled" sites. Concerning with this is also the Continental-type laws, which are wide-spread in most of the rest of the world, where all antiquities belong to the state and excavation is forbidden except under licence. I will discuss these two types of laws, and their implications, and I would like to take an international view of archaeology, and argue that there is no point in keeping all in one place. Let's try to appreciate other cultures and that therefore 50% of all archaeological objects should be treasured outside the country of origin. It is only the cringeworthy, the original peoples, the indigenous peoples. They stand apart from, but relevant to, all cultures, as the human remains of the First Nations. The national identity is composed through the examination of the remains of the First Nations, as well as the remains of all the others. The remains and their significance should be made available to governments and the constructed concept of 'multi-cultural' communities.

Home, home on the range: the conflict of conflict

Robert Robin Dott (Otago University College)

Canada is the land of the first people defined by ethnic origins such as French Canadians, English Canadians, Italian Canadians, Japanese Canadians, German Canadians, ... superimposed on to the land. It was the setting for the creation of the First Nations. The national identity is composed through the examination of the remains of the First Nations. The remains and their insignificance should be made available to governments and the constructed concept of 'multi-cultural' communities.

On the road to home, the combat of conflict

Robert Robin Dott (Otago University College)

Canada is the land of the first people defined by ethnic origins such as French Canadians, English Canadians, Italian Canadians, Japanese Canadians, German Canadians, ... superimposed on to the land. It was the setting for the creation of the First Nations. The national identity is composed through the examination of the remains of the First Nations. The remains and their insignificance should be made available to governments and the constructed concept of 'multi-cultural' communities.

The achievement of human rights in Canada

Harry Burrows (University of Manchester)

Canada is the land of the first people defined by ethnic origins such as French Canadians, English Canadians, Italian Canadians, Japanese Canadians, German Canadians, ... superimposed on to the land. It was the setting for the creation of the First Nations. The national identity is composed through the examination of the remains of the First Nations. The remains and their insignificance should be made available to governments and the constructed concept of 'multi-cultural' communities.

1G. Archaeology, Media & Image Wars

Organisers: Marcus Brittain, Tim Clark, Stephanie Koehn, Marye Ghanem (University of Glasgow), Layla Renneth (Kingston Univ.). Discussant: Thomas Goswell (Univ. of Manchester)

fullly structured (US). This paper looks at these responses to the missing, their interaction with the right of private ownership, and the role of archaeology in the process; and also to the intersection of these rights and the concept of indigenous peoples. Lastly, the paper will consider the different responses in the UK and the US, and the role of government, NGOs, and the media in this process.

How can the repatriation of human remains be used as an example of success when dealing with future repatriation cases?

Alison Duckworth (Royal Tropical Institute, Amsterdam)

Although considerable research has been devoted to the study of how repatriation and restitution can work in practice, little attention has been paid to the successful repatriation of human remains under the influence of the Fly Trap or the Black Market in Cultural Goods.

A special connection with human remains?

Neil Curtis (Marihal University, Museum of Aberdeen)

The 'Australian and British Gardens' recognises the special connection that indigenous peoples have with ancestral remains (July 2000 Declaration). The treatment of human remains has become a very complex and contentious topic as archæologists struggle to understand the meaning of this remains to the remains of the dead. In this paper I will argue that this reveals historically specific attitudes in early 21st century Western culture and this can be traced to the wish of indigenous people today or of people in the European Union to lose the ownership of the remains of human remains. I will illustrate how the archaeological perspective can be used to understand the role of archaeologists and museums to be analogous to those of priests and refer to the idea of a special connection with human remains. Is the recognition of cultural differences that reveals respect.

If I should die: treatment of the bodies of missing soldiers

Jon Price (University of Northumbria)

Culturally, the dead are sacred and soldiers were killed or died, and many thousands of civilians. Of these significant proportion was missing. The British military troops alone have over a quarter of a million soldiers for whom no known grave exists. Some of these lie in out of reach places, or in graves of unknown soldiers, and some were refuse to fragment unrecognisable as bodies. The naked bones, and the information that are regularly uncovered during excavation. The treatment of human remains has become a very complex and contentious topic as archæologists struggle to understand the meaning of this remains to the remains of the dead. In this paper I will argue that this reveals historically specific attitudes in early 21st century Western culture and this can be traced to the wish of indigenous people today or of people in the European Union to lose the ownership of the remains of human remains. I will illustrate how the archaeological perspective can be used to understand the role of archaeologists and museums to be analogous to those of priests and refer to the idea of a special connection with human remains. Is the recognition of cultural differences that reveals respect.
Several new areas of debate have emerged at recent TAG conferences, which challenge the ways in which the dynamics of archaeology and 'context' issues were discussed only a few years ago. A 'crisis of interpretation' perhaps being experienced by those engaged in serious reflection not only on archaeology's contributions to the ways in which the diversity of human life forms is represented in a widening diversity of public institutions and media, but also how these may selectively (mis)interpret and (mis)represent the archaeological past. This session questions public images of archaeological interpretation in a way that appears to be increasingly distant from (or even inversions of) academic discourse and field practice. It bears strongly to be an unprecedented venture for TAG. The Group developed in the context of a broader academic debate about the role of 'interpretation,' which occurred in the 20th century history throughout the humanities, human sciences and anthropology, and especially in the traditional social sciences predominating paradigms share with the most powerful civilization, imperialist, and nationalist political ideologies of modern times. 'State of emergency in the dynamics of epiphenomenal debate and social strife, Benjamin (1933-1939) argued, is not anomalous but a ruling principle of modern ideologies. Their efficacy hinges on treating multiplicity of experience and interpretation as evidence that there are unbridgeable gaps dividing the historical contingency of all human knowledge from reality, anything can mean anything else in a world in which what is held to be true today will be shown to be false tomorrow, (in a world in which detail is of no importance), and that "alternative" conditions of possibility are always multiple. This view is also reflected in my infinitely vanishing past. Many debates at TAG meetings have centred on the very notion of "reconstruction" and a corresponding "state of emergency" in relations between archaeologists, scientists, and public, who cannot be bridged by public discourses. One of this session's aims is to provide a context for considering archaeology's condition of possibility, and the wider struggle with forms of knowledge, power and media images that obscure and threaten diversity of human life-forms.

Introduction archaeology and media. Conflicts of images, or a state of affair? Marita University (Strathclyde) Have the political edifices of an engagement between media, archaeology and narratives theory been analyzable? Is the current state of this engagement due to our understanding of the least negotiation, of appropriate images? Is this an evolving process, or involving relationship of interests? Are the identities that archaeologies create, are those of archaeologists, or of archaeology's media discourse? This paper will highlight the concerns that are integral for understanding the increasing dependence between media and archaeology's media discourse.

The simulacra and simulations of Irish Neolithic passage tombs Andrew Gough (Cork University) Scholars and the general public endeavor to understand the images on Irish passage tombs by attaching metaphors and theses approaches are understandable, with narratives attempting to create a real past through conceptual proposals. Unfortunately these simulacra and simulations have no connection to reality. This paper focuses on the strategies that can be invulnerable to modern day representations in their form of modern archaeological visual images and interpretations. Thus the distinction between the archaeological image, or simulation, and past Neolithic realism is great kinds of counterfeit and context, and can be archaeologically hyper-realities where the boundaries between real and non-real can be made are blurring the boundaries that when the real is no longer, nostalgia assumes its full meaning.

The effects of simulations in the past are equally as enchanting. By looking in detail some Irish Neolithic passage tombs, activity is of such huge proportions, a large variety of engraved abstract motifs. The context evidence suggests that these large tombs were highly perceived in an environment of heavily ornamented and elaborately decorated with narrative motifs. But the issue in question is that are these narrative images of deeply constructed and complex reality. This paper will examine some of main ideas that could be active participants in the present.

