THE X-FACTOR

The X-TAG Plenary Session
2pm - 5.30pm Friday 15th December 2006, Newman A

In contrast to previous TAG conferences, the X-Factor plenary will be student-led. The X-TAG committee has selected 8 presentations by current students of archaeology, each of 15 minutes duration, that will address different perspectives on a question:

“What factors and ideas will direct the future archaeological theory?”

The session will culminate in a general discussion addressing the key issues identified in the papers.

2.15 On Meaning, Significance, and the Limits of Archaeological Theory
Ben Edwards, (University of Durham)

This paper aims to critically examine post-processual theory and its deployment in the search for “meaning,” for answers to the question of “why” past peoples and societies undertook particular actions in particular ways. It will be argued that the quest for “why,” and the interpretations that follow from it, represents proof of the limitations of much of twentieth century social philosophy as applied to archaeology. The essential premise of this argument is that “why” is the wrong question, as it is unanswerable, to the extent that even an informed, consensus interpretation cannot hope to encompass the vast variability contained within even one little word. However, this is not an entirely negative assessment. The paper also seeks to address the alternative to the search for meanings that we can read relative levels of significance in past actions and still reach conclusions as to the nature of past social life without invoking unlikely hypotheses. It will also be stressed that much of archaeological interpretation already adheres to these principles, so that this paper does not seek to criticise the majority of archaeological thought, as much as define ontologically what we already do.

2.30 Ex Machina: Archaeology in A Post-Human Future
Stephen O’Brien (University of Liverpool)

Recent research in disciplines as varied as medicine, robotics, and artificial intelligence has raised the prospect that, during the 21st Century, humans will be increasingly able to alter themselves physically through both biological and mechanical means. The consequences of such alterations to humans may have serious implications for the study of humanity. Indeed, they have led some to speculate that we may see the emergence of “post-humanity,” a development which has caused Francis Fukuyama to revise his previous assertion that human history essentially ended in 1999 (Fukuyama, 2002). The purpose of this paper, therefore, is twofold: to introduce some of the means by which humanity may become post-human, and to speculate on how archaeology as a discipline might respond to the challenge of interpreting a human past from a post-human viewpoint.

My Name is Bourdieu: the Karma of Practice
Greig Parker (University of Sheffield)

You know the kind of archaeologist who is always jumping on the latest theoretical bandwagon and then wonders why his work sucks? Well that’s me! That’s when I discovered Karma. Suddenly all those theories made sense! This paper outlines the relationship between Karma, Practice Theory and archaeology. It briefly explores issues ranging from the archaeology of the Practice of Karma to the Karma of the Practice of archaeology. It suggests that the adoption of a “Karmic Archaeology” may perhaps offer a resolution to some of the theoretical problems currently faced by archaeologists. In so doing, this paper hopes to illustrate some of the problematic issues that can arise from attempts to incorporate radical new theories into the discipline. In addition, it highlights the difficulties archaeologists encounter when investigating alternative ideologies using contemporary western modes of thought.

3.00 Predictions of the Past: What will influence the future of archaeological theory?
Krish Seethah (University of Cambridge)

At a recent informal round table of some of the key minds of processual and post-processual theory, Robin Dennell highlighted the influence that external factors such as rising inflation in the 60’s and 70’s had on the development of archaeological theory and method.

This presentation will attempt to identify the agenda that will influence the next generation of archaeological theorists. On the one hand, I will raise a number of key external influences that have the potential to greatly influence the way archaeological theory develops and the manner in which archaeology is viewed and used by society. For example, how will current political affairs and the ‘state of the environment’ – an area to which archaeology can contribute – a singularly unique perspective – influence the way we theorise? Complementary to this, how will internal development from the new archaeological “sub-disciplines”, armed with novel techniques and methods (often developed from non-archaeological backgrounds), embrace and advance archaeological theory?

3.15 Visualising Archaeology: A Manifesto
Andrew Cochrane (Cardiff University) and Ian Russell (Trinity College Dublin)

Since the 1980s some scholars have proclaimed that archaeology is in a state of crisis. Despite the growing investment in theoretical research, archaeology has not moved beyond modern epistemological and representational crises, nor has the discipline addressed the tradition of criticism of material essentialist in modern visual art, such as in the Futurist Manifesto (1909) or in the work of Marcel Duchamp or Joseph Beuys. Visually archaeological research has traditionally relied on two-dimensional, black and white plans and schematic drawings of objects and sites, while utilizing scientific flowcharts to demonstrate social and temporal relationships. These representational mechanisms visually permeate scientific realism, thus creating a peculiarly modern archaeological interpretation. This paper seeks to contest traditional mechanisms for representation and spectatorship by questioning the status that visual images occupy in archaeological discourse and propose a new system towards archaeological visualisations. We call for archaeologists to seek out new methods of visualising and presenting complex philosophical and methodological theories in media which transcend the line drawing. This paper will utilise more visual traditions within traditions of art historical thought and visual culture studies, while suggesting ways in which we can begin to move towards a visual archaeological practice. In doing so, we cite examples from our own and other contemporary artists’ work.

3.30 Coffee

4.00 Stew or à la carte? Choosing a new theory dish.
Imogen Wood (University of Exeter)

The call for a truly multi-faceted archaeological theory in current discourse, to realise the ‘new era’ of theoretical archaeology, has led to a critical focus on how it is taught to a new generation of archaeologists. The unwritten archaeology student has received a great burden in recent years in being encouraged to meet this challenge, is enough being done to enable and foster these ideas in this environment? I suggest that the structural approach to introducing theoretical archaeology should be reconsidered, and that heuristic approach enabling its individual components, to float free in a theory stew could inspire the subjective selection and use of theoretical ingredients irrespective of the culture-historical, processual and post-processual constraints.

However this may require a decision establishing what the end product should be before we introduce it, or whether we need one. Are we introducing the use of theoretical archaeology to resolve questions or to enable a state of enquiry? Therefore the future of archaeological theory is in the hands of a generation who may not need to adhere to the "theory cookbook" currently used, in creating new theory dishes robust enough to meet these challenges.

4.15 Get published! Creating a forum for creative thinking and writing
Herdís Hallèland (University of Oslo)

If we as students are to develop a sense of critical thinking and become a driving force in archaeological theory our work needs to be seen not only by those marking our essays. Setting a student journal has proved to be a good arena for students’ work to be seen and to showcase the problematic issues that can arise from attempting to introduce radical new theories into the discipline. The Archaeological Review from Cambridge 2006 ARC Committee (University of Cambridge)

The first issue of the Archaeological Review from Cambridge (ARc) was released in July 1981 by a group of young, enthusiastic PhD students who sought to “battled against the idols of tradition and the storms of oppression in archaeological thought.” This may seem a somewhat melodramatic statement, issued naïvely in the early days of research, prior to the stagnation in motivation so often felt in last few leg of dissertation writing. Yes, in the long run of theoretical development such an exclamation, in hindsight, could be seen as the sounding bell for the post-processual critique.

4.30 The Archaeological Review from Cambridge: Leading theory through student publication

2006 ARC Committee (University of Cambridge)
Indeed, these now successful academics, enthused by Ian Hodder's ideas, responded to and influenced archaeology in the formative years of interpretative approaches through the initial platform of the ARC.

Twenty-five years on from the ARC's gestation, the professional territory of archaeology is very different and the challenges faced by graduate students greater. When the ARC emerged, there were few other platforms for student publication or for the presentation of research in progress. Nowadays, the library shelves are crammed full of journals with similar goals, and student publication is seen as an integral part of academic training. Are the motivations behind publication early in the career therefore less about idealist aspirations for the wider development of archaeology and more about the taken-for-granted necessity of academic career progression? Has this affected the quality and value of such publications? What relevance do articles within publications such as the ARC have on wider debates within the discipline as a whole? Within this paper, we seek to look back over the ARC's lineage, from its conception to the present day to address such issues in student publication, and comment upon the direction that might be taken in the future.

4.45 - 5.30 Discussion

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X -TAG Wine Reception: 7pm
Royal Albert Memorial Museum
on Queen St, next to Exeter Central Station
Sponsored by World Archaeology

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GENERAL INFORMATION

SOME EXETER RESTAURANTS AND BARS

DIGGING up a great dish or tipple is easy in Exeter's eclectic and varied range of restaurants and bars. From the stylish surroundings of the Royal Clarence Hotel, home of the award winning chef Michael Caines, to the take aways on Sidwell Street, Exeter has something to offer for every budget.
Price range: *** executive; ** waged; * students/diggers

Restaurants:

1. Royal Clarence Hotel
Contemporary British cuisine of the highest standard using fresh, local seasonal ingredients. Price range: *** Cathedral Yard

2. The Blue Fish Brasserie
Seafood restaurant, serving local produce in a modern and stylish atmosphere. Price range: ** 44 Queen Street

3. Red Square Restaurant
Traditional Russian Restaurant serving great Russian favourites. Price range ** Rougemont House, Castle St

4. Al Farid
A Moroccan restaurant with a Bedouin style downstairs, where you can lounge on cushions and have a variety of tapas dishes, and an upstairs restaurant with a separate menu. The food is gorgeous. Price Range ** Cathedral Yard

5. Cohiba
A Tapas bar and restaurant with an extensive menu, including many vegetarian options. Price range: **36 South Street
Theoretical Archaeology Group

SATURDAY
16th December
### SATURDAY AM

**Session 1 - Newman B**

**Steps to a neuroarchaeology of mind: Bridging the gap between neural and cultural plasticity**

**Lambros Malafouris and Colin Renfrew (University of Cambridge)**

Despite the many significant research breakthroughs in the cognitive neurosciences, especially over the last decade, within archaeology, there has been little awareness of the important questions constantly arising from current findings in this field. Although archaeologists do not excavate neural tissue, we should bear in mind, that the development of functional neuroimaging has allowed the investigation of a whole new set of questions about, for example, the self and the body, social intelligence and interaction, aesthetics, religion and economics. These questions raise a host of archaeological and anthropological issues and thus demand our attention and critical evaluation.

The time seems ripe for archaeology to start responding to, and engaging with, this emerging and rapidly expanding field of neuroscientific research. Thus the aim of this session is to stimulate a first reflection on neuroscience’s claims and their possible archaeological implications. How can the new findings of neuroimaging be utilized in the context of cognitive archaeology and material culture studies? How should archaeology and neuroscience interact? What are the implications of new brain technologies for the study of the human brain?

The general objective is (a) to promote the understanding of some key recent developments in neuroscience; (b) to articulate some of the possible questions and approaches that can be seen as emerging at the interface between cognitive, social archaeology and cognitive-social neuroscience; and (c) to investigate the possible role and contribution of archaeological and anthropological research to key debates within the neurosciences.

From material engagement to neuroscience: the challenge of the tectonic phase

**Colin Renfrew (McDonald Institute, University of Cambridge)**

The cognitive development of humankind can be divided into two phases. The first, specification, phase down to about 50,000 years ago, represents a period of co-evolution where the material and selective processes of Darwinian evolution interacted with processes of development in material culture, culminating in the emergence of our species Homo sapiens as c. 60,000 years ago, the human genome had become established, and the remarkable cultural developments after that time, seen in different trajectories of development in different regions of the world, were not governed by variations in the genotype of the human populations in question. Cognitive development subsequently took place during what can now be seen as the ‘tectonic’ phase, where significant changes are the product of engagement processes between humans and material world — processes that began in the specification phase (with the use of tools, fire etc.) but which now become dominant. It is a remarkable fact that the genetic composition, the genotype, of a child at birth today must be little different from that of one born 60,000 years ago.

It becomes necessary to explore a new kind of cognitive archaeology, recognizing that the differences in behaviour of humans born into a specific cultural context today and those of 60,000 years ago are the product of successive and progressive early life experiences of enculturation. It is now understood that the structure, the ‘wiring’ of the brain is changed during the early years of development of each person through the social experience of action, including speech and material engagement activities. The field of neuroscience is the area where some of these processes must be explored. If we accept that (in a limited and approximate sense) the genotype may be regarded as a given, with little variation over those 60,000 years. The processes of engagement with the material world are now beginning to be explored through the techniques of neuroscience. The human mind is indeed to be understood as embodied, extended and distributed and as not restricted to the brain within the skull, yet the activity within that brain remains a crucial component of all cognitive processes. We can hope to learn much about the remarkable plasticity of mind during the tectonic phase of human development by exploring the neuroscientific basis for learning and for the development of material culture.