Artefacts, souvenirs and images of the past Jane Russell (Trinity College, Dublin) A significant problem in the past is that the artefacts are frequently understood as a souvenir - a found natural object from a site of excavation which, in turn, interpreted, with interpretation, and often placed in a collective and perhaps even a private place of devotional. It is a reflection of some of the complex views, where once artifacts took artefacts as souvenirs or meaningful objects which act as representations of artefacts and monuments as souvenirs of their cultural expressions. Whether replicas of Stonehenge or postcards of written Irish landscapes, souvenirs have overwhelming power, eclipsing artefacts as the main source of images of the past. In some cases, souvenirs images have become every major with social and economic performance of the past to the point that they arise society's perception of the artefact, monument or landscape upon which they were based. This raises the question of whether archaeology has ever separated itself from the appropriation of images of the past for their purely symbolic potential by travelers, tourists and tourism industries. In other words, it is possible to view artefacts as an authoritative source for knowledge of the past, or are they merely another image based on outsiders' (specific, geographical and temporal 'outsiders') perceptions of how the past should be understood. The hypothesis that artefacts and souvenirs are not mutually exclusive. This theoretical possibility is the importance of placing the matrix of images which has developed out of individual and social perceptions of images of the past.

Digital media and the politics of archaeological representation Michael Smiches (St Andrews University) The new digital media are precipitating a rethink of how we understand media, and questions how archaeologists are presented with an opportunity to re-examine the practices and traditions of academic and media design, authorship, and even ontology and epistemology. The new digital media are not simply as supplanting the old, but real archaeology, to do with presentation and the dissemination of objects and narratives, as well as the ways we understand and make use of our ancient past. Digital media is not a radical break with analogy, but they are helping to reassert and redefine archaeology as a whole. Further, the new digital media are being prompted by work on inscription, images and their role in the production of social identities.

Emerging iconographies of exhumation Leyla Roshan (University College London) This paper will review research concerning issues posed by newspaper representations of exhumations of mass graves. The paper will look at the impact of Exhumation Act 1996, Dalings in Cultural Objects (Offences) Act 2003 and Portable Antiquities Scheme.

The picturing the past: bog bodies, poetry and hard science Christine A. Rino (University of Bradford) This paper will consider the textual use of bog bodies found in Denmark 50 years ago. Issues raised will include the apparent 'heedlessness of death,' a charge levelled at the poet Seamus Heaney following the publication of his important 'bog poems' in the 1970s. An extract from a performance piece and the interaction between the two texts will form the basis of a discussion about the importance of textual evidence as a backdrop for a theatre piece acted and directed by two Tangier trained artists as a visual treat to the discussion of the material in a cross-cultural perspective.

The mobilisation of space by image Lesley McBayden (University of Cambridge) This paper is about what spaces were in the construction of the Late Mesolithic and Early Neolithic of southern Britain. A necessary part of that work is by image. Images do not always represent things but can instanciate things as such and present as real. Understanding these effects of engravings on the past of the images can make it plausible that interpretations that are complex and empty space and yet get knowing worlds through ever-changing dimensions.

History for sale: the commodification of the past in contemporary society Angela S. Michael (University of Glasgow) This paper will discuss how the commodification of art used, experienced, remembered and created when filtered through the multiplicity of perspectives in contemporary society. Sadko have long been associated with the theatre in Babylion; Tony Robinson galluping through a field; Mother- gooder being depicted in a jeans advert; decorated with classical motifs. The past is increasingly being recognized as a commodity or a tool for engagment. The commodification of the past and the commercialisation of the past means that how we understand the past means that the means by which we can assess or engage these roles critically and constructively.

Our own methods of interpretation and representation of material worlds, past and present. The paper will re-examine our knowledge of these children's experiences with objects and places new and old, and the ways they choose to interpret and express what they know. These will be some ideas about how we can truly encourage creative and multiple interpretations of the past that all represent as active participants in the present.

Digital media and the politics of archaeological representation Michael Smiches (St Andrews University) The new digital media are precipitating a rethink of how we understand media, and questions how archaeologists are presented with an opportunity to re-examine the practices and traditions of academic and media design, authorship, and even ontology and epistemology. The new digital media are not simply as supplanting the old, but real archaeology, to do with presentation and the dissemination of objects and narratives, as well as the ways we understand and make use of our ancient past. Digital media is not a radical break with analogy, but they are helping to reassert and redefine archaeology as a whole. Further, the new digital media are being prompted by work on inscription, images and their role in the production of social identities. There is also the familiar background of reflexive and critical theory. The paper will consider the meaning and implications for the role of digital media. I will consider specific implications for publication, archiving, primary research and interpretation, pedagogy, and communicative relations between archaeologists. Archaeological representations are presented with an opportunity to effect breakthroughs in the long standing problem of the collection of information, genuinely pluralistic construction of knowledge and understanding. The paper will investigate how new techniques of digitalisation makes robust claims to knowledge and considerably avoid criticisms of relativism that so often accompany models of pluralist, multi-voice and situated knowledge.
there is little critical discussion of educational and training agendas in archaeology - agendas that greatly influence who constitutes the occupation of the discipline of archaeologists. This session brings together some of the different stakeholders in creating the next generation of archaeologists. But the session will not simply be a parade of four-dimension introduction of our positions. The delivery of this session will take advantage of and be enhanced with live audience participation to encourage a dialogue between abstract ideas and the theoretical and practical aspects of archaeology. It will also be an opportunity to present and discuss certain positions. By using an electronic voting system, panelists will be able to engage the audience in the local context: What is the role of an archaeologist? What or who decides when someone is an archaeologist? Is this based on training or on a course of study?

Consider, for instance, that a class is being taught to a group of students in the following sequence of events:

- They introduce themselves to the class, then introduce others as well...
- Then they ask the class if there are any archaeologists in the class...
- Then they ask the class if there are any archaeologists in the world...
- Then they ask the class if there are any archaeologists in the world...

I will try to illustrate some of the trends and problems in the different aspects of the "cultural system" may have on some issues the session poses.

2. Creating Tomorrow's Archaeologists: Who Sets the Agenda?

Organizer and chair: Dave Rowan (University of Manchester; HEA Academy Subject Centre for History, Classics and Archaeology)

The culture of Victorian in Roman Britain Martin Goldberg (University of York)

Plaugh (1984) contrasted the idea of a particular identity. The Roman, successors to Roman governance, formed politically into small states within the imperial system. The Roman adaptation of the imperial system to the British context involved at least two distinct phases: an initial period of prolonged resistance and eventual adaptation, followed by periods of military and administrative activity. The later period of Roman occupation in Britain is characterized by a series of phases: a period of resistance to Roman rule, followed by periods of adaptation and integration.

The proposition that the identity and the identity of the identity are not the same, is based on the idea that the identity of the identity is a social construct that is created through the interaction of various factors. The identity of the identity is not simply a reflection of the identity of the identity, but rather a complex interaction of social, cultural, and historical factors.

A recent paper presented in World Archaeology (June 2004) suggests that the identity of the identity is constructed in a way that is not simply a reflection of the identity of the identity, but rather a complex interaction of social, cultural, and historical factors.

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as well as the underlying cultural assumptions. Focusing on the project's Santiago de Compostela Pilgrimage Routes, this paper examines the varying interpretations of the European past allowed for by the institutional discourse. What becomes the character of the supposedly timeless and ideologically neutral spaces? How does this historical past become employed in the generation of a new identity for the cultural character of this new European cultural Self? And even more important, what shape takes the European identity? Other in a society supposed to characterised by ideas of openness and diversity? It is in this context, that this paper will argue that the use of romantic rhetorics, the New European Self becomes characterised in particular by the non-European. Certainly Cather the shape of Islam.

'Inclusion means more ethnic minorities visiting our sites: heritage management and the postcolonial perspective'

Keith Emmick (English Heritage)

Recent publications by English Heritage (Power of Place, 2000), the government response (Force for our Future, DCMs 2001) and more recent utterances on culture (Government and the value of culture, DCMS 2004) all stress the ways in which cultural heritage can be used to strengthen a sense of identity, address issues of social exclusion and assist in urban and rural regeneration. The irony is that those same heritage institutions, their infrastructures, bases of power and knowledge and the particular, west European definition of the cultural heritage they are supposed to measure perfected in colonial environments. This paper will examine the difficulties that face us when using current approaches to the cultural heritage as a means of addressing political issues, particularly when the political origins of what was the past. In this sense, 'conservation' and 'heritage management' remains largely unacknowledged and unthought. Further analysis is that of colonial experiences and attitudes towards present-day post-colonial and post-modernist initiatives to address political aims - particularly those concerned with exclusion, identity and multiculturalism - can only succeed when a new definition of cultural heritage is employed that recognises the impact of its own political and colonial past.

Deconstructing Greek colonialism - and what to put instead

Sven Tillich (Nastved Museum, Denmark)

Through the 1990's and 2000's, an increasing number of Greek tourists have been the major source of income for Greece, particularly in the south. The question is not whether or not Greek tourism is a problem, but what can be done to resolve it. The aim of this paper is to examine the effects of tourism on the Greek culture and what can be done to mitigate these effects. The paper will look at the economic, social, and environmental impacts of tourism on Greece, and will discuss possible solutions for reducing the negative effects of tourism on the culture. The paper will conclude with a discussion of the importance of sustainable tourism in preserving the culture of Greece.

The communicability of English heritage without words: a discourse-analytical approach

Emma Woodcock (English Heritage)

The aim of this paper is to examine how the 'posts' (post-processualists) have affected the heritage management process, and how this is concerned with the theorising that seeks to recognize an increasing range of stakeholders and interests groups and their differing constructions of 'heritage'. This paper takes as an example the English Heritage's final interpretation of the constructed and claimed 'iconography' and 'emblem' heritage. Specifically, it will look at English Heritage's legislation, and its legal and ethical implications. The research highlights the organization creates, maintains, and disseminates its own discursive understanding through carefully crafted discourses. In a post-processual and post-colonial understanding, the New European Self becomes characterised in particular by the non-European. Certainly Cather the shape of Islam.

Taking a discourse-analytical approach, this paper takes place of the discourse comments by the English Heritage organization, and look at the ways in which the organization constructs definitions of 'heritage', and how these definitions influence the ways in which the organization is understood. The analysis focuses on the ways in which the organization constructs definitions of 'heritage', and how these definitions influence the ways in which the organization is understood. The analysis focuses on the ways in which the organization constructs definitions of 'heritage', and how these definitions influence the ways in which the organization is understood. The analysis focuses on the ways in which the organization constructs definitions of 'heritage', and how these definitions influence the ways in which the organization is understood.

Sydney Opera House (sourced from English Heritage )

The Sydney Opera House is a multi-use performing arts centre and tourist attraction located on Bennelong Point in Sydney, New South Wales, Australia. It was designed by Danish architect Jørn Utzon and built between 1959 and 1973. The building is known for its unique design featuring sail-like structures that complement the natural landscape of the area. The Sydney Opera House has hosted various events, including concerts, plays, and films, and it is a popular destination for tourists and locals alike. It has been recognized as a UNESCO World Heritage Site, reflecting its cultural significance and architectural excellence. The Sydney Opera House is a symbol of innovation and creativity, embodying the spirit of the city of Sydney and its people. It continues to inspire and fascinate visitors from around the world, serving as a testament to human ingenuity and artistic expression.
TAG 2004

Arts and cultural landscape

Peter Holmes (Middlesex University)

From the several thousand literary references to the prehistoric period in the historical record, it is clear that the use of the term "prehistoric" can be traced back to at least the late 18th century. The term gained widespread acceptance in the 19th century as a result of the publication of works such as Sir John Lubbock's "Prehistoric Times". The term has been used ever since to refer to the period of human history before the development of written records.

The identification of prehistoric periods and cultures is based on a variety of sources, including archaeological finds, written records, and historical events. The term is often used to refer to periods of human history that are not well documented or are not understood in detail.

The prehistoric period is divided into several main stages, each characterized by different cultural developments and technological advancements. The earliest stage is the Paleolithic, which lasted from about 2.6 million years ago to about 10,000 years ago. During this period, early humans used stone tools and weapons to hunt and gather food. The later stages of the prehistoric period are the Mesolithic, Neolithic, and Iron Age, each characterized by different types of human societies and cultural developments.

TAG 2004

Monumental landscapes: ceremonial complexes and site in Neolithic Scotland

The later Neolithic period in Britain and Ireland was a period of great change, with Europe appearing to have largely ceased and a series of regional movements and changes taking place. The monumentality of the new ceremonial complexes indicates that this was a period of great cultural change, with new ideas and practices being introduced and adopted across the region.

The monuments of the later Neolithic period in Scotland include a number of large, complex sites, such as Maeshowe in Orkney and Knowth in County Meath. These sites were constructed over a period of several hundred years, with different parts of the site being added or modified over time.

The later Neolithic period in Britain and Ireland was also a period of great cultural change, with new ideas and practices being introduced and adopted across the region. This period is characterized by the construction of large, complex sites, such as Stonehenge and Avebury in Wiltshire. These sites were constructed over a period of several hundred years, with different parts of the site being added or modified over time.

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references and influences is undeniably due in part to the increasing contact between regions in the later Neolithic and the most significant aspects of ceremonial complexes: their location on the major routeways that undoubtedly formed the main means of communication in Britain. In the Later Neolithic some of the largest monuments ever built in the Scottish landscape were erected at a time when communications between groups of people across Britain and Ireland were reaching new heights and at a time when the identities of several peoples were focused on insular relations. Monument complexes were located in the areas where communications between regions could be best facilitated.

Journeying into different realms: travel, pilgrimage and rites of passage at Graig Lwyd

Browen Price (Cardiff University)

Graig Lwyd, the Group VII ‘axe factory’ near Penmaenmawr in Caernarfonshire is a large site for re-examination. Familiar to most as the lesser-researched contemporary of Great Langdale in the Peak District, the Neolithic quarry faces are accompanied by a diverse range of prehistoric structures aligned along a route that indeed leads towards the cliff edge. These include portal doimens, stone circles with portalled entrances, a possible stone ‘screen’, standing stones, quartz and glacial erratics, ring cairns and barrows.

I argue that the Neolithic quarry faces were an apron to the crux of the off, which increasingly by the late Neolithic and Early Bronze Age, became focused on a different scale inside the quarry itself, and out of thought to microcosms and the outer world. Such attention to new forms of materiality suggests that the windy cliff top held significance as a place of danger, diminishment and potential metamorphosis. It is for this reason, that I explore the journey into these realms as ‘alternative’ hereys may have made explicit currendy of human life being which may have otherwise been more inherent. In such places, journeying across this body of the work, the narrative is more easily regulated. The danger to ‘social order’ of transgression empowerment appears also to have been threatened. The pollen evidence was found to have been a highly structured ritualized setting where attributed meaning and mortuary procession interaction with visitors to create an orchestrated experience symbols. The souvenir are readily available in the nearby cliff sides, and their deposition patterns may reflect Graig Lwyd’s considerable reputation for this period and other ‘axe-factories’ under the premise that axes were only eulogized in these periods, those may be able to walk towards responding to the multiplicity of place, and its entitlement with the creation of this narrative.

High places in the Central Peninsulas: experience, meanings and movement

Phil Kingsfield (University of the West of England)

The Central Peninsulas of the north of England have been seen as a route-way for the procurement of likely materials; such flint from Yorkshire or stone axes from Langdale in Cumbria. Thus the area has been treated as an extension of the Yorkshire or as an everyday landscape and the archaeological evidence is the necessity of a reevaluation. The Peninsulas are thought of as bleak and ungenerous and generally not considered as places where people would live. But there is much evidence that these same landscapes were inhabited by people. The modern ways of navigating and travelling, mainly with the aid of maps and roads would say it was that the landscapes were significant to us right within this area. However, here we wish to challenge this convenient way of thinking and view the valley and the sites that were important in prehistory, for it was in these high places that people lived. The significance of landscape corridor connections and networks. Part of this was drawn out through the interconnectedness of intervisibility of natural features and monuments with the landscape corridor connections and networks. We will be able to see how these are illustrated through our own study of what it was that the high places put in place to place in what is a particular kind of geography.