**The neuroarchaeology of stone toolmaking: a multidisciplinary experimental approach**

**Dietrich Stout (University College London)**

Stone artifacts provide some of the most detailed remaining evidence of pre-modern human behaviour and cognition. However, definitive interpretations of this record remain elusive, and it is all too common for cognitive archaeologists to provide incomensurate or contradictory interpretations of the same evidence. Establishing reliable, empirical links between brain structure, cognitive function, and archaeologically observable behaviors like stone knapping is thus a central challenge (and promise) in the development of a true neuroarchaeology. The current paper summarizes the recent results, ongoing work and future prospects of a multidisciplinary experimental research program investigating the neurobehavioural foundations of stone toolmaking skill acquisition. Key elements include ethnoarchaeology, lithic analysis, functional brain imaging, and video-based behavioural analysis.

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### TIMETABLE

**Saturday 16th December - Morning Sessions**

1. Steps to a neuroarchaeology of mind: Bridging the gap between neural and cultural plasticity
2. Towards Social Maritime Archaeologies
3. Archaeology for the Community
4. Déjà vu: from space to place in Prehistory
5. Transforming materials: rendering the invisible tangible
6. Future Archaeologies: Future Geographies
7. Archaeologies of the immediate: forensic science and archaeology

**Saturday 16th December - Afternoon Sessions**

1. Scaling and Networks
2. Against Remembrance: Space and the Politics of Forgetting
3. The Spade Cannot Lie
4. Déjà vu: from space to place in Prehistory
5. Beyond the Fringe: theorizing liminality in the historic city
6. Environmental Imperatives Reconsidered: Theorizing Culture Change in the Face of Climatic Change
7. What has function to do with theory?

- What is the Future of Public Archaeology? - at the Royal Albert Memorial Museum, Exeter
- Pub-Theory Discussion Group - at the Ram Bar, Devonshire House, Exeter University
- Film - The Van Project - Newman B, 1:15pm

**Antiquity Quiz (7pm) - The Lemon Grove, Cornwall House, Streatham Campus**

**The Great X-TAG Party (8pm) - The Lemon Grove, Cornwall House, Streatham Campus**
The manufacture of stone tools is an integral part of the human evolutionary trajectory. Standard archaeological typologies, however, generally attempt only to recognize variation among finished tool forms, with very little research directed towards the social and cognitive context of the process of manufacture. The current paper aims to focus on the process of manufacture using insights from contemporary neuroscience. Of particular interest is the discovery of a class of visuomotor neurons in the prefrontal cortex that fire both when an agent performs an action and when the observer observes the same action performed by another. Such "mirror neurons" are thought to be a basic mechanism underpinning many aspects of human social cognition including empathy and, potentially, theory of mind. We explore these issues via an examination of knapping as a socially situated, distributed process and argue that during this process the artefact is an active component in the extended cognitive system. The artefact is a product of a shared intentionality created via the mirror neuron system and the interactions of the social group. It can therefore be viewed as an emergent object—a product generated by the interactions of many networks rather than the isolated mental template of any single agent. Such a perspective, drawing from both archaeological and neuroscientific insights, reveals rather more about the context of stone tool manufacture than a traditional static typological stance.

It's all in the mind: Language and handenss in prehistory
Natalie Uomini (Centre for the Archaeology of Human Origins, Southampton)

Traditionally, handedness of hand use has been associated with laterality in the brain, particularly for language functions. From the archeological and fossil records we extract information about the emergence of right-handedness in the hominin lineage. Researchers in language origin and handedness have focused on the evolution of Broca's Area, assigning an important role to the left hemisphere. Recent data from language pathology, functional imaging, and psycholinguistics are now highlighting other areas of the brain. The question is then, how to identify the effects of these areas in the archeology of our ancestors? This paper will present a brief and structured summary of the evidence for handedness in prehistory and will propose a approach which connects this data with the current knowledge of functional language lateralization.

Discussion

Coffee

Diving Human Imaginary: A Mathematical Theoretical Model applied on Rock Art
Dickritsakis George (Hellenic Rock Art Center, Philippi-Greece & Dept. of Arts & History, University of Lecce)

Human interaction with the environment produces symbolism. Landscape ecocodes stimulate the imagination and reality comprehension follows mythological and iconographical paths. This special link with rocks and raw materials could be detected in the production of petroglyphs and paintings. Different theories were presented and new ones are day by day developed in order to penetrate the meaning of such "landmarks" of the ancient mentality. I believe that is possible to give in the reading of rock art a logic coherence. The present paper, still work in progress, is a summary of a past mathematical work to treat "possibilities" to link and consequently read carved images and prehistoric artfacts. The mathematical model follows basic logic principles that are used by neuro-psychopanysts in order to analyse schizophrenia and fit well with several physical phenomena as predicted by quantum physics.

Can we talk of a 'neuroarchaeology'?
Helen Coleman (School of World Art, University of East Anglia)

Current archaeological explanations see the emergence of the earliest art as definitively linked with language and symbolic thought, and a product of an anatomically modern human. This assumption is, as Mithen has argued, evidence of "just how complacent archaeologists have become in believing that their own interpretations of the evidence are indeed established fact" [Mithen, 1999:228]. The rate at which language and symbolic thought evolved is still unclear, and their relationship needs to be established, not just assumed or assumed.

In reassessing these assumptions, which have been current for several decades, a new tool has appeared in the form of neuroimaging, which has offered substantial fresh insights into the anatomically modern brain. The major advances and breakthroughs in brain research in the past two decades have provided exciting new insights into both primate and human brain functions, and we have never been better placed to apply this research to modern human behaviour. This paper looks again at the earliest art, discussing the artifacts not only as evidence of art or symbolism, but when particular neural processes respond to a particular environment. The main argument made is that knowledge of such areas as mirror neurons and neoplastics provides an opportunity to rethink the relationship between art, symbolic thought and language. In the end what is argued is that many issues in prehistory can be reconsidered within a new framework, that of neuroarchaeology.

Introduction to Social Maritime Archaeologies
Robert Van de Noort (Exeter University, UK)

Spiral pathways: ritualisation and fragmentation of Torres Strait canoes
Ian McNiven (Monash University, Australia)

Elaborately decorated double-outrigger canoes, made from single dug-out hulls imported from the adjacent New Guinea coast, were once central to Torres Strait Islander canoes. These canoes, up to 20 m in length and capable of carrying 25 people, were the largest and most complex transportation device recorded ethnographically for Indigenous Australians. While much has been written about the secular use of Torres Strait Islander canoes in moving people and items between islands, it is clear that canoes formed a range of functions along a secular-spiritual continuum. This paper explores the spiritual dimensions of canoe use and travel in the context of my 'seascape as spiraliscapes' approach to coastal archaeology. I argue that Torres Strait canoes were mobile, floating ritual sites involved in socially negotiated pathways through a seascape inhabited by spiritual beings and energies. Rituals often involved special hull decorations, carvings and attachments (including animal parts) to invoke canoes with zoomorphic and anthropomorphic qualities and agency to provide greater success in voyaging, hunting and warfare. After a long ritual life on the sea, canoes could be fragmented and various pieces discarded onto land to be recycled into a range of new sacred and secular products.

On Mediterranean Ship Representations: Some Theoretical Approaches About Their Use and Significance
A. Garcia-Ventura, M. Krueger and M. Lopez-Bertran (Universitat Pompeu Fabra, Barcelona, Spain)

The representations of ships, sailors and seafarers are common in many ancient societies. They are carved, drawn, painted or designed on a great variety of raw materials: stone, wood, metal, textiles or pottery and found in different contexts for instance caves, burial or real palaces. This allows us to think about the iconic and ritual implications of these variety of ship representations. To analyse this topic, in this paper we develop three main steps. Firstly, we show different examples of Egyptian, Phoenician and Greek ship representations in order to understand the role of both their authors and audiences. Secondly, we concentrate on these images to analyze their main technical and historical contexts. Thirdly, we think about the social and religious aspects of and often involved in Mediterranean navigation. Specifically, we concentrate on the relevance of the symbolic power of the sea and the navigation in constructing not only sailing practices but also daily life.

The diversity of boats - function or fashion?
Colin Palmer (Southampton University, UK)

One of the most striking features of the boats used by traditional 'folk' societies is their diversity, a diversity that has a long history. Functional or 'survival of the fittest' arguments have been invoked to account for this diversity, but on closer inspection such explanations seldom prove to be robust and are sometimes demonstrably wrong. But if function and 'optimal environmental adaptation' cannot explain the diversity, what can?

Boats are often amongst the most complex and highly priced elements of the material culture of the people who build and use them. As such, they are embedded in people's culture, so one approach to their interpretation is through cultural evolutionary theories that seek to understand the social transmission of information and behaviour. This paper will apply these models to investigate the extent to which cultural influences might have generated and sustained the diversity of boats.

From Navigation to the Quantification of the World in Prehistory
Helen Farr (Cambridge University, UK)

Indirect evidence for seafaring in prehistory has forced maritime archaeologists to the study of boats technology, towards that of skill, experience and social organisation. This paper builds upon this research to investigate early navigation in terms of quantification and measurement in prehistory with reference to ethnographic work from Polynesia. Research into how people conceived of and perceived the passage of time, as well as how they oriented themselves within spaces, helps to shed light upon prehistoric understanding and engagement with the world.

Coffee
10.55-11.20

Land-locked logboats: elite exchange systems and local boatbuilding traditions
Jason Rogers (Exeter University, UK)

The significance of watercraft to maritime communities is a well-explored theme. People who depend on the sea for a living develop unique and enduring skill sets and traditions. This "maritime world-view" is well attested both ethnographically and archaeologically. The significance of boats and vessels to inland communities, especially prehistoric communities, has not been widely studied or understood. But in some regions, especially those astride the great waterways of Europe, watercraft have played an extremely important role. In such areas, boats have provided means not only for local subsistence, but for gaining important elite status goods and knowledge across long-distance exchange. This is certainly the case for Bohemia and Moravia, the constituent lands of the historical Czech kingdom. This paper will explore the significance of prehistoric watercraft in the Czech lands (and beyond), focusing on various localised logboat-building traditions.

Are the skills of boat builders reflected by classification of small water craft from Poland?
Waldemar Oswolski (Centralne Muzeum Morskie, Gdansk, Poland) - TBA

Towards social maritime archaeology? Beyond boats and 'maritime' cultures
Jesse Randley (Southampton University, UK)

The last few decades might have seen maritime archaeologists broaden their horizons beyond the study of boat construction and use, but we remain boat-fetishists. If producing 'social maritime archaeologies' means simply looking up from the frames and futurics and addressing boat crews, boat-builders and the 'ritual' significance of boat use, then we're still a long way to go.

This paper argues that critical examination of the epistemological assumptions and constructions that perdure our discourse, and this session's abstracts, is the crucial first step. It suggests that in order to move towards the production of social archaeologies, we need first to employ a reflexive critique of our practice. It argues that the false privileging of boats within reconstructions of past cultures inhibits our potential understandings of those cultures. A fact reflected in both the problematic notions of 'ritual use' and 'maritime culture'.

Using ethnographic research from the backwater communities of Kerala in southern India, and drawing on the work of Nias and Pohlenz, it further proposes a reconceptualisation of maritime archaeological studies as an exploration of the enmeshed relations between people and their environment. By refocusing on people and water it is possible to examine the web of meanings, interactions and negotiated relationships, the human ecology, within in which boats, along with other artifacts, play a part.

In the end, contextualising nautical activities' alone is a flawed endeavour, and one that carries with it the weight of unchallenged constructions and the limitations and power dynamics of an unconnected, modern, Western paradigm.

Discussion
11.20 - 12.00

Session 3 - Newman D

Archeology for the Community
Faye Simpson and Sean Hawkwen

Community archeology is now more than a fashionable phrase. A multi-discipline of theories lie behind the various methodologies approaches to community archeology, this session seeks to explore whether one particular approach is right, or whether the focus should be an anthropological one. It could serve the wider community if more than one strategy is adopted, more than one methodology.