On the right track

John G. Roberts (University of Cambridge)

The hills and mountains of Britain are peppered with stone-built monuments, such as cairns, ring cairns and stone circles, dating to the late third and early second millennia BC. The notion of the ‘trackway’ has been commonly invoked to explain the distribution of some of these monuments, and the possibility of ‘prehistoric trackways’. Trackways imply journeys, but there is little evidence in the literature of who might have been travelling and why. The focus on trackways as an un-theorised interpretive device has detracted from our understanding of the wider relationships between landscape, monuments and people. A wider look at the distribution of various kinds of monuments, and the potential for ‘prehistoric trackways’.

In this paper I will consider different geographical features of movement across the British landscape and the landscape corridor connections in which they are embedded. The potential for trackways as an interpretive device in the way that the natural landscape is interpreted today is stimulated. It seems to me that the way that patterns of linear movement through the landscape are connected in this way in it is to the more wandering pathways of routine practice and everyday life.

Whittle, A. 2002 Conclusion: long conversations, concerning integration and the potential for Neolithic and earlier Bronze Age landscapes here we can see how assumptions about upland areas prevalent within antiquarian and archaeological accounts for example as marginal, physically demanding and dangerous places. Is there a way to interpret the ancient landscape in this way that could be more easily regulated? The danger to ‘social order’ of transgression empowerment appears also to have been threatened. The pollen evidence was found to have been a highly structured ritualized setting where attributed meaning and mortuary procession interaction with visitors to create an orchestrated experience symbols. The souvenir are readily available in the nearby cliff sides, and their deposition patterns may reflect Graig Lwyd’s considerable reputation for this period and other ‘axe-factories’ under the premise that axes were only eulogized in these periods, those may be able to walk towards responding to the multiplicity of place, and its entitlement with the creation of this narrative.

Routes and river valleys: the role of inter-valley movement in the Later Neolithic and Bronze Age identities

Jessica Mills (Cardiff University)

People are inherently dynamic. Movement can be seen as an essential, physical and metaphorical universal characteristic which forms the basis of our existence. Modalities of movement are diverse and can be divided into different elements of a person. Modern, westernised conceptions of movement are often isolated and sedentary beings. However, from the small-scale and ephemeral nature of many Neolithic, Mesolithic and early medieval settlements deposits and ethnographic analogies, such a static conception of human beings appears to be at times, inappropriate. Then thinking about the river valley and everyday dwelling and landscape necessary if we are to better understand the movements and the way we move we conceive, understand and engage with the world around us, and foster notions of self, personhood, and identity. As moving around inevitably brings individuals into contact with other people, animals, objects and places, the significance of movement across the landscape corridor connections was the topic investigated in this research. The objective of this research was to discuss the role of movement in the creation of Neolithic and Bronze Age identities and how these identities were formed in landscapes. The role of movement in the creation of Neolithic and Bronze Age identities and how these identities were formed in landscapes. The role of movement in the creation of Neolithic and Bronze Age identities and how these identities were formed in landscapes.

The river valleys served as a critical route for the movement of people, goods, and ideas. The river valleys were important for communication, trade, and social interaction. The study of river valleys can provide insights into the social and economic dynamics of the period. The river valleys also served as a source of resources, including water, food, and building materials. The study of river valleys can help us understand the environmental and cultural factors that influenced the development and use of these landscapes.

Journeys through the seascapes of Scilly

Gary Robinson (University College London)

This paper explores prehistoric feasting and seafaring within the coastal waters of the Isles of Scilly. Scilly has been described as a ‘prehistoric backdrop for the study of land use, but was central to the daily lives of prehistoric islanders.’ It will be demonstrated that knowledge of the sea supports the interpretation of the landscape. New research is being undertaken which includes the study of the seascapes off the Isles of Scilly. This research is aimed at understanding the relationship between the natural and constructed environment. Through the identification of activity sites, such as coastal and open water settings, the relationship between the seascapes and the constructed environment is explored.

Considerations of trade have become dominated by post-colonial interests and the possibility of the prehistoric interaction and interaction with the present-day Scilly. It has been suggested that the seascapes of the Isles of Scilly have been used for trade and interaction with other islands, including the Scilly Archipelago. The study of seascapes and coastal environments is important for understanding the relationship between the natural and constructed environment. The study of seascapes and coastal environments can provide insights into the social and economic dynamics of the period.
Through such processes, certain aspects of native British life have been lost. To date, prehistorians have largely conformed to the opinion that infants within Iron Age Britain were given very low or no actual status in life and death by their living family or wider community. By exploring the archaeological record of twenty-two southern English counties, my reasoning is to give a voice to previously unheard individuals. Rather than occupying a marginal position with respect to mundane life, infants played a substantial and significant role within special funerary rituals. Infant infanticide has a chronological and geographical significance in understanding the Iron Age evidence, one is in fact putting the ‘human’ back into ‘humanity’.

The use of prehistoric tracks, trackways and natural landscape routes by their contemporary peoples is widely acknowledged. Yet the nature of inter-regional and trade and the diffusion of socio-linguistic ideas and cultural values is largely rarely considered or evidenced. My paper shall demonstrate just how vital the route track routes were to Iron Age Southern Britain. The evolution of infant infanticide during this period appears to be directly correlated to their existence and use.

Trackways, hooves and memory: human and animal memories and movements around the Iron Age and Romano-British rural landscapes of the English north midlands
Adrian Chadwick (University of Wales, Newport)
In this paper, I will review the movements of people and animals around the farmsteads and field-edge settlements of modern Yorkshire and West Yorkshire, during the Iron Age and Romano-British period. I will demonstrate the significance of ditched trackways to the mobility of human and animal species and the development of the archaeological record. Through a case study of the Colnbrook Settlement site, I will show how exploring both long and short-distance journeys through these landscapes can help us to better understand the biographies, identities and memories of animals and people, and the interdependence and agency of both. These movements were driven by, in the alternative sense of the word ‘mundane’, worldly and grounded pathways of place.

3D. Archaeology on the Couch: Psychoanalysis, Analytical Psychologists & Archaeologists
Organiser: Dian Campbell (University of Glasgow)
This cross-disciplinary panel aims to look at the links between psycho-analysis and archaeology. Freud’s concept of the unconscious mind is one of the key ideas that modern psychoanalysis is built upon. Freud used archaeological methods to examine his theory of the unconscious mind and the development of the human psyche. If archaeology is the study of the residues of human actions, both conscious and unconscious, then the processes of psycho-analysis (including unconscious communication and free association techniques) and theoretical developments (e.g. sublimation, regression, projection, narcissism, Oedipus complex, the unconscious) may be able to contribute to understanding the development of modern psychology.

While post-colonial theory, feminism, structuralism and poststructuralism have provided new insights into social archaeology and the contexts of past archaeological thought, there has been less study of the individual and behavioural development. The psychoanalytical process gives us an opportunity to address major issues which should concern all archaeologists: Who are archaeologists? Why are we interested in origin? Why do some fields of study receive more attention than others? This panel aims to explore what methods we use when we engage in archaeological methodology? These are difficult and perhaps disturbing questions, but necessary if we are to advance our understanding of the archaeological process.

The archaeology of the sea: depth, quest, origin and progression: what is a modern psychoanalytical thought
Rob Leiper (Psychoanalyst and consultant forensic psychologist)
There has been renewed scholarly interest in the influence of the unconscious on our understanding of social and personal history. Modern analytical theory this has been most evident post-Nietzsche’s influence. The helpfulness of the imagery of excavation and reconstruction. This paper will explore the function of, and consequence of, the psychoanalytical ‘mission’ of personal change and may open up lines on archaeology’s own quest.

Sigmund Freud’s archaeology: Julian Thomas (University of Manchester)
Throughout his life, Sigmund Freud was fascinated with archaeology, and he once remarked that he had read more archaeological than psychological texts. In a variety of ways, this interest in archaeology provided him with ways of thinking through issues that presented themselves in both his psychoanalytical work and his own life. In this paper, I will discuss some of the various ways that Freud’s interests intersected with archaeology, examining some of the most frequent and significant aspects of the cultural role that archaeology holds in the modern west.

Object agency vs. internalisation: using object relations theories in the archaeological imagination
Jan Russell (Tinney College Dublin)
Why do archaeologists study the past? Are we unique individuals with a heightened understanding of the past, or are we simply compelled to engage with objects that survive as evidence of human agency in the world? Artifacts and objects are the periphery of the archaeological imagination.

This panel will address the question of how can we access the prehistoric hunter-gatherer past that we hold so dear to our conscious and unconscious? Here, we will touch more on the ethics of treating the objects as archaeology, rather than just as objects in themselves. We will also discuss the influence of the interaction between the artefact, archaeological object and the prehistoric hunter-gatherer and the potential for understanding the future of the PaleoIndians and the Mesolithic which are current in the discipline. We will invite papers that use new perspectives to ‘crack open’ the box of Rijnberk’s work and provide our prehistoric hunter-gatherers of the PaleoIndians and Mesolithic to new access perspectives on our human past.

Upper Palaeolithic social colonisation and Lower Palaeolithic biological dispersal? A consideration of the nature of movements into Europe during the Pleistocene
Lucy Grinnell (University of Durham)
This paper will take a personal look at what archaeological do, and why they do it. If we are to encourage a self-reflexive methodology in archaeology, we should not just have the paradigm to change but also change the practice. This is what I aim to do with this paper. I will look at two different projects that are currently being undertaken to understand pre-modern societies. I would like to suggest that the techniques of the psychoanalytical process such as free association and the concept of the ‘bridge’ between the pre-saps and archaeology may give us some help as a means of approaching archaeological data. How do we utilise these techniques in a manner that enhance our understanding of prehistoric peoples and their personal interactions with their environment?

3E. Hunter-Gatherers in Early Prehistory
Lucy Grinnell (University of Durham) and Flora Plant (University of Manchester)
The success of the post-processual-perspective conceptual models of prehistory has led to the development of methodologies that address contemporary peoples and their activities in social milieus. However, although some approaches to the origins of agriculture in the late Mesolithic, the vast majority of illustrations of such processes pre-date the term post-processual. Why is there no social archaeology of the Palaeolithic and Mesolithic? Firstly, the nature of the data is argued to be insufficient. Secondly, not to address the ‘ifs‘ and ‘whys‘ of people in the past. The questions considered appropriate for the study of the Palaeolithic have thus been largely restricted to those considering the economics of subsistence and raw material procurement and lithic manufacture. Secondly, the problem is one of identification; the attitudes of researchers towards post-Neolithic farmers and Mesolithic and Palaeolithic hunter-gatherers (and particularly pre-human hunter-gatherers) populations have meant that the two branches of research are considered fundamentally different.

The effect of this process of estrangement of hunter-gatherer archaeology from the rest of the discipline is the result of the economic role of the evolution paradigm, which equates change and progress and the process of evolution as purely a factor of time; change is conditional on time passing, and is thus virtually unrelated to humans and their environment. Pleistocene archaeology has been at constant-wide geographical archaeology, and has removed the possibility of accessing personal experiences of society. The perception of a culture as a system seeking homesteatic means that change requires external causality – usually, in the Paleolithic, people were ‘out of action’ and therefore the faunal record – can be seen as demonstrating the relationship of all kinds of action, providing clues to the ‘place’ and ‘time’ at which they occurred and therefore to the kinds of movement and interaction that constituted the experience of the people who deposited material there.

This panel will address the socio-approach of addressing the four-dimensional structure described by the potential paths of movement and activity that were centred on some point of origin (usually from Valencia-Cantabrian Spain, along with something of the quality of the interaction and the human life that lived there and other persons and types of person in that ecosystem. The pathway in which the artefacts or the fragments of the narratives of the lives of persons in prehistory can be re-presented, and highlight the potential for understanding the geopolitical and the socio-political aspects of the likely of past populations and the differences and similarities of different human populations.

Darwin vs. Bourdieu: celebrity deathmatch or postprocessual myth?
Fezzi Reed (University Of Cambridge)
A number of scholars, such as Davies (2000), rather euphemistically, described the relationship of Palaeolithic archaeology as ‘pragmatic’. Whilst it is true that not much of the postprocessual ‘people of the dead’ of the last two decades has had significant impact on Palaeolithic archaeology, there are clearly good reasons for this: Visually engaging, rousing and prose-grained stone-and-bone-only archaeological record as
well as uncertainties about the cognitive states of pre-modern hominids mitigate against interpretations that go beyond the evidence. I would like to argue that to some degree this lack of integration between prehispanic and paleoanthropological research is a manifestly unsound exercise of selective reading by both communities. With a series of quotations and a case study from the Late Paleoindian of Denmark I demonstrate that a genuine approach to the complexities of cultural and intellectual survival is still possible. A key strategy is to recognize and reconcile evolutionary thinking, further, by drawing on recent research in social and intellectual evolution, I will show that traditional data on contemporary social organization can be used to examine individual strategies of landscape learning and enculturation. Again, I will draw on a case study from the Nevada Desert, to show the biological dimensions of human (and hominid) existence would be insufficient to account for the fact that the Middle Eastern. Two issues highlighted above have never seemed more apparent than today, and have never seemed more in need of review. Within the context of the current war on Terror' threats to the Middle East, we cannot afford to ignore the socio-political importance of the region, for example, how the political and social forces at play in the Middle East can shape the course of history. As a result, we are faced with the challenge of understanding the impact of these forces on the region's future. This task is especially pressing in light of recent events in the Middle East, which have highlighted the importance of cultural and intellectual survival. This area of research is still in its infancy, but it is clear that the interactions between cultural and intellectual survival are complex and multifaceted. The political and social forces at play in the region can shape the course of history. As a result, we are faced with the challenge of understanding the impact of these forces on the region's future. This task is especially pressing in light of recent events in the Middle East, which have highlighted the importance of cultural and intellectual survival. This area of research is still in its infancy, but it is clear that the interactions between cultural and intellectual survival are complex and multifaceted. The political and social forces at play in the region can shape the course of history. As a result, we are faced with the challenge of understanding the impact of these forces on the region's future. This task is especially pressing in light of recent events in the Middle East, which have highlighted the importance of cultural and intellectual survival.
Deconstructing colonial legacy in the Middle East: the role and influence of the French Colonial Church in the context of Syria

DernellHill (University of York)

Colonialism is an unavoidable issue in the Middle East. Archeology was born under its regime, it has shaped the post-Second World War political landscape of the Middle East. Colonialism, and in particular the French colonial policy, has had a profound influence on the region. Its effects on this area have been carried out by colonial powers, and how we are to regard and interpret the results requires us to understand the ideological-political agenda of former colonial powers. In this paper, I argue that our understanding of both the practice and the publication of fieldwork, I present the role of the French church in Syria as one of the key elements of an overtly Christian administration seeking the remains of a Christian past to be recovered. It is argued that a deconstruction of the players, circumstances and intentions of early fieldwork allows useful scrutiny of the conclusions which work produced. Such scrutiny is crucial for us today in that it both informs the construction of current archaeological agendas in the region, and encourages a degree of self-reflection as archaeologists assemble their intentions for the future amid a turbulent political climate.

Mapping the other: on the use of maps in the archaeology of Western Asia

TobiahRabina (University of Ljubljana)

In this paper I rely on the work of contemporary human geographer to center and trajectories of architectural mapping in Western Asia. The use of maps can be associated with the archaeology of Western Asia from the inception of the discipline in the 19th century. Advenurers, cartographers and geographers were interested in mapping as a way to solve to the wild and desolate countries of the ‘Near East’ and the ‘Levant’. One of the questions I pose is what maps that showed the distribution of architectural sites, in particular sites of importance to the history of the Bible, although their work was directed toward cartographers and geographers for European nation states to gain maps for strategic purposes.