The focus could be on context instead, seeking to explore individual communities with their own values.

This session will explore the plethora of issues raised by participants' submissions, which will outline their experiences of community archaeology and provide a starting point for the discussion. It will investigate theories and methods adopted on these groundbreaking projects, examining community values in more depth. The aim will be to draw together common themes, forming critiques and examining subsequent strategies for maximising the values of community archaeology as a resource.

Community Archaeology: general methods and standards of practice
Gemma Tuffy; Southampton University

Community archaeology is currently being practiced in various forms. A growing number of projects, some of which have been alternatively defined or adopted a guise outside of the archaeological realm, share many of the same core principles of this rapidly expanding facet of archaeological research. This can perhaps be explained by the fact that although community archaeology has been evolving since the 1970s and 1980s it still lacks a clear sense of research focus, a sound methodological structure and a set of 'best practice' strategies. Nonetheless, it appears that a similar 'set' of methodological components are being independently promoted by a variety of projects worldwide that have not, as yet, been clearly articulated in publication.

Through numerous case studies, focusing around my experiences as a team member of the Community Archaeology Project Quest (CAPQ) Egypt, this research has collated the essential methodological elements for effective community archaeology, including key methodological principles and guidelines, such as the aims of preposing a more rigorous community archaeological methodology. Although the very nature of community archaeology appears to discourage such a uniformity of approach as
every community is different, by explicitly outlining a set of core principles more effective collaboration can occur. Demonstrating that an 'instinctive underlying system' already exists for the practice of community archaeology and formalising this through a clear methodology is vital: if the discipline is to get the respect it deserves and benefit the cultures and knowledge systems it represents.

Telling tales: Exploring ways of story telling in the 21st Century
Sophie Allen: University College London

The aim of this paper is to explore ideas of story telling as a means of engaging people with their surroundings, with material culture and ultimately with archaeology. As archaeologists we are all story tellers, we place together information, facts and figures to form a narrative but often we forget that this is, in essence, what we do and our stories become monotonous and drab. This is something that needs to be addressed in terms of widening participation within archaeology. Story telling can take many forms. Some facts may produce a number of different stories. Each community will have a different story to tell in respect to 'their' archaeology and within that community each person will have a number of different stories to tell. This paper will address the issue of context raised in the session abstract and will explore how the writing and telling of stories with communities is a vital part of community archaeology.

1.40
From Ulster to the Somme: Community Archaeology and Conflict
Martin Brown: Ministry Of Defense

For two years No Man's Land (NML) has been working in Thiepval Wood, Somme, alongside members of the Somme Association from Northern Ireland. Ulster and soldiers, both full-time and volunteer reserve, from the Royal Irish Regiment. The project is exploring the site of trenches used by the 26th (Ulster) Division in the days around the 1st July 1916 (The first day of the Battle of the Somme). The trenches are being excavated and restored to enable public interpretation connected to the Association's memorial at the Ulster Tower 500m from the site and their heritage centre in Newtonards (NI). However unlike many community projects the Thiepval Wood is being run at some little distance from its principal stakeholders residences but it is also unusual because of the resonance the events under investigation have for the Loyalist, Protestant community in Northern Ireland.

Many of those involved in the project feel ties to the events through blood, as relatives of combatants, or through wider kinship as soldiers. In successor units of the various units comprising the 36th Division or through membership of the Orange Order. However the political situation over 30 or 300 years in Northern Ireland makes the kinship and involvement in the project a potentially tricky area. The 36th and the Somme are significant moments in Ulster Protestant history and appear alongside The Battle of the Boyne and the Siege of Derry in popular iconography, including gate end murals and Orange lodge banners. Each July the Ulster Tower is the focus of commemoration that focuses on the heroes of Ulster.

The paper will briefly describe the project and some of its findings and will then go on to consider the issues attendant around the presentation of the site and the Somme 90th anniversary. It will also reflect on the fact that the site has become iconic for one community although it was part of the battlefield for almost the entire war.

Finally there may be some reflection on the fact that the author's own grandfather was from Ulster and fought in the Great War, which raises issues of personal involvement, identity, community and ambivalence flowing from the background, identity and experience of the Brown J, RAMC and Martin Brown MIB.

1.20
Romania: Working with Developers and Communities
Gerry Walt: Clifford - TBA

1.20 - 1.40 Discussion

Session 4 – Newman E (All day session)

Déjà vu: from place to space in prehistory
Laura Bassey and Tony Brown (University of Exeter)

Humans, and arguably hominins do not inhabit optimal spaces but places. This aspect of human experience has long been the Achilles heel of ecological archaeology. Because it was conceptually and analytically difficult it was the great omission from locational theory and the procedural approaches to archaeology so popular in the 70s and 80s. Attempts at archaeological natural places (cf. Bradley) and ecological (cf. Tilley) have to some extent tackled the problem. They have supplemented (but rarely incorporated) the functional and ecological with locales, rhythms and lived-through places. Places are undoubtedly more than locations in an inhabited landscape, and more than an expression of everyday life. They involve relationships: spiritual, habitual, corporal, territorial and emotional (cf. Schama, Bender).

This session invites papers from any period in Prehistory, which analyze and discuss and how we can understand what "place" might have been in the past. It is clearly not simple, involving memory, activity, social practice, belief systems and most difficult of all meaning. As such, "place" cannot exist independently of humans/hominins, and must be dynamic and negotiated. Theories of place have been borrowed from anthropology, geography, psychology and history, yet archaeology's position as a discipline concerned with histories, should enable us to consider creation of place in space, and actively engage in the cross-disciplinary debate. Does archaeology allow us an insight into the construction of their own well-edited agendas? Are they more effective than University and Institution orientated community project in providing communities with knowledge of the past and sense of place and identity?

This paper offers a challenging stance and questions the argument that only projects directed by communities themselves are the 'ideal' and "true" form of community archaeology. The paper also questions the expectation that archaeologists should facilitate the direction of public interest in archaeology with limited funding. Rather, here the suggestion is that the best way to ensure success in community archaeology might be for the funding bodies, such as Heritage Lottery, to provide long-term sustainable funds to community archaeology to support full-time, paid archaeologists to manage multi-alternative and grassroots community archaeology objectives. It is argued that only in this environment will communities be provided with the support they need, and a realistic future for their parts.
of place? Can we see whether and how it varies both culturally and chronologically? And what can this add to the wider debate?


Understanding Place is Child's Play
Sophie Allen, Institute of Archaeology, London

Within much of the work cited in the session abstract it is posited that places are meaningful because people exist within them but are places meaningful to people? If so, what aspects hold particular meaning? This paper aims to question a position cited in the session abstract: Does archaeology allow us an insight into the construction of place?

Through asking questions of the present about how places are created, what meaning they hold for different groups of people and how people experience them we can explore questions of space and place within prehistory more fully. Academics often take a leap of faith between the present and the past without fully exploring people’s experiences of the landscapes of today.

The focus of this paper is the relationship between children and place. It will examine the role of archaeology in the construction of place by children and it will question how important the past is (and the remains of the past) in the construction of a locale.

Cyclical spaces, permanent places: Settlement and Activity in the Alpine zone in the southern French Alps
Kevin Walsh & Nick Trustram Eve, Dept of Archaeology, University of York

The exploration of human engagements with supposedly liminal zones has often been characterised by discourses imbued with notions of marginality (environmental, economic and cultural). Moreover, many assessments of activity in high altitude areas are dominated by economic models where seasonality is the key defining characteristic. Eight years of fieldwork in the Southern French Alps (in the Parc National des Ecrins and the Ubaye Valley) has allowed us to reassess the complex network of human relationships within the sub-alpine and alpine zones (2000m and above). Previous models have treated these zones as spaces visited by people within a cyclical round of economic activities lending and transhumance for example. Here, we wish to consider the network of connections that existed between people and these places concentrating on the notion that such places, often only visited during the summer months, had a permanency as places constituted in social memory through ritual (rock art, burial) as well as economic practices.

The presentation of data from two study areas (the Ecrins and the Ubaye Valley) will contrast two quite different zones. The first study area has produced a sequence of sites and palaeoecological evidence spanning the entire Holocene and provides evidence for the recurrent use of specific areas in the high altitude zone. An important increase in activity occurred during the late third and second millennia, with an apparent reduction in the popularity of this zone during the first millennia BC. Economic rationalism alone cannot explain this waning and waning of activity. In our second study area, structures and stone tools are complemented by Rock Art and burial evidence and allow us to fully explore the complexity of activity in, and attitudes towards, this landscape.

Paul Cloke, Department of Geography, University of Exeter (title TBC)

Space Curve or Curve Time? Some Reflections on Prehistoric Mentality throughout Rock Art
George Dimitriadis, Dept. of Arts and History, University of Lecce, Italy

Wittgenstein and Jurg demonstrate that the human mind finds refuge in spatial metaphors in order to visualize its proper conceptual structures. By individuating the elements that construct place, it becomes possible to understand the landscape created. In sum, the landscape created is a space defined not only according cultural needs but also material ones. Space and Man are completed by each other. There is no space without matter or matter outside of a spatial context. Space wraps human beings and man is projected in the future and new dimensions: the myths of the primates. Man dreamed at all times according space dimensions and in space terms has led his pilgrimage.

The space and the various places inside it can be considered as a topos based on a bank of social relations between the actors who carried the space with its symbols and significances. It is necessary to recall the action dimension as the landscape was modelled, in order to make sense of it. Recalling the fragmentary elements of the place enable us to read the landscape. Thanks to the "Place" the man and the objects are collected acquiring value and entity. To discover the "Place", the fundamental question which re-enact the space, means rethinking the space according the relations and the interventions which existed inside it. The present paper explores the relationship between human and environment: humans and rocks. Petroglyphs and paintings, ecotopes, and artificial "ceremonial" places are studied in order to bring in evidence the spirit of the "place".

Debating Architecture: Place and monumentality in Northern Portugal in the IHI-III millennium B.C.
Gonçalo Leite, Instituto Politecnico de Tomar

In the third millennium B.C., the Iberian Peninsula witnessed the development of monumental structures. First seen as necropolises and later as fortified settlements, these places are now regarded as monumental places (Jurge, S. C. 1994). This means a change in the interpretation scale, to an almost neolithic level.

In this paper I will assess the importance of these sites within Ingold's (1993) view of a "temporality of landscape". I will analyse the importance of a sense of "place" within architecture, through a reading of Heidegger's seminal works and the recent essays of Ingold (2000) and Thomas (1999). This will lead to an interrogation of the notion of "architecture" itself. As I will discuss, Castelo Velho and Castanheira do Vento are two sites in which building relates very closely to "placeness" or to dwelling. It's itscne e polies, who "brings them forth" in the world.

Discussion
10.40 - 11.00

Creating places: an embodied approach
Vasilios Tsimis, University of Southampton Archaeology Department

The role of built space has been extensively analysed in archaeology in particular its relation with phenomenology (e.g. Tilley and Bennett 2004), social organisation (e.g. Graham 2000) and identity (e.g. David and Wilson 2002) has been central in the interpretation of Prehistoric In addition, studies on access analysis (e.g. Hillier and Hanson 1984; Ram 2004) have provided additional tools in its interpretation. Nevertheless, the validity of the above work focuses on functional and socio-economic connotations. Little is said about the role of remembering (or forgetting) and the impact of bodily senses in the interpretation of space.

Late Bronze Age central Macedonia, Greece, will provide three examples (the mounds of Kantas and Asilos and the Theodorezi) in order to demonstrate the role of memory and body senses in the past. Their manipulation and control will be seen as central in the creation of places.

This approach will put forward an alternative interpretation putting people back in the places they created. Bodily senses and memory will be introduced when interpreting the role of place. Moreover, it will illustrate the importance space in the creation of locality and sense of belonging.

A Place in Nature
Tony Brown, Department of Geography, University of Exeter

Places have utility but places have meaning. Does the early Neolithic in Europe mark an 'appropriation' of nature as context for more complex shifting relationships between people, natural events and natural entities? Or is there continuity of reference and meaning but with an additional and potentially destabilising addition? Do events create places in the sense that they order meaning through memory and that this frequency promotes revitalisation, commemoration and ironically desecration? Although these questions are immensely difficult to answer, it is possible to ask them of archaeological record. Their importance lies in their implications for much wider questions such as the rise of monumentality and the creation of landscape. This paper will explore these questions using Early-Med Neolithic data from Midland and SW England.

Unknown and Known Places in the Late Neolithic and Early Bronze Age of the Irish Sea Region
Bronwen Price, Department of Archaeology, University of Cardiff

This paper considers how travel occurs repeated designation and characterisation of place based upon pre-existing expectations. Movement generates engagements with a succession of constructed places, each differentially acculturated with the traveller's. Constructions of such encounters necessitates the constant renegotiation of social knowledge, a phenomenon which invariably avoids explicit contradictions with contemporary cosmologies. As a result of this process, certain places can become designated as 'known' or 'not known about' within social psyches, and this is archaeologically accessible through the differential treatment of landscapes (Ingold 1993).

With reference to the Late Neolithic and Early Bronze Age of the Irish Sea region, I argue that labelling places as known or unknown was agent-driven rather than based on any universalities, and therefore the perceived character of a place was entirely irrespective of the extent of people's acquaintance with it. Entirely un-encountered places may have become instantly established as known, whereas places pivotal to daily life may have become entangled with taboos due to their ongoing designation as unknown. Indeed the nature of what unknown and known meant at this time may share little resemblance with our modern conceptualisation of it, and I therefore challenge common assumptions about the nature of prehistoric engagements with places such as caves (e.g. Barnatt and Edmonds 2002).

The discovery and understanding of places conceded as unknown and known can guide us on the complex processes of the construction and deconstruction of place. This paper will discuss issues of familiarity, normality, memory and knowledge formation, and world-views.

Discussion
12.30 - 1.00
A place for everything and everything in its space
Frazier Scott, Department of Geography University of Southampton

Despite the conceptual charm of archaeology is about categorisation of placing things in boxes in order to facilitate interpretation. Space and Place represent two such arbitrary containers within which we attempt to force the tangled and confusing threads for the evidence of past people's lives. This paper explores alternative ways of thinking about spatiality that do not focus on a space/place divide but on a continuum of engagement with the physical world.

Waterland: changing environments, human perception and monument construction on Hatfield Moors during the Neolithic
Benjamin R. Gearey and Henry P. Chapman, Institute of Archaeology and Antiquity, Birmingham

This paper presents a case study of Hatfield Moors, east England, and considers how the incorporation of multiple datasets regarding the rain and character of the environmental changes that this landscape underwent during prehistory can be built into a coherent narrative. This may be used to 'situate' - both in a physical sense and also within broader themes of debates surrounding people, time - the construction towards the end of the Neolithic and the beginning of the Early Bronze Age in a wider palaeolandscape setting.

Making places, making people: Movement, materiality, emotion and memory at the Neolithic timber hall at Lockerbie, Scotland
Oliver Harris (University of Cardiff), Phil Richardson, University of Newcastle and CFA Ltd.

The production of place cannot be separated from the construction of people. People make themselves as they make their world, as they move through it, dwell through it, and interweave with each other and with other particular materialities. Places are thus not bounded entities, following Ingold, but rather are produced through the interaction of movements of both people and things. The production of place also involves its textures and shaping through emotion and memory, and the meanings that people can feel about a certain site and what they can remember. In this paper we will examine the creation of place through the ways in which movements, materialities interweave in the construction and occupation of an Early Neolithic timber hall at Lockerbie, Scotland, recently excavated by CFA Ltd. In presenting the results of the excavation we suggest that the multiple materialities inherent in the construction (including clays, stones, wood and turf) would have textured the hall with emotions and memories, and helped to create a sense of place in the Early Neolithic. In doing other places, including the sites these materials had been obtained from would also be changed, as would the people themselves.

The place of the mesolithic in the Northern Irish Sea Basin
Hannah Cobb, Department of Archaeology, School of Arts, History and Cultures, University of Manchester

When we consider past hunter-gatherer groups, such work appears to lend itself perfectly towards the examination of the movement and hunter-gatherer movement around, and occupation of the landscape. Yet I would argue that in fact this consideration is fraught with contradictions. Such perspectives require us not to consider the two aspects of 'place' as a commodity as something to be objectified, to be subdivided into territories, to be exploited, and to be moved over mechanically. However, over a decade of concerted concerns of such views of landscape from within Archaeology and Geography has demonstrated clearly that these perspectives are entirely particular to the modern west. As such there is now a growing body of literature that demands we reject such modernist frames of consideration for conceptualising hunter-gatherer understandings of interactions and understandings and interactions with place and landscape.

Yet how can we consider this without reverting to our own Cartesian frames of reference? In trying to answer this question a number of approaches have been employed, yet these have drawn criticism for projecting methodologies that work within later prehistoric periods back onto hunter-gatherer times. Indeed it has been suggested that such approaches produce only "banal phenomenological ruins" (Jordan 2005, 130). However in this paper I will suggest that we must not simply dismiss phenomenology out of hand, instead by drawing upon the case study of the Mesolithic of the northern Irish Sea basin and exploring the myriad of intimate connections that Mesolithic materialities enabled between people and places, I will outline a series of suggestions as to how we can now find new ways of examining hunter-gatherer conceptions of place.

References

Discussion

Lunch

Whose "place" is it anyway? Space and Place in the Middle Stone Age and Middle Palaeolithic
Laura Basili, Department of Geography, University of Exeter

Issues of space are more readily discussed in relation to later periods of prehistory from the Upper Palaeolithic onwards. This is related to availability of wider array of material culture on which to draw and the fact that Homo sapiens sapiens were the only extant hominin species by that time. During the MSA and Middle Palaeolithic, however, different hominin species or subspecies co-existed, and it is during this period that Homo sapiens sapiens appeared. This paper will explore two themes using the MSA/Middle Palaeolithic record of Africa and Europe, firstly whether it is possible to consider "place" during these time frames, beyond ecological based interpretations, given the resolution of the archaeological record and the type of artefacts we have. And secondly what the implications of hominin co-existence might be to such interpretations.

Space and Place in the Palaeolithic: The Importance of context and association in the Lower Palaeolithic
Geoff Smith, Institute of Archaeology, University College London

The appreciation of space and place during the Lower Palaeolithic has been advanced by notable discoveries of large open air localities e.g. Buxgrove (Roberts and Parfitt 1999). The ability to discuss the spatial association of artefacts and other finds at points in time allows for greater understanding of past hominin use of space for activities such as subsistence and lithic production. Such an approach views these areas as functional locations within a landscape, and the idea of 'special places' appears a loaded term. However, there is some evidence for repeated return to specific localities (e.g. Buxgrove sites) though whether there are functional or locations within a Lower Palaeolithic context is difficult to assess (e.g. Pope and Roberts 2005). However, such open air sites are rare and the necessity for accurate contextual understanding at all Palaeolithic sites is identified as a vital component to accurately reconstructing hominin use of space both within the palaeolandscape. Without understanding the depositional regime, and its impact on assemblage formation, there is no definitive evidence for association between lithics and bones. Only once such an association can be demonstrated should consideration of hominin use of space in the Lower Palaeolithic be considered. In addition, by considering the palaeoecology of the site locale, and change through time, can allow for discussion about changing resource potential and how this may have necessitated changing use of space.

References

The Extended Ape 'place' as a semiotic construct in early prehistory
Matthew Pope, Institute of Archaeology, University College London

Early human groups crossed a profound behavioural noose once they began to leave a durable record of their occupation through the discard of stone tools. From 1 million years ago it is likely that Australopithecines were beginning to occupy material environments in which traces of earlier occupation would have begun to accrue by key ecological adherences. By 1.5 million years ago patterns of discard left by Homo Ergaster had become highly contextualised and thus the concept of 'parts' was beginning to be胃肠 different types with distinct functions. This paper explores this behavioural trajectory and the possibility that the presence of stone tool clusters within palaeolandscapes had a direct contextual effect on early human behaviour, giving specific behavioural triggers and establishing patterns of simple information, and producing evidence for the human sense of 'place' began to be formed at this time, as much through the evolutionary advantages of semiotic transmission as through more traditional explanations of resource distribution and food sharing.

From Typology to Behaviour: The Meanings of Intersite Variability in the Early Stone Age of East Africa
Matt Grove, Dept. of Geography, Royal Holloway

A central problem with lithic typologies is that they are likely to reflect categories imposed by archaeologists rather than differences experienced by the toolmaker. The current paper argues that this problem is also true of archaeological site typologies in the Early Stone Age (ESA) of East Africa, it is questionable whether those localities identified as 'living bowls' or 'butchering sites', for example, were afforded the same roles by those who created them. Despite this debate, typological studies of prehistoric land use often rely extensively on site typologies to reconstruct hominin subsistence and settlement patterns.

This paper combines quantitative and qualitative analyses of ESA assemblages from Olorgesailie, Tanzania, and Koobi Fora, Kenya, to examine the relationship between recurrent patterning in the archaeological record, the context of such patterning at the time of deposition, and its meaning as reconstructed by the archaeologist. Discriminant Function Analysis is used to examine the integrity of the typological schemes applied to these assemblages, with the result that the classifications of Leask and Isaac are found to be essentially mathematically robust. Given these findings, and the
Understanding a soft landscape: a narrative of stone, wood, sods, pottery and metal.

Marijolijn Kok, University of Amsterdam m.s.m.kok@uva.nl

Large parts of the western Netherlands are a soft landscape in the sense that no natural rocks or stones occur. Everything in the landscape can be shifted and moulded with relative ease and several estuaries constantly changed the borders between land and water. This paper discusses the way in which people actively constructed narratives about this landscape through the use of different materials in one of these estuaries – the Oevel area – during the pre- and protohistoric period.

The geological circumstances have led to an excellent preservation of organic remains, like wood, bone, rope, basketry and pollen. Large scale excavations of several hectares have made it possible to study a range of materials from different contexts and practices. The analysis of all material categories in a similar degree of detail is crucial for the research into materiality. Comparisons can only be made when information is available about the different materials and their archaeological context. The Oevel area has also been intensively studied from a geological and ecological perspective, which gives the possibility to recontextualise the landscape in a relatively detailed manner.

Here the focus will be on how people created narratives about the landscape at local offering sites through the use of different materials. These narratives can not be understood when only one category of material is studied. The combination of the different characteristics of the material used in deposits and excavations may give an insight into how the landscape was perceived. The materiality of the objects, like colour, durability, origin, and transformability appears to be of major importance in the visual practices of deposition and the construction of earthworks. Organic and inorganic (natural) objects will be discussed in relation to each other and the surrounding landscape. From the earthworks and offerings it can be shown that the people of the Oevel through the use of different materials were paying special attention to the relations between wet and dry places and the softness of their landscape.

Built to last? Transformation as process in the British Bronze Age

Mary Ann Owoc, Mercyhurst College, USA

The processes of monument creation and ceramic production in the British Bronze Age incorporated transient materials and actions which were crucial in the production of more permanent sites and objects. A fuller understanding these most visible products of the past, it is suggested, necessitates a closer examination of their earlier forms and, the various actions and perishable materials that helped to bring them into being, issues of representation, metaphor, presence, and the changeable nature of substances are examined as important elements influencing both the production of monuments and material culture in this period and, the manner in which we categorise sites and objects in the archaeological record. It is argued that instability and disappearance in the past be given equal attention in our analyses of Bronze Age visibility and presence.

The phenomena of skeuomorphic transforming materials

Linda Hurcombe, Exeter

Some prehistoric objects deliberately make visual reference to objects in other materials as skeuomorphs. They may do so for a variety of different reasons ranging from toys, tokens, evocations or forgeries as a deliberate intent to deceive. Skeuomorphs are not a unified issue but offer multiple phenomena, each having its own aspect to contribute to a better understanding of complex people-artefacts-material interplays. These show the potential for skeuomorphs to be a source of comfort, allow physical roleplay or embody conservative traditions to shock, deceive or offer a visual witwhism. The physical manufacture of the visual/tactile echo, and the materials of relevant and skeuomorphic all raise questions of materiality and the relationships between materialities. The latter may include the intentional transposition of transience and permanence and reveal how such concepts were deployed and understood by prehistoric societies. These issues and the multiple phenomena of skeuomorphs will be explored using a range of archaeological examples, case studies from contemporary societies and experimental archaeology.