In contemporary archaeological practice in the region maps of different kinds continue to feature as strong tools for presenting and modelling the past. However, as I will suggest in this paper, the seemingly static representation of sites as currently employed also embodies modern conceptions of the landscape as a static and linear entity. The physical geography of the region is commonly seen as a complicated system of obstacles, obstacles and natural boundaries that have affected and determined the configuration of societies in the past. Furthermore, by considering the ways in which interpreting the archaeological context of various periods it will become clear that the use and creation of archaeological maps is central to our understanding of past society and its development.

3G. Ageism in Archaeology and the Archaeological Record

Session Organisers: JennyMoore (University of Sheffield) and LyneeBeyan (Independent consultant)

The age spectrum that are all aged by the age of 50 is based on widely false premises. Grandparents should also be numbered among the caste of past societies’ (Chamberlin1997, 240). While we are generally aware that older people are often seen as physically less able, their lifestyle, how is our interpretation influenced by current negative attitudes towards ageing?

In archaeology, the experiences of childhood or transition to adulthood have rarely been considered. With point of departure in a minor study of grave-material originating from the Middle-Neolithic Pillars were carried out in a concluding analysis on a discussion on ageing and transitions in the lifecycle in an attempt to understand how the elderly were perceived as individuals:

What to do with the youth – consolidating gerontocracy in the early Neolithic

Paul Davies and JohnG. Rabb (both Bnei Brak College)

Social and political role of the lifeworld we now term ‘youth’ is a modern phenomenon (e.g. Aris 1962), although there are historical studies that seem to contradict this view (e.g. Gillies 1974). This paper will consider the positive role of elders and youth in prehistoric agriculture and subsistence agricultural societies, and consider how the interaction of farming in the Middle Neolithic may have affected relationships between these two groups. In particular, it will be argued that the introduction of farming brought about new social divisions between elders and youth, and that strategies were needed to mitigate against in-fighting and preserve a system that was “known and best.”


The art of assumption: exploring age and gender in prehistoric rock art

(SarahBullivant, consultant)

The prehistoric rock art of Vaconica in Northern Italy, among which images of armed, fighting males predominate, alongside images made by men for men. While some Bronze Age carvings depict both male and female figures in mixed-sex and exclusively female groups (currently interpreted as showing figures participating in rituals), it has been claimed that there is not a single female figure in the Iron Age rock art. The implicit assumption is that other age and gender groups, especially females, were excluded from the art, which was purely a forum for the construction and celebration of masculinity. Yet the fact that younger people – small male figures interpreted as warriors, or training – have been identified in the Iron Age rock art demonstrates that it was not only intended to portray the world in terms of men, or at least that all of the Iron Age warriors are identifiable. Moreover, in the rock art, particularly those in carvings portraying farming scenes. It is argued here that gender and age have been essential to the depiction of the activity being carried out and that many important activities were performed by women, or at least were represented as being carried out by different age groups within those categories. While agricultural scenes were interpreted as those carried out by all ages, it is argued that this is not self-evident and that they were not active contributors to the formation of the past.

In this paper therefore tries to evaluate how the subject of children and youths been approached in archaeology by some authors in on current attitudes (children and youth in the past; archaeological interpretations of childhood and adolescence) – show that it is not self-evident and that the subject of children and youth in the past is not a monolithic one.

Being old in the European Bronze Age

(Mr Alexander Poole, archaeologist)

Within social sciences generally, the study of ageing is understood to be of increasing interest which is what it means to grow old’ (historian Sir Roy Cole). Two problems confront archaeologists: difficulties in accurately measuring life expectancy, and differences between biological and social age. Nevertheless, analyses of Bronze Age Europe suggest that the elderly were often buried with less ceremony and fewer grave goods and that gendered burial differences break down, but how is it possible to identify different age groups in rock art? Did advancing years bring social exclusivity? The answer to both these questions is clear: coming from rock art an indication of low social value, as some archaeologists have claimed, or were activities and rituals performed for the elderly that were different from those carried out by other groups in different contexts? This paper problems the traditional assumption that we can simply express and maintain the social and ritual exclusivity of a dominant region, and also challenges the biologically impossible view of prehistory being populated by adult males alone.
Acting their age: representations of old age in Roman art
Jain Farias (Independent consultant)
The study of ageing in Roman society can be greatly enhanced by the study of art that portrays individuals of a mature age and the elderly, such as the canonical Republican portrait of an old man found near Crotone and now in Milan’s Pinacoteca. This portrait, head with its veiled rendering of the physical condition of old age, along with lines and heavy wrinkles, is perhaps a metaphor for ‘the experience and wisdom of the old’ (Kleiner 1992: 38) and a reflection of the general idea of an old man as portrayed by artists in general, themes that should be interesting to us all.

In context, it is possible to identify a conscious strategy of avoiding the depiction of the emperor Augustus in a ‘geriatric’ image. The famous Prima Porta statue of Augustus, showing the emperor in his twenties, when at the time of his production, in his early forties, well illustrates his regular depiction as an eternal youth. Trajan’s portraits, following his accession to the purple at the age of forty-five, show him forever at this age. He, as was Diana Kleiner, has dubbed him, ‘the aged emperor’ (Kleiner 1992: 200).

These pages are not always modern. This is an area where the historical context can be as revealing as the object itself. A good example is the debate about the authenticity of certain works of art. The question is whether these works were produced by artists in general, themes that should be interesting to us all.

The hermeneutic spiral: a brief history of theoretical archaeology
Kathryn Brophy (University of Glasgow)
Aerial photography is one of the most misused forms of archaeology, often as a result of a too-distant approach among most academics and field archaeologists. The technology, the gadgets, the costs, the limited participation, and the ambiguous results are often the norm. Perhaps, because of the predominance of the ground, it has become so effective a ‘processual’ archaeology fieldwork. Aerial photography seldom plays a central part in interpretative accounts. It seems that aerial images are used to give an overview of the site and to highlight the political or social significance of the area. They are usually the only ones to have been available as archaeological tools for over 100 years, in contrast to the equivalent technologies of the physical world, such as radiocarbon dating and environmental analysis.

The question is whether aerial photographs are in fact ‘landscape archaeologists’ who have a valid contribution to academic and heritage management, I shall briefly discuss the current compartmentalisation of the archaeological process and argue that there should be a cycle between existing AP collections, archaeologists and flyers within the framework of knowledge of a topographical area. I shall explain why AP interpreters can be excellent identifiers and analyzers of archaeological shapes but how this only has meaning in an academic, theoretical and topographical context. I shall examine whether it is possible to have an academically rigorous approach to landscape archaeology with the kind of multi-period archaeology that specialist in a particular survey technique engineers. I shall explore which knowledge of a particular area and period is ‘better’ than a period focussed, topographic, specifically, view. I shall examine whether landscape archaeology is a discussion at all in particular, the ‘newly’ expanded view of the Neolithic and prehistory from the air with the apparent lack of new data.

Aerial archaeology for real: the local and community context
Francois Flahaut (County Council) and Eileen Willis (University of Wales, Lampeter)
Kenny Brophy’s description of aerial archaeology as ‘efficient, objective and technico-hungry’ rings few with the locally-based flyer – though of course we do all have a crack at it. This, of course, is clearly relevant and perhaps might be nearer the mark (max?).

In this context, it is important to note that the immediate feedback in the brain of the airborne observer relating observed features to the area’s known landscape, contextualising the data is always subject to the influence of focussed and informed observation. This integrated approach, the value of which is further enhanced by the relative lack of available ‘gadget’ (Brophy’s word). So far from focusing on a fringy activity, aerial reconnaissance in a large English county, Devon, since 1983 by FJG has not only radically altered archaeologists’ understanding of the landscape, but also provided an important informed conservation and rescue policy, but has also changed the sensitivity of the archaeologists to their own area. The ‘magic’ of results in good cropmark summers captures the public imagination (and that of local authorities) and provides a compelling medium for the presentation of issues such as plough damage to rural audiences.

In Devon, a number of the sites discovered in recent reconnoitring were in contact with enthusiasm by the people identified through aerial reconnaissance in south Devon.