Making visible ‘containers’ in the prehistoric Levant

Brian Boyd, Columbia University, New York

Starting from a brief outline of the use of the excavation strategy "l'archéologie souterraine" in elucidating post-depositional decomposition processes of the human body, I will discuss how certain perishable materials can be made visible through employing a similar method. I will present examples from the Epipalaeolithic and Pre-Pottery Neolithic Levant of artefacts which may have been deposited/kept in organic containers. This will include consideration of worked bone and hide. I will then try to identify the use of such containers and textiles, and questions current assumptions about the gender roles assigned to the practices involved in the production and use of such materials.
Form is Temporary
Duncan Brown, Southampton City Council

Pottery and medieval living, part 242 in a never-ending series. Pottery appears permanent to us archaeologists because it survives so well in the ground, and yet it is almost the ultimate disposable material, if only once broken it is very difficult to repair and impossible to recycle. It was therefore perhaps not viewed as a 'permanent' material type at all, but one that was constantly replaced. Add to this the assumption of references to vessels made in other materials, both more durable (metal and organic (leather)), and one could argue that ceramics occupied some sort of marginal material cultural territory. Medieval society was riddled with convention, order and hierarchy, as expressed in the sumptuous laws and associated etiquette. This talk will attempt to illustrate the place of pottery within the medieval material milieu. This will hopefully inform the session and subsequent discussion, and perhaps give rise to reflections on the pottery of other periods.

Witchsticks, tobacco, and the super-organic cache caves in California.
David Robinson, University of Bristol

While Alfred Kroeber's cultural idea of the Superorganic has faded from current anthropological memory, organic remains of the cultures he studied remain in crevices, cracks, and cache caves. This paper explores these poorly understood hidden places and the manners in which organic materials exerted multiple valences in terms of symbolic agency. In this instance, where basketry was a far superior choice to pottery as a human-plant-relationships were embedded within an environment teeming with potency, and potential; certain species of plant enhanced that potency, elevating them to supernatural status and mythologization.

Temporality, Materiality and the Transformation of Objects and Bodies
Rhiannon Pettig

Using case studies from the Bronze Age in Wales this paper will explore notions of materiality and temporality of objects as part of social relations and construed identity. To build up an idea of how objects were used and perceived in the Bronze Age we must move the focus to include dynamic fluid forms rather than objects exclusively with fixed function. Instead, objects can be seen as a part of changing social life, as extanguished with people and a mediator of social expression. With the emphasis on the lifecycle of objects and bodies, fractured and whole, we are able to accept metaphors can be enabled and disabled, or constructed and deconstructed. During this period we may see how concepts were used such as the interchange of objects with the body, the manipulation of objects as part of social change and the play of meanings between permanent and impermanent objects. With a focus on such concepts I hope to bring into discussion the renegotiation of the body in relation to the renegotiation of objects in their permanent or impermanent form.

9.30
Tomorrow's World: Technology Enthusiasm and Museum Collections
Hilary Geoghegan, Royal Holloway, University of London

Identified as individuals with a keen interest in the material cultures and histories of technology and industrial sites, technology enthusiasts often cite nostalgia as a significant motivating force behind their fascination with old and often obsolete technologies that thus take comfort in the past and its material culture. They are often nervous; they are worried about where the next generation of technology enthusiasts will come from, which institutions will look after their personal archives and collections when they are gone and who is collecting, monitoring and recording the recent past. Technology enthusiasts identify (science) museums as a potential solution. Museum professionals are also worried. Holding in trust the material record of human development for future generations, museum professionals are uneasy about whether they will have the space to store these (future) collections, how they can capture the fast disappearing expertise relating to these technologies and what they should collect to represent the present.

Drawing on ethnographic work with enthusiast societies relating to telecommunications heritage, computer conservation and industrial archaeology as well as in-depth interviews with staff at the Science Museum (London), my paper reflects on these worries to consider the present archaeologies and future geographies of technology enthusiasm and its associated museum collections.

The Elephant in the Room
Paul Graves-Brown

If the past is a foreign country, then the future might as well be another planet. Walter Benjamin saw the Angel of History falling backwards into the future whilst McLuhan remarks, "we look at the present through a rearview mirror. We march backwards into the future". In my own recent work on the privatisation of experience, I found that whilst it was possible to detect long-term trajectories in the past, it was hard to say how they might extend into the future.

All this being said, there seems some certainty that climate change will impact on the future of archaeology and geography and for that matter, just about everything else. There seem to be two ways that we might approach this phenomenon. First, we may consider how the past offers both potential solutions to future problems, and also predictions as to how humanity will cope with catastrophic environmental change. Alternatively, we might consider the impact of climate change on the world's cultural heritage resource. The consequent loss of architectural resource seems a rather trivial concern, yet a new map of the world will clearly alter the ways in which humanity defines itself, where it comes from and where it goes. In any discussion of the future, it seems that climate change is the elephant in the room. In this paper, I shall attempt to assess what its impact will be.

10.00 - 1.00
Discussion

Coffee

Future geographies and the enchantment of collections
Jude Hill, University of Exeter

This paper traces the histories and geographies of a group of British amulets and charms which became part of the collections in London and Oxford during the early 20th century. The laying on of these objects, and how the enchanting potential of the collected objects disrupted the narratives of evolution and progress presented in these exhibition spaces. A study of amulets beyond the locus of the museum at this time also sheds light on the potential agency of such objects and the epistemologies of magical materialities in other contexts.

A focus on the ongoing lives of these magical objects, and a recognition that their haunting power necessarily leaves analyses open and unfinished, also offers opportunities to consider how magical materialities might be researched in relation to contemporary and future geographies, both inside and outside museums.

11.30
Future Archaeologies - Future Geographies
Catherine Brace & David Harvey (University of Exeter)

The purpose of the session is to bring together Archaeologists and Geographers interested in the challenges that face the respective disciplines in dealing with, making or representing the future. Archaeology and Geography are both disciplines that are reasonably comfortable with dealing with the past, but around us are the geographies and archaeologies of tomorrow: the symbolic spaces, the material remains, the reliefs and artefacts, the knowledges, rituals, practices, performances and customs of our present. The questions that surround the archaeologies and geographies of the future are many and range across the epistemological, methodological, conceptual and theoretical. They deal with what future archaeologists and geographers will make of our present: the future trajectories for each discipline; how and what to preserve for the future; how to communicate into the distant future; how to imagine and remember them; how to dig in a digital place the meaning of memory; futures that did not come to pass; counterfactual futures.

This session would be aimed at Geographers and Archaeologists interested in the connections between their disciplines as well as the knotty questions of imagining and preparing for the future however close it might be.

9.00
Digital Artefacts: theory and method in a postmodern world
Adam Spring

In my paper I aim to bring together advanced methods in archaeological surveying and theories pertaining to archaeological practices and artefacts. Looking at high density surveying in particular I want to explore the way in which digital artefacts are constructed and, as technology progresses, how they will play a greater role in reconstructing the past.

The advent of technologies now able to digitally render entire landscapes, as well as individual objects, as three-dimensional models marks an advancement in archiving that has huge implications for archaeology. Never before has there been the opportunity to record entire excavaions as they progress as digital artefacts should one wish to do so, or preserve an entire monument within its setting for as long as the data generated can be preserved. Though cost of such equipment is still high, the advent of high density scanning will inevitably make archaeology a more self-evaluating discipline / process than ever before. Much like excavation: archives and reports can be revisited and re-analysed in the present, digitising scanning is potentially shaping a future in which particular windows in time can be preserved, with a blow by blow account of investigative techniques employed being visually preserved also.

It is clear that digital reconstructions of the physical world are playing an ever-increasing role in monitoring and preserving the past. This paper aims to draw from a number of sources in an attempt to explore future archaeology in a digital world.

12.50 - 1.00
Discussion
 nature of the foot bones used in this study make them among the most commonly and completely preserved human remains, regardless of environmental factors surrounding death and decomposition. Therefore, this investigation was completed on these bones in order to offer investigators an alternative method of stature estimation when the use of other methods is not possible.

Hominin Sexual Dimorphism: does one size fit all?
Andrew Gallagher, University of Witwatersrand

Reable determination of variability in sexual dimorphism is a crucial facet of forensic, archaeological and paleoanthropological analyses. The rule is that individuals drawn from a comparative distribution of known skeletal size dimorphism (SSD) can be inferred on the basis of size distribution around a mean of central tendency. Nevertheless, SSD manifests itself at markedly different levels within the hominid skeleton. Cranio-facial perspectives on SSD in earlier hominins, such as Austrahepithicus and early Homo suggest a level of sexual size dimorphism akin to that of the extinct great Ape species, particularly Gorilla. More recent analyses of postcranial remains reveal a contrasting picture. How do such radically different interpretations influence socio-ecological hypotheses of fossil hominin life history?

This analysis employs Exact Randomization comparisons of 10 postcranial dimensions commonly preserved in a representative sample of 8 human samples with a worldwide distribution and the extant African Ape's (Pan and Gorilla). Exact Randomization comparisons are used to estimate variability in SSD in recent humans compared with that seen in Pan and Gorilla. The implications for reconstructing fossil hominin social structure and mating strategies are discussed.

Archaeologies of the immediate future: science and archaeology
Jennie Robinson, University of Central Lancashire

Forensic science is a relatively new discipline which borrows its methods almost entirely from different aspects of archaeology. The objective of constructing what happened as a site from the artefacts left behind, seems at one with the most basic aims of archaeological excavation. However, this fast-growing and popular science is polarised from archaeology in its lack of engagement with theory and little attempt at discourse has been made. This is despite the fact that very strong claims of absolute truth, which have a vital impact on living people, are made on the basis of its methods.

Can theoretical frameworks be applied to forensic sciences, and should they? Is theory unnecessary when studying the archaeology of living people, or does the immediacy and vitality of its subject mean that it is the more important to adequately discuss its approaches? Interpretations?

This session seeks to demonstrate the diversity of archaeological applications in forensic science, and to provide a forum for discussing the issue of theoretical approaches in the discipline. Case studies on current research are invited from anthropologists, criminologists, epidemiologists, psychologists, psychosociologists, archaeologists and other interested parties involved in the forensic arena of archaeology to demonstrate the breadth and variety of applications. Further, papers discussing theoretical models which may be applied to the study of living human behaviour are welcomed. In particular, the nature of 'proof' and 'truth' about past events and the use of human remains as evidence in terms of concepts and treatment of the dead, are themes which the discussion following papers will seek to address.

Archaeological Theory: A Matter of Life or Death? The Application of Reflexive Practice on the Major Crime Scene
Karl Harrison, West Midlands Police

Forensic archaeology would appear to be a sub discipline currently devoid of theoretical content or discourse. In this, it shares common ground with a broad range of forensic disciplines, and is set in clear contrast to mainstream archaeological thought.

This lack of a theoretical framework affects not only analytical aspects of forensic investigation, but also operational ones. This paper aims to detail the current method of deployment for archaeological resources on major crime scenes, to set this deployment within the context of current forensic practice laid down by investigative best practice. It will then consider whether the explorations of reflexive practice within traditional archaeology might offer a constructive framework on which to base the fieldwork of forensic archaeologists.

Sex and Stature Estimation Based on Calcaneus, Talus, and Metatarsal Length
Dawn Strohmeyer and Tal Simmons, University of Central Lancashire

It has long been known that a relationship exists between lower long limb bone lengths and stature; this is often used to estimate stature. However, too often an individual is only represented by fragments of the long bones, or the smallest, more compact bones of the feet. Although a relationship exists between the maximum length of these bones and an individual's height, very little research documents the utility of estimating stature from foot bones. The purpose of this study was to provide investigators with stature regression formulae for use on the bones of the feet.

Ultimately, the aim of this study was to aid in the identification of servicemen from the Vietnam and Korean Wars who are recovered from archaeological contexts with poor skeletal representation or preservation. The robust and compact
or in the prosecution of those responsible for human rights abuses. This presentation explores the effects of this understanding on the dead body, focusing in particular on the ways in which the materiality of the corpse is constituted through the performative acts of excavation and analysis. In particular, I am concerned with the ways in which the ideal of empiricism, popularly drawn upon in forensic archaeology, has an effect of marking out the body as dead and separating it from the living. In this way, extraction will be seen to act as a materializing practice which brings the dead into being as non-living, creating specific ways of relating to the dead and narrowing their potential agency and efficacy as people. The conflict that often surrounds the work of extracting remains therefore reveals hidden beliefs about the body, and makes visible the ways in which archaeological practice is implicated in the very constitution of the dead. Through the smoothing of the dead body we can begin to see the ways in which we understand its potentiality, its force, and its reality.

12.40 - 1.00 Discussion

SATURDAY PM

Note the following events:

2pm - 4pm Public debate in Royal Albert Memorial Museum
What is the future of public archaeology?
(with panelists: Nick Ashton, Helen Geake, Yvonne Marshall, Mike Pitts, Barbara Bender & Julian Richards)
Booked ticket holders only - ask at registration

6pm - 7pm Pub theory discussion group, The Ram (Devonshire House, Streatham Campus)
run by Tobias Richter, Andrew Shapland & Andrew Gardner (UCL)
Details Opposite

Session I - Newman B

Scaling and networks in archaeology
Carl Knappett & Jill Hilditch (Dept of Archaeology, University of Exeter)

This session seeks to explore new ways for examining the interactions between different scales in the prehistoric record. Processes occurring at distinct spatial scales, for example the household (micro), the community (meso) and the region (macro), evidently affect one another yet, each spatial scale is usually expected to have a quite separate organisational logic. One aspect of this is that different methods and tools are employed for each level, methodologies that do not necessarily intersect as readily as they might. This hinders the full study of scalar interactions. What is needed, we suggest, is a set of concepts and methods that facilitate the study of these articulations across the micro, meso and macro scales. While for this session we are particularly interested in the potential of network ideas, we also invite papers that pursue other conceptual avenues. We are also keen to include a range of archaeological evidence through which scalar processes can be tracked, and from a cross-section of prehistoric periods and regions.

2.00 Introduction to the session
Carl Knappett & Jill Hilditch (Dept of Archaeology, University of Exeter)

2.10 Theoretical preconditions for a big-picture archaeology
John Robb (Dept of Archaeology, University of Cambridge)

There has been much attention to theorising the micro-scale of past human worlds, often as a necessary corrective to reductionist big-picture archaeologies. But in consequence, the large-scale itself has generally been dismissed rather than theorised. This paper discusses the necessary theoretical preconditions for an archaeology which can deal with regional and long-term developments without violating how we understand the past on other scales. It is argued that a panoramic archaeology is necessary to explain certain aspects of the past, and is possible through the development of some new concepts.

2.30 Complexity as a multi- scalar concept
Sheila Kohring (Dept of Archaeology, University of Cambridge)

Recent interest in material engagements (e.g. DeMarrais, Geden and Renfrew 2004) have opened dialogue regarding how social relationships are created and materialised through the conversational patterns of interaction between people and their material culture. Embedded in this dialogue is the presumption that there is a connection between different scalar analytical perspectives. A fundamental issue here is that complexity is seen as inherent in any encounter and is exacerbated with exponential growth when sets of encounters and practices are interlinked.

In this paper, I suggest the use of complexity as a concept to explore scale-dependent meanings materialised within the production of local and regional pottery styles in South-western Libya. Recent interpretations contend that Bel-Beakers represent a shared ideology and are used to discuss supra-regional exchange systems, while regional ceramic production involves political entities (i.e., Hurado 1999). These interpretations have validity at a particular scale of social interaction, but fail to account for the varied contexts and styles of vessels being used in communities on a daily basis. This paper redresses this overemphasis on large-scale socio-political complexity and considers how to build an appropriate consideration of complex social relational networks articulating between different scales of social integration.

2.50

Network structure and process in Upper Mesopotamia-CA, 3000-2000 BC
T.J. Wilkinson (and the MASS group) Dept of Archaeology, Durham

Early Bronze Age sites in Upper Mesopotamia are associated with a remarkable pattern of route networks that are built into the landscape and are visible on certain satellite images. However, such systems are only the visible manifestation of a much wider range of networks of human interaction. Agent-based models indicate that household level interaction takes the form of hierarchical, self-organized networks, and that these networks can feed into and perhaps relate to the networks that can be distinguished on the ground. In addition pastoral nomadic networks must have covered immense amounts of terrain and their interaction spheres can also be delineated by the use of landscape archaeology. This paper will explore the implications of interactions between these hierarchical sets of human networks.

3.30

Stuck in the middle with who? – Scalar approaches to the Bronze Age Cyclades
Jill Hilditch (Dept of Archaeology, University of Exeter)

In the Aegean Bronze Age, traditional approaches to ceramic artefacts, such as pottery 'typologies', are often used to infer interactions and interaction. Yet for the Middle Bronze Age Cyclades in particular, these approaches have proven inadequate, seeking solely to define what is Cycladic; they are effectively 'stuck in the middle' of a range of scales that can be used to understand and reconstruct the prehistoric Cyclades. My research has three main scales of inquiry: the individual and the social, the Individual and the social, and the Individual and the social. By combining models of exchange with the concept of 'a la carte' (Alessandro), the interaction between communities within the Cyclades and how they relate to one another (mesa) and ultimately a regional study of how these communities interact within wider Aegean networks such as the Helladic, Minoan and Anatolian 'worlds' (macro).

This paper will discuss briefly how a combination of established technique (ceramic petrography, chronostratigraphy, new data (Bronze Age Astarte on Thera) and new approaches (network theory) can be combined to look at some different scales and therefore allow a more thorough understanding of the internal dynamics of the Cyclades.

3.30 - 3.45

Discussion

3.45 - 4.05

Coffee

4.05

Can we live without complexity? Defining different scales of analysis in Bronze Age Crete
Maria Roaidh (University of Sheffield)

Recognizing different scales of analysis is a structuring principle of archaeological explanation. The nature of research inquiry relies primarily on the identification of material evidence, whereas the most exclusive use of spatial criteria for the definition of analytic scales. Given the nature of spatial criteria, such that they are spatially based, however, analytic scales are expected to operate as social categories, that is, to have exploitative potentiality in the discussion of social interactions and transformations. As it would be expected, the most distinguishing element between different analytic scales is spatial, because of the role that these spatial categories are called to fulfill, differences in size are more relevant than differences in the level of social complexity.

There are some problems with conceptualizing analytic scales in this way: Spatial associations are essential in the study of sociology, however, the supremacy of spatial criteria has meant that the temporal element – essential for understanding the transformation between agent and interaction – has been significantly preferred. Although spatial criteria can be socially meaningful, the role of spatial and social criteria is not self-evident. Differences in size may be necessary in determining different scales of analysis, but if these scales are to have a significant function, size alone is not a sufficient distinguishing criterion. The only urban site is as an example of what we call 'social complex', a concept which, albeit extensively used, is poorly defined.

This paper argues that there are ways of defining more valid analytic scales. Revisiting the temporal dimension in this definition will demonstrate that analytic scales are not static phenomena, but become visible and operative according to different social and historical contexts, and that social complexity not only describes or explains the interactions across different scales of analysis. Using the concept of social networks, to examine the ways in which interactions between different scales become possible, I will investigate my arguments with examples from the Bronze Age Minoan in Crete.

4.25

Scaloping temporality in Aegean prehistory
Ellen Adams (Dept of Classics, Trinity College Dublin)

The choice of specific temporal scales reflects and directs research aims and objectives to at least the same degree as spatial scales. The main drive, at least in Aegean prehistory is to construct a fine temporal framework as a way of analysing events and to explain the sequence of socio-political events and the role of the society and its active role in the events. In contrast, many research topics (such as cultural identity) traditionally allow or demand a broader brush. Brashard and the Annals School constructed three main time scales (longue durée, conjunctures and events) have been criticized for falling to explore fully the relationships between them. While my paper will examine this problem, equal weight will be given to the additional complexity involved with temporal scales concerning the fluid relationship between past, present and future. It will be argued, with examples drawn from Minoan Crete, that studies of prehistoric constructions of temporality must be approached from a wide variety of scales as possible, rather than a single (spatial) focus on the landscape, the community, the household or the artifact. Certain themes will also be explored, such as the role of writing in the representation of time or the construction of temporality.

Social identities: a network of communication spheres
Juha-Matti Voorenne (University of Turku, Finland visiting student in University of Cambridge)

In my paper I am exploring the possibility to use the concept of social identity as a network that connects different communication spheres and also different spatial scales. My case study is from SW Finland during the Late Iron Age and Early Medieval period. I discuss the social identities on different levels: 1) the household level with its deep traditions, family and kinship relations; 2) the local level farm and or/village; 3) the northern Baltic Sea region (and beyond);? the identities of traders and crafts; and also the network of religious identities (this was the time of active Christianization in the region).

The small world of the Vikings: dynamics in a pre-modern network
Søren M. Sindbæk (Aarhus University)

The innovations in the study of complex networks in recent years have inadvertently pin-pointed critical problems in our understanding of complex networks. In these models of exchange and production, the idea of an exchange has been assumed to develop from a random, 'democratic' connected world, and to have grown quickly into a static, a-historical equilibrium. In contrast, complex network-theory suggests that details in the development and partition of connections, which sustained far-reaching contacts in early complex societies, were decisive for the robustness of systems, for the possibility of control, and thus for the historical course of cultural interaction in pre-modern precursors of global interaction.

My work focuses on the North Sea region in the Viking Age. It aims to chart the structure and development of connections by way of computer-based affiliation analysis, and to compare these with more general evidence on the social forms of exchange. By doing so, it will expose the mechanisms through which global-scale interactions pervaded the life of individuals in a pre-modern past, often misinterpreted as locally organized. Links are identified in terms of non-local items in the archaeological record, or in written records (i.e. cartes, accounts etc.). Though records are fragmentary, I focus on key features of topology can be outlined in even in a limited sample of assemblages. In addition, qualitative information sometimes provides surprisingly definite evidence on the overall architecture of a network. My initial work suggests a working hypothesis on the historical relation between network structure and events: Whereas Early Medieval exchange is likely to be seen as an exchange known to a small-world, and to produce a scale-free topology - dominated by a few nodes - it lacks a third feature typically found in nature, robust networks its connections rarely reached across hierarchical levels. This made networks vulnerable to general collapse - indeed a common occurrence in Early Medieval exchange.

5.25

Scaling networks: interdisciplinary perspectives
Tim Evans, Ray Rivers & Carl Knappett (Department of Physics, Imperial College London / Dept of Archaeology, Exeter)

In this paper we address some of the issues inherent in understanding large-scale 'sociotechnical' systems. We draw upon graph theory, social network analysis and statistics and physics in an attempt to construct new ways of thinking about regional network dynamics while our focus is on macro-scale patterns, our perspective does pay close attention to other scales, in particular the meso-scale of individual sites (the 'nodes' in our networks). Our research is driven by interdisciplinary questions using the Aegean Bronze Age at a key study, but extending to other periods and regions. In order to demonstrate our perspective, we present our 'brave new world' models, a means of exploring the nature of regional interactions.

5.45 - 6.00

Discussion

Session 2 – Newman C (Short session)

Against Remembrance Space and the Politics of Forgetting
Benjamin Morris, Daiba Viejo-Rose, Uta Stalger (University of Cambridge)

Without a doubt, much work in heritage and in the public presentation of archaeological sites, monuments, and artefacts operates on what may be termed the 'conservation fetish': the assumption that the remains of the past should be preserved for future generations. But with crossroads in museums, universities, and county archaeological units alike already bulging at the seams with the overwhelming volume of material flowing from excavations (usually state-sponsored rescue work), and with no end in site, how can we begin to make sense of our incapacity to record and preserve and display it all? Put another way, what must we 'forgetfully' in order to publically 'remember' the rest, and how do our contemporary notions of space inform such decisions? Is it possible any longer to
Session 3 - Newman D

The spade cannot lie - Fresh perspectives on medieval material culture
Teimina Goskari (University of Southampton)

Discussion

3.20 - 4.00

On what basis can people who work in historical archaeologies, particularly the medieval past, converse with each other effectively and meaningfully? How can the standard of material culture in the broader sphere of medieval studies be improved? This session aims to start a wider-ranging debate about the ways in which we can improve how we interrogate medieval material culture from across Europe and the Mediterranean, and how we can apply useful theoretical frameworks to our immediate work. The papers will in this session raise several key issues that challenge established paradigms about the Middle Ages and demonstrate how interdisciplinary approaches can improve our understanding and interpretation of this period.