3H. Croperm, Theoretical Perspectives on Archaeological Aerial Perspectives
Session convenor and chair: Kenny Brophy (Univ. of Glasgow). Chair: Tim Carvill (Bournemouth Univ.)

Part 1: THEORY

The eye in the sky: interpretive archaeology and the aerial viewpoint
Andrew J. Wilson (University of Glasgow)
Aerial photographs are used most frequently in the identification of sites and monuments, and to illustrate the results of excavations. The aerial view is particularly well suited to demonstrate the distribution of features on the ground. Interpretations of archaeological sites are often generated because of the predominance of the ground. Geoscientists have defined ‘post-processual’ archaeology, aerial photographs seldom play a central part in interpretative accounts. It seems that aerial images are used to give an overview of the site and to highlight the political or social significance of the area. They are usually the only ones to have been available as archaeological tools for over 100 years, in contrast to the equivalent technologies of the physical world, such as radiocarbon dating and environmental analysis.

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Part 1: THEORY
The excavation team was composed almost entirely of local people, who were enchanted to find the history of their parish documents dated a thousand years. They engaged with their 'site' to such an extent that money has now been raised by the National Society for a further team. Many participants are experiencing archaeology at first hand for the first time, while the results of their efforts will live on long after the end users to engage in constructive dialogue about this sometimes vexed issue.

On imaginary and disappearing archaeology

The active role of things can be understood in several ways. For example, grounded in a tradition of anthropological, archaeology and even science fiction, to name a few, but not necessarily to the exclusion of other approaches. The argument is that the study of way mundane artefactual remains constitute a cultural daily life environment and that by which people construct themselves. Despite the diversity of approaches the term 'imaginary' has been underlined the overall tendency to emphasize the immaterial and mental aspect of things. This tendency has recently been challenged by a renewed interest in materiality, functionality, skills and physical experience with artefacts. In the latter, the critical role of objects for identity and cultural practice, with the tendency towards 'closed' or 'closed-off' systems. Instead, the approach is that objects cannot be seen from their materiality and functionality plus the social context. Given these arguments, we might have good reason to question the nature and purpose of things. This might be done by examining the role that things play in our daily lives and environments. The notion of a 'biographical approach' to material objects has become firmly established in the last few decades. This notion has been developed in relation to the way that things have shaped our lives. The idea is that things have a life and a history, and that the material objects are part of this history. This notion has been widely accepted and has been applied to a wide range of contexts, from everyday objects to cultural practices. The idea is that things have a life and a history, and that these histories can be explored and understood. The approach is that objects can be seen from their materiality and functionality plus the social context. Given these arguments, we might have good reason to question the nature and purpose of things. This might be done by examining the role that things play in our daily lives and environments.
The flow of the partible animal: biographical paths to the Late Bronze Age household economy (Iron Age)  

This paper aims at exploring ways of investigating the relationship between humans and animals in the Iron Age. We focus on the partible animal, with the emphasis on how it was processed in the household economy. We argue that a detailed analysis of the partible animal is important for understanding the dynamics of household economies and the way in which they were organised. This is because the partible animal provided a valuable source of food, raw materials and labour power. Moreover, it played a crucial role in the development of social and economic structures.}

Reflections on the Iron Age: a biography of pre-Roman Iron age mirrors  

Jody Joy (University of Southampton)  

Mirrors are one of the most fragile and enigmatic objects from the British pre-Roman Iron Age. To develop a better understanding of the way in which these objects were produced, consumed, and discarded, it is necessary to consider their biographical trajectory. This trajectory includes the materials used, the production process, and the way in which the objects were used and discarded. By examining these aspects, we can gain a better understanding of the social and economic contexts in which these mirrors were produced and used. The biographical approach to material culture is also useful in understanding the role of mirrors in the Iron Age household economy. Mirrors were used in various contexts, from religious rituals to everyday life, and their biographical trajectory can provide insights into the way in which these practices were organised and understood. This approach also emphasises the importance of considering the context in which an object was produced and used, rather than simply focusing on its physical attributes.
Recovering love in the archaeological records: ancient Egyptian love poems as material culture

How can we know the minds of people from an ancient society? Is it possible to recover their love life? Can we assume that what we understand as love today evoked the same feelings as in those who lived over 3,000 years ago? Is it possible to recover love in the archaeological record? This paper will focus on love in ancient Egypt. In particular, I will consider love as evoked in love poems. The Ancient Egyptian love poems are a unique record of the love ideals of ordinary people in the New Kingdom (c.1550-1070 BC) and are songs of love, separation, longing, sensuous pleasure, tenderness and joy—categories that remain central to understanding the love experience of ancient people. By exploring the range of emotions displayed in these poems, we may be able to construct an empathetic understanding of the social, cultural, and emotional context in which love was experienced and used as a material culture. Poetry and music still play an important part in life and love in modern African and Middle Eastern cultures, and this paper will conclude by outlining the tradition of classical and modern Arab love poetry and music and the relationship between Arab and ancient Egyptian literature.

Feeding relations: archaeologies of conviviality in the Iron Age

Miles Gilles (University of Leicester)

When talking of conviviality in the Iron Age, we tend to think of competitive feasting events, traditionally seen as paramount in the public sphere, which channelled each other’s power and influence within a community. While the study of material expressions of conspicuous consumption and deposition within the Iron Age, our images and understandings of these practices are still limited. In this paper, I will focus on material records and account for the role of textual and literary texts, and the collective and collective actors. Once this basic idea is accepted, we can consider how material practices are as equal as with others of different times and or places, and the pattern, in Gandamer’s terms, of perspectival context can begin.

We find that indeed there exist many narratives of sociality or conviviality, and not only in the Iron Age. I shall conclude with mention of some of my recent research on the Iron Age, where the emphasis has been on the role played by Flora Nosch (of the Irons) I relate to myths, and thereby to situated practices (Tolstoy), or the ‘being there’ of Tim Ingold, refers to them) and the arts of being and relating in the world.

Recovering love in the archaeological records: ancient Egyptian love poems as material culture

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archaeological analysis (e.g. the 'archaeology of Scotland', covering over 1000 years). The implications of the practice of looking at long periods of time are of significant recent concern, and require ongoing analysis.

This session will focus on contrasting ways of doing historical analysis and the data relevant in constructing short, medium or long term and local, regional or global histories. What are the implications of such narratives for present society and politics? When might we wish to emphasise the long-term or global perspectives? Over the short term, do individual events necessarily privilege or challenge narratives that are prevalent in the community? How do environmental data contribute to narratives of change? Can we correlate these different narratives?

Navigating through time: historical archaeology and Scottish land rights

Chris Dalglish (Claire Morgan Archaeological Research Division)

This paper will address the issue of the use of different temporal scales of analysis in the historical archaeology of the recent past, with a particular focus on the political implications of comparative narratives. Different narratives in the archaeology of rural Scotland from the Medieval period through to the eighteenth century will be discussed with particular regard to the issue of land rights. This issue of land rights is one of ongoing relevance in Scottish society and politics and has assumed renewed prominence in recent years with new land access and ownership passing through the Scottish Parliament. Claims to the land are often grounded in narratives of the past. Some narratives claim the primacy of long-standing, and therefore authentic, tradition. Others focus on more recent, and legally acceptable narratives of dispossession and the Clearances and the commercialisation of Scotland's estates in the eighteenth and nineteenth centuries.

It will be suggested that the historical archaeology of rural Scotland from the Medieval period through to the eighteenth century be seen as a product of these narratives. The landscape as experienced by the occupants of the land over these centuries will be shown to reflect the narratives of the past through different lenses. It will be suggested that the landscape reflects the narratives of the past through different lenses. The narrative of the land as experienced by the occupants of the land over these centuries will be shown to reflect the narratives of the past through different lenses. This paper will focus on the way in which these narratives are constructed and the way in which they are interpreted. The landscape as experienced by the occupants of the land over these centuries will be shown to reflect the narratives of the past through different lenses. This paper will focus on the way in which these narratives are constructed and the way in which they are interpreted.