The session will end with a discussion of whether it would be worthwhile to create a Medieval Material Culture Communication Network of academics, professionals and postgraduates who work in archaeology, museums, history, conservators, art history, materials technology and other fields, so we can continue to share our expertise and knowledge.

Introduction
Chair: Dr Leonie Hicks (Centre for Antiquity and the Middle Ages, University of Southampton)

Interdisciplinary connections: Digging a little deeper -medieval archaeology and its relationship with art history
Prof. Barbara Beall-Fofana, Assumption College, Worcester, Massachusetts, USA

The majority of well-known Art History Survey texts begin with the study of prehistoric art and include an ever-increasing amount of material culture inclusive of the medieval period that has been discovered through archaeology. Many of the texts address the challenge of interpretation prior to written records. However, there is little or no discussion of the archaeological process, how it contributes to our understanding of objects and what opportunities and constraints it presents in the interpretation of medieval material culture. My paper will examine several method-based objects and architecture advocating the necessity for inclusion of archaeologists' voices in art history for a more complete and comprehensive understanding of material culture and the methods used for study.

Is there a place for ethnoarchaeology in the study of Saxon ceramics?
Ben Jervis, Department of Archaeology, University of Southampton

Nearly a decade ago the editorial of the edited volume ‘Not So Much a Pot, More a Way of Life’ (Blisskorn and Cumberpatch 1997) called for new and theoretical approaches to the study of medieval ceramics however, the majority of the literature produced since then has been in the form of dry, empirical reports rather than innovative theoretical works. This paper is intended to pose the question of the utility of an ethnological approach to the subject. Although ethnoarchaeology and the study of early medieval Britain at first seem quite uneasy beds it is hoped that facts and hypotheses derived from ethnoarchaeological work can be shown to at least be able to inform our thinking on Saxon ceramics. Ethnographic examples are taken from both Eastern Europe and Africa which are used to argue that ethnoarchaeology can help us to answer so far unanswered questions about ceramic production and use as well as question established ‘facts’ and assumptions.

Taking liberties with the Middle Ages: the Museum of London's Medieval London gallery
Meriel Jeater (Department of Early London History, Museum of London)

In November 2005 the Museum of London opened its new ‘Medieval London gallery’ - a new interpretation of the period that updated the story told by the previous 1970s medieval gallery. Archaeological evidence and historical work from the past 30 years has been incorporated to tell a fresh story. The traditional medieval key dates of 1066 and 1485 are ignored. The gallery concentrates on other events that have more significance for medieval Londoners such as the re-founding of London by King Alfred in 886 and the Black Death of 1349.

In the Medieval London gallery we use objects to tell stories, concentrating on what they can tell us about medieval London and its inhabitants. Archaeology is used to provide dates and information but the archaeological process is not the focus of the gallery. We use documentary evidence to bring stories about individuals, which would not be possible with the objects alone. We are trying to reach new audiences that the old gallery did not consider - children and families. Audience research has told us much more about visitor knowledge and has allowed us to adapt the gallery to their needs but questions have also been raised - how much should visitors’ expectations influence the interpretation of the past?

4.10

Life after death. A socio-ethnographic reinterpretation of early medieval male burial sites in northern Italian areas
Dr Paolo de Vingo, SAAST Department, University of Turin
In Italy, as in other continental European territories, the burial objects of early medieval male interments also included combat weapons. Generally, this feature is associated with the military linking it to a typically Germanic ethnic characteristic, to the pagan religion of the deceased, and finally to the strategic occupation of territory. This assumption is based on the ethnic identification of burial sites with weapons hence, it is stated that burial of warriors in French territory involve men that, ethnically, can be identified as Franks, as Longobards in the Italian territory, as Anglo-Saxons in the English territory and so on.

These underlying assumptions must be completely reconsidered and reviewed. For example, male warrior burial evidence is almost non-existent for the Ostrogoths in Italy, the Burgundians in Spain, and the Visigoths in southern France and Spain. Only in Frankish area do 5th century male interments contain weapons. So, this practice cannot be ascribed to a culturally homogeneous and undifferentiated Germanic or "barbarian" custom but rather to a burial trend that emerged in pre-crisis geographic contexts, with border areas, displaying funerary trends that involved all ethnic groups.

But the suggestion: How medieval historians can deal with material culture
Tehmina Goskar (Centre for Antiquity and the Middle Ages, University of Southampton)

"I thought he looked a bit quizzical when the artefact was mentioned," said an archaeologist of an historian during a research seminar. The stereotype of historians as object-amateurs must be questioned and challenged. Why are we, medieval historians ready to bestow more authenticity on the test than the object? What are the origins of the logoscentric attitude of the historian and how can this attitude be challenged in an academic climate where interdisciplinarity is meant to be the essence of humanities research? In this paper I will explore aspects of the conflict between historians and archaeologists, giving some examples from my own research (based on written and 'physical' sources) on southern Italy. My approach to the material object is to read it like an historical document, in tandem with scrutinizing the documented object as if it were manifest. I will discuss ways in which comparative methods have helped me confront the marginal position material culture research occupies in the field of history, and how I intend to disseminate my research across disciplines beyond traditional publication.

Discussion: Do we need a Medieval Material Culture Communication Network?
Introduced by: Tehmina Goskar
Chair: Leonie Hicks

The five papers will be followed by a 45-minute debate about some of the topics raised as a way of establishing the aims of a Medieval Material Culture Communication Network. The idea behind this network would be to enable the discussion of issues encountered with work on medieval material culture from the network members and others, share expertise and advice, offer services, devise new collaborative projects, encourage links between those in academia and those in professional services such as archives, museums, and provide a support network for students and young professionals. This network would not seek to duplicate the activities of established societies and groupings, for example the IBA Finds Group, the Society for Medieval Archaeology or ICOM (ICOM International Committee for Museums of Archaeology and History), but rather to enable individuals who work on similar material across the world, to better communicate with each other.

All participants (speakers and audience) will be invited to leave their contact details and suggestions at the end of the session. These details will be used initially to create an electronic mailing list where we can continue discussion after the event.

SESSION 4 - Newman E - 2 - 6 pm: continuation of Déjà Vu, full day session

SESSION 5 - Newman F

Beyond the Fringe: theorizing liminality in the historic city
Organiser: Dr Oliver Creighton (Exeter)

The words ’liminal’ and ‘liminality’ are used with increasing frequency in archaeological discourse but there is meaning and definitions. This session explores the concept of liminality with reference to historiographic towns and cities. The concept is well understood in studies of prehistoric landscapes, but remains to be fully applied to urban areas or ‘townscapes’. In the context of towns and cities, liminal spaces were blurry areas between urban areas and the countryside.

The hypotethical liminal zone lay - or was perceived to lie - beyond areas that were in some way 'core'. They are often considered marginal and peripheral places, being defined by an essentially passive relationship with the centre. These liminal areas of townscapes might embrace features that physically defined the urban fringe - including walls and religious institutions; moreover, they might be characterised by specific social or ethnic groups.

Any sophisticated understanding of these matters requires engagement with a series of theoretical questions and issues. Liminality is understood in many ways, physical, social and cultural, among others, while perceptions of liminality are likely to differ within and between communities. Must liminal communities be defined in relation to a perceived 'core'? Were liminal identities robust rather than static, and so what evidence of the core of the self? Was it possible to maintain a sense of identity as a liminal entity?

Lives on the edge: anchoring in the medieval English city
Dr Eddie Jones (University of Exeter)

The life of the anchorite or enclosed solitary may be the Middle Ages: liminal or liminal? life par excellence. It is suspended between life and death, this world and the next, they are frequently found in dwellings where location materializes their marginality - typically against the wall of a parish church. But there are other urban sites associated with anchorites. Most strikingly these may be found at city gates and then the city of the fabric of the walls themselves. This particularly literal manifestation of anchoritic liminality may be contrasted with the figures of the hermits, whose loosely-structured, itinerant existence was characterized by passage, the crossing of thresholds, and the consequence of the city.

Moral Topographies of the Medieval City
Keith Libel (Queen's University, Belfast)

This paper considers the imaginative geographies of the medieval city by using visual and visual sources of the period from 900 to 1200. The paper explores how the city was understood as a bounded and hierarchical space, in social order being mapped on and through its spatial form. This ordering was a moralized one, where urban spaces marked out social differences and reinforced ideas of outsiderness. The paper focuses on evidence for this latter material but also draws out to cover examples from across the Latin west. Such 'moral topographies', it is argued, are to be found in medieval conceptualizations of the city as well as its lived spaces, and were rooted in a Christian cosmology where the city's moral topography was a mirroring in the celestial city' and so its spatial-ordering and hierarchy was part of the 'great chain of being'. This shared moral-mapping ordering symbolically linked the earthly urban world below to the heavenly world above, the latter thus reinforcing those perceived and lived boundaries and hierarchies that were present in the medieval city.

Liminality in death: examples from early medieval Southampton and Winchester, c.750-800AD
Dr Anna Cherryns (University of Sheffield)

The vast majority of the urban dead of the later Saxon period were interred in community burial grounds, usually with an associated church. Yet there is evidence from a number of urban cemeteries for the burial of small numbers of individuals away from consecrated ground, either within execution cemeteries or as isolated burials. Many of these were often located in peripheral areas, for example in later medieval cemeteries. This paper will examine evidence for burial away from consecrated ground in the early medieval urban cemeteries of Southampton and Winchester. It will then consider the factors which may have led to these individuals being interred outside of consecrated burial grounds. Finally, the evidence for the exclusion of individuals from churchyards is considered in the context of the Anglo-Saxon Church's growing control over burial.

With or Without You? Friars and urbanisation in Britain in the thirteenth and fourteenth centuries
Deirdre O'Sullivan (University of Lancaster)

In a major paper published in 1977 the Annals historian Jacques Le Goff argued that the mendicant movement was an essential factor in the expansion of urban areas in late medieval Europe. Developing Le Goff's ideas, American historian Lester K. Little proposed that the friars offered a new way of thinking about profit and money, which was to prove a vital factor in the expansion of the medieval market economy.

Britain offers an interesting testing ground for these ideas. Archaeologists here have latched onto a central link between friars and towns, but discussion has been dominated by a small number of towns that possess many friaries, and indeed many archaeologists consider towns such as Oxford, which were deemed important by late medieval Britain. Urban friaries were also constructed which take account of a "frater factor", but it would appear the Annals argument, although constructed around such a framework, is built on an understanding of 'mendicancy' that can be satisfactorily addressed materially.
3.20 - 3.40  Discussion

3.40 - 4.10  Coffee

4.10  All Along the Watchtower: City Walls and the Urban Edge
Dr Oliver Creighton (University of Exeter)

While city walls might be thought of as unambiguous markers of the urban limits, this paper will explore the more subtle ways in which town defences formed part of a ‘zone of transition’ between the urban and rural spheres. The true urban limits often lay well in advance of the town gates, while Jewish, zones of prostitution, hospitals and barracks have relationships with city walls that mark out their status as ‘liminal zones’. Furthermore, defences served to divide as well as to unite communities (and in many cases continue to do so), potentially creating or exacerbating fragmented identities in a manner quite at odds with the enduring image of the walled city as a cohesive entity. Examples of the permanent display and perception of city walls will be used to further explore their disjointed heritage.

4.30  Medieval Places: re-thinking rural and urban life
Dr Jonathan Finch (University of York)

Much of the archaeological discourse relating to the constructs of late medieval urbanism and rurality has adopted a perspective that associates the urban with the centre and the rural with the periphery. However, this cultural geography may not have been familiar to the inhabitants of either medieval rural or urban society. Each is transgressed by lifecycle, by trade, by familial relationships, by pilgrimage, to name but a few. This paper will explore alternative geographies that reflect the rich layering of regionality in rural areas and concepts of spiritual dimensions in definitions of urbanism. Each approach suggests that we need a more nuanced sense of place and should seek to understand how the medieval landscape was inhabited.