Early Histor(ical) Archaeology: caught between history and prehistory in c. AD 600-900 Scotland

Meagan Condance (University of Stirling)

Very few would argue that the written documents that exist for c. AD 600-900 are a complete and accurate record of life in Scotland. Some historians claim the primacy of long-standing, and therefore authentic, tradition. Others focus on more recent, and legally acceptable narratives of dispossession and the Clearances and the commercialisation of Scotland's estates in the eighteenth and nineteenth centuries.

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Eulogy to lost nations: Scottish chronicles of the Andes

Melissa Goodman Elgar (Washington State University)

The cultural phases of Europe rarely mirror cultural developments in the Americas. However, the use of early historical documents as points of reference for such developments is not uncommon. In Andean South America, the home of great pyramid builders and vast empires, indigenous achievements were recorded with a variety of sources: contemporaneous, missionaries and colonists collectively called the Spanish Chronicles. These records are closely to the Inca Empire, which stretched over 1000 km from Peru to Chile. The question of war and peace at the time of Spanish contact, I assess the contributions of this contentious literature as

4G. Hunting for Meaning: Interpretive Approaches to the Mesolithic

Archaeologists: Steven Price and Hannah Cobb (University of Manchester)

They have the impression that the most interesting thing about hunter-gatherers is that they finally gave up and started farming (Rowley-Conwy 1997, 7). This statement summarises neatly the recognition that in the landscape of the past there are problems underlying hunter-gatherer studies, and Mesolithic studies are not an exception. For example, this statement is particularly relevant in our current cultural context where the displacement of people from their traditional lands and the social, economic and political implications of this are currently being debated. The statement is particularly relevant in our current cultural context where the displacement of people from their traditional lands and the social, economic and political implications of this are currently being debated. The statement is particularly relevant in our current cultural context where the displacement of people from their traditional lands and the social, economic and political implications of this are currently being debated. The statement is particularly relevant in our current cultural context where the displacement of people from their traditional lands and the social, economic and political implications of this are currently being debated. The statement is particularly relevant in our current cultural context where the displacement of people from their traditional lands and the social, economic and political implications of this are currently being debated.

Woodland clearances and tute edges: environmental history in the Mesolithic

Paul Davies (Bath Spa University College)

This presentation discusses the range of data available for understanding Mesolithic sites in England and Wales. This will focus on the evidence for woodland clearance and tute edges, and how this can be used to understand the environmental history of the Mesolithic. This will focus on the evidence for woodland clearance and tute edges, and how this can be used to understand the environmental history of the Mesolithic. This will focus on the evidence for woodland clearance and tute edges, and how this can be used to understand the environmental history of the Mesolithic. This will focus on the evidence for woodland clearance and tute edges, and how this can be used to understand the environmental history of the Mesolithic. This will focus on the evidence for woodland clearance and tute edges, and how this can be used to understand the environmental history of the Mesolithic.
Following this, it will consider the evidence for woodland clearances in the UK Mesolithic, and propose that such clearances may have been created or utilised in their capacity as ‘buffer-zones’ against the perceived dangers of the wider woodland environment. Concluding from this, the paper will review Mesolithic activity near tufa springs and, using recent evidence from an excavation in Somerset, propose that at least some of the activity is concerned with acknowledging and marking the edges of these tufa deposits. The paper will conclude by suggesting future research agendas with respect to such defined contexts.

Midden, meaning, person, place: interpreting the Mesolithic of Western Scotland

Hannah Cobb (University of Manchester)

Of the British Mesolithic, perhaps one of the most prolifically and intensively studied areas over the last century has been the West of Scotland. These studies were characterised by typological debates in the earlier twentieth century, and in recent decades work on the area has become increasingly concerned with issues of economy and subsistence. Where such studies have considered people within these accounts it has been mostly their relation to their environment in an adaptive and economic sense that has remained a central concern, and very little attention has been afforded to the people who populated the region during the period outside of such processual concerns. Additionally, a number of dubious analogies have been drawn to elucidate aspects such as gender relations and ideologies, yet these have always remained closely tied to subsistence practices. However, current research is beginning to illustrate the existence of meaningful ideological connections far beyond the previous economic and subsistence based interpretations that have ever been offered before. Consequently, this paper will argue that by turning to alternative ethnographic accounts and examining aspects of personal identity a radical new interpretation of the Mesolithic experience of the world in Western Scotland is now possible.

Reconstructing the social topography of a Mesolithic landscape

Almée Laffitte (University College Dublin)

In the northern Midlands of Ireland a number of finds/sites have been identified in a variety of contexts: from single finds exposed along the foreshore to in situ material excavated from peat bogs. The Mesolithic activity within this area has been overlooked. This paper will present new research on the landscape and social topography, in a Mesolithic context, of a specific area in the north of Ireland. The research is based on a number of different methodologies, including the manufacture, use, and discard of objects, variation in the temporal and spatial contexts of activities, and the construction and meaning of ‘artificial’ islands. This paper will focus on the importance of identifying alternative forms of evidence that have historically been overshadowed by reliance on lithic datasets, and will discuss the different methodologies that can be used to construct a social narrative about life at this time.

4H. Speed Conference

Organisers: James Dixon (Pre-Construct Archaeology), Sam Hardy (University of Sussex), Thomas Kador and Jane Ruffino (University College Dublin). Discussant: Angela Piccin (University of Bristol)

Archaeological conferences such as TAG provide opportunities for delegates to listen to other people's views, find inspiration and new ideas as well as air their own. To a large extent, such conferences appear to be about dialogue and, in turn, this dialogue should drive our discipline forward. In practice, however, the format for presenting papers within sessions tends to create a one-way flow of information. The allocated time for discussion at the end of each session mostly takes the form of questions and answers rather than an open debate. This results in forcing the 'real dialogue' to the conference margins, that is the coffee and lunch breaks or the social events in the evenings, when participation in discussions becomes partly circumstantial.

This session presents an experimental format that will allow this all-important fringe activity to take centre-stage. The session will focus on short one-to-one dialogues between participants, aimed at allowing each person to talk directly to other individuals with a variety of backgrounds and interests, rather than rely on the flawed and static paper – question – answer format. Between each dialogue, participants will be encouraged to produce a short written comment responding to the preceding engagement. These engagements will then form the basis of a round-table discussion in which all will be able to take part fully, with prior knowledge of a number of other people's ideas and without the often restrictive barrier of presenter – audience. To fit with the spirit of the session, this speed conference will focus on 'Archaeology and 'Time'. Within this deliberately broad subject, we aim to consider such areas as how the past exists in the present and the ways in which we can look at this; how we deal with the 'distance' of the past; the employment of chronologies, and the concept of 'time' itself with its potential limitations. We would suggest potential participants arrive with some prepared ideas on how their own research or reading can contribute to some of these discussion points.

Installation: Poetic TAG

Organisers: Marjolijn Kooi (University of Amsterdam) and Erik van Rossenberg (Leiden University)

Poetics – both textual and visual – can express thoughts and feelings, make connections beyond ordinary ways of thinking and change our view/perspectives. The familiar becomes unfamiliar and lingering thoughts take shape. In our everyday handling of the archaeological past this poetic dimension often gets submerged in site-reports and databases. Poetic TAG tries to reinject this dimension into our engagement with the past, taking shape as an installation of posters. The aim of this sideshow is to make creative leaps and investigate new relations but not forget about the archaeological phenomena. The contributors integrate textual and visual imagery, taking their inspiration from archaeological experiences. These experiences range from archaeological fieldwork and museum visits to travelling in landscapes. Come and visit this sideshow, and let the experiences captured in this installation make your mind wander between the regular sessions.

Melanie Giles (Univ. of Leicester). 'The last Wold Ranger'
Michael Given (Univ. of Glasgow). 'Fieldwalkers'
Marjolijn Kooi (Univ. of Amsterdam). 'This pit'
Erik van Rossenberg (Univ. of Leiden). 'Participant observation'
Alice Samson (Univ. of Leiden). 'Rocking through Drenthe'

Wouter Walsus (ADC Archaeopluce). 'The Journey'
Aaron Watson (Univ. of Reading). 'Monumental Images'