4.50  Title To be confirmed
Simon Foote (University of Exeter)

5.00  The Space Between: A contextual study of Imlantlwh and architecture at James Fort
BR Fortenberry (University of Bristol)

Using the architecture and history of James Fort as a departure point, this paper seeks to address whether colonial projects fostered liminal spaces. While in theory the English colonial enclaves in the Chesapeake were intended to be hangouts of conditions English culture, pragmatic and moral conditions dictated that a reworking of these paradigms was necessary not only for the success of the colony but also for the simple matter of survival. While the construction of this argument for liminality may seem small enough, substantiating it through the archaeological and historic record proves to be a difficult task. Nevertheless, two recently excavated buildings at the site of James Fort, coupled with particular personal narratives of life at the colony exhibit possible tangible evidence that a reworking of colonial realities took place during the initial settlement stages. I will argue that this reworking resulted in a liminal space at Jamestown. However, as Turner argued for the ritual process, too was Jamestown not a stagnant liminal space and, with time the colonists were reinserted into the larger colonial system. The conclusion of the paper reflects on further application of this theory to other colonial contexts as well as some of its shortfalls.

5.30 - 6.00  Discussion

Introduction – Reconsidering Environmental Imperatives
Felix Riede, University of Cambridge

Superficially, the statement that ‘culture is the human niche’ (Hardisty 1972) is rather trivial, but recent work in ecology and evolutionary theory stresses the evolved properties of this niche. In an approach called ‘niche construction’ (Odling-Smee, Laland & Feldman 2003), organisms are seen as powerful agents shaping the world around them. Rather than organisms adapting to an external environment, they shape the environment to suit them. In this view, the notion of an ‘external’ environment needs to be redefined because many aspects of the immediate environment would, in fact, be anecdotally modified. Socially learned behaviour and the built environment play a key role in the adaption of Homo sapiens, and, over the course of hominid evolution, adaptations were increasingly framed with regards to this artificial environment. However, adaptations, whether biological or behavioural, were never perfect and human bio-social history has often been influenced by changes in the environment on a scale beyond that which can be humanly controlled. The aim of this session is to examine a number of case studies of how humans respond to varying environmental change. Environmental determinism is deeply flawed, but ignoring the impact of environmental change on human evolution and history would inevitably lead to partial explanations and make us dangerously blind to the potential impact of climatic changes on the future course of history.

References

Quaternary volcanism and the emergence of Homo sapiens sapiens in eastern Africa
Laura Basell, University of Exeter

The relationship between the Toba supereruption, ca 74 ka and the speciation of Homo sapiens sapiens recently formed human species. The topic of an exchange between Ambrose and Garthorne-Hardy and Harcourt-Smith (Ambrose 2003; Garthorne-Hardy and Harcourt-Smith 2003; Oppenheimer 2002; Rampino and Self 1972; Zilinski et al. 1996). The outcome of this was that whilst Toba was certainly a significant event in the Quaternary, it is highly improbable that any direct link can be made between Toba and any major speciation event relating to the evolution of Homo sapiens sapiens. Toba was an extreme event, in terms of its magnitude, and probably its impact, (although assessing the impact of such eruptions is complex). However, it is not the only volcanism that occurred during the time in which Homo sapiens sapiens is thought to have evolved, from about 1 million years ago, but particularly after about 200,000 years ago, the East African Rift experienced a unique phase in its evolution resulting in the collapse of many of the axial volcanoes. This paper will discuss the possible impact of these events, and in what ways (if any) these events can be considered in relation to hominin living in eastern Africa at this time.

References

2.50  Environmental change and adaptive variation in Neandertals
Kathy MacDonald, University of Leiden

The increasing amplitude and wavelength of environmental fluctuation during the Middle Pleistocene, as shown in the oxygen isotope record, could have had an important role in the evolution of other aspects of biology and behavour
Cultural and flexibility as a response to the non-equilibrium ecosystem
Liliana Janik, University of Cambridge

Climatic changes can be understood as two possible scenarios—one as stable alterations within an equilibrium model, and the second as being in constant flux where the process is non-equilibrium (metastable process) as part of everyday occurrences. Furthermore, the metastable process can be artificially introduced into natural environments with clearance by fire or deforestation by hunter-gatherers and farmers. I have argued before that the cultural conceptualisation of the second process has taken place by embracing identity and choose within prehistoric cultures, where part of this choice was the use of domesticated plants and animals. In this presentation I would like to expand further into the understanding of cultures as being conservative and non-conservative in their choice of foods consumed, and in turn that influences the material culture we discover today. To illustrate this, I shall present examples from north-eastern Europe between the Late Mesolithic and Early Bronze Age.

Garrett Knudson, University of Cambridge

Past relationships between prehistoric hunter-gatherer societies and their environments were perhaps not as intimate with regards to the foods that were eaten, and it has been noted that ethnicity and identity are often embedded in patterns of subsistence and economy. This was certainly true on the Alaskan Islands and the western Alaskan Peninsula. While Aleutian culture groups have long been considered an extreme example of human adaptation, there is a subsistence economy characterized by the extraction resources derived from the sea reaches nearly 10,000 years into antiquity.

However, recent archaeological investigation of the Nelson Lagoon drainage, on the eastern frontier of the Aleut world, has documented the rise and fall of massive villages focused on the intensive exploitation of salmon for year-round storage between AD 200 and 900, reflecting a novel riverine adaptation and a departure from the predominant pattern of prehistoric Aleut economy. As suggested elsewhere, hunter-gatherers can shift subsistence strategies in response to demographic pressures where economic alternatives are in place and when environmental transitions are gradual enough to provide people with enough time to transform resource systems, as well as economic practices. This observation calls for an expanded definition of the "environment" in which humans act to uniquely shape human elements external of the individual, such as social dynamics, demographics, politics, and ideology, in order to persuade evolutionary ecological arguments more effective. Old and new definitions of environment are used to model the 700 year span of intensive salmon fishing on the rivers of Nelson Lagoon in light of regional prehistoric palaeoecological data.

"Love in a cold climate" or relationship on thin ice? A perspective on past human - environment interactions in the Southern French Alps
Susit Richer & Kevin Walsh, University of York

If by material culture we mean the manifestations of peoples' interaction with space and place, then research in high altitude environments provides us with an amazing opportunity to reassess our notions of the relationships between cycles of climatic change and human activity in this so-called marginal zone. This paper will address the climatic, environmental, and archaeological data available for the Southern French Alps. The evidence shows a clear link between either climatic deterioration and settlement abandonment or, between climatic amelioration and increased human impact on the vegetation. While the data disproves any climatically deterministic interpretations, climate may still have been one of many influential factors in the utilization of the high altitudes. However, the fact that there is no clear cut correlation between climate and cultural choices illustrates that the relationship between people in mountainous zones and their environments is far more subtle affair.

Rethinking 'Cultural Heritage' In What some Call an Age of Risk Society. Landscape Archaeology and Efforts to Go Against the Grains of Public Beliefs - Expert Knowledge Divides in the EU Political Economy
Stephanie Nortman, University of Manchester & Brian Wynne, University of Lancaster

As early as the 19th century discoveries of large axes puzzled those confronted with them. The fact that most were found in watertouched places in particular formed the basis of speculation as to the nature of these objects. In the present paper the character and significance of TRB flint axes are explored. With the aid of material, spatial...
contextual, and functional (using high-power microscopy) analysis, data patterns are explored that can shed light on the actions performed by people in the past. These empirical methods provide us with data. Functional analysis for example revealed that the deposited was covered traces of a very distinctive use-life that did not involve any practical activities. The axe had moreover been covered in red ochre before they were deposited. Such patterns however can only be explained and interpreted with the aid of theory. Using sociological theory and ethnographic evidence an interpretation is provided, based on the empirically observed patterns. It will be demonstrated that theory and function go hand in hand. Empirical research, such as functional analysis, provides us with data; theory however provides us with the means to interpret that data. Only the combination of the two can lead to a better understanding of these past people’s world view, identity and community.

3.20 - 3.40
Discussion

3.40 - 4.10
Break

4.10
Deconstructing the function(s) of querns
Sue Watts, Exeter

By breaking down the commonly held perception that querns are simple, practical tools whose function is often squashed with utility, this paper demonstrates the complexity of function as a concept. It aims to suggest that querns are artifacts with complex object biographies, multiple meanings and values. They are widely used generic tools for processing a variety of materials, and their importance for grinding staple foodstuffs in particular should not be underestimated. The task of grinding such products is a vital, socially meaningful act embodying pragmatic, emotional and symbolic values associated with the quern itself, the physical act of milling, the product being ground, and the purpose for which it is being processed. These values are reflected in the structured deposition of querns, that is their purposeful placement, within the archaeological record, during the prehistoric period. The function(s) of querns, the modes of action by which they fulfill their purpose, can thus be seen to operate on several co-existing, inter-related levels within the social and cultural contexts in which they were used.

4.30
Sacred theory: a load of old (carved stone) balls
Andrew T. Young, Exeter

Not surprisingly perhaps, given the scarcity of organic materials surviving from later prehistory in the British Isles, stone tools have attracted considerable attention from theorists looking for evidence to support a broad range of testable issues. Certain classes of stone tools are associated with high-status or a ‘ritual’ role on the basis of underpinning assumptions made about labour investment and the development of functional perspectives. This paper examines the role function studies might play in providing new ways of looking at past objects and proposes a holistic approach which extends beyond conventional boundaries. Neolithic carved stone balls are a uniquely British phenomenon with a complex morphology and have been selectively used by theorists to support the idea that Neolithic society was one of developing social division. We discuss the way a post-modern contextual view and sense of aesthetics has been used to denigrate functional perspectives with regards to ground stone tools in general, and specifically to this class of object. Evidence obtained from experimental research undermines the argument that carved stone balls must have been high status and attempts to retrieve them from the intellectual wasteland that prehistoric ‘ritual’ has become.

4.50
How understanding the function of locales, features and artefacts leads to a better understanding of agents and social groups
Andrew Hutt, Reading, and Berkshire Archaeological Trust

Interpreting life in prehistoric societies involves several layers of evidence and interpretation. The archaeological record provides information on sites, features, artefacts and the time when they were deposited. This information provides the basis for identifying significant locales and the activities which led to the creation and use of features and artefacts found at those locales and their deposition into the archaeological record. Understanding the function of locales, features and artefacts gives insights into the ways in which individuals and social groups lived and worked together. This also helps explain the value and symbolic significance that individuals and social groups could have placed on locales, features and artefacts, and on the activities used to create and use them. This paper explains these theoretical relationships through a study of living in the early Neolithic in Southern England. It highlights the extent to which an analysis of function is dependent on careful excavation and artefact analysis techniques and contributions which can be drawn from ethnographic studies and experimental archaeology.

5.10
What’s the Use? Conceptual and material practices of Pits in the Scottish Neolithic
Phil Richardson and Cara Jones (CFA Archaeology LTD)

Pits appear in a variety of contexts within Scottish Neolithic. They appear next to houses, within burial monuments, in clusters and as solitary features. They can be a single short-term action or represent much more long-term cumulative events. The functions of pits are often unclear. However, archaeologists are often tempted to interpret the function or use of pits as repositories for material culture. The end result (a fill of debris, artefacts and/or features) is often cited as the reason behind a pit’s existence. There is a danger whereby certain pits are attributed to ‘domestic’ activity whilst others represent ‘ritual’. This creates a false dichotomy whereby two interlinked activities are abstracted from one another. Function as conventionally understood suggests a particular expedient use for pits. Affordance suggests that pits are of that use since pits are usually ascribed normative functionalist interpretations revolving around utility or ritual, a pit,
Overcoming the Modern Invention of Material Culture
Prof. Julian Thomas (Manchester) and Prof. Vitor Oliveira Jorge (Porto)
Discussant: Prof. Tim Ingold (Aberdeen)

The idea of culture, as something distinct to and opposed from nature, is an intellectual construct that prevents us from understanding human experience: not only ours, but other's. Yet, our thought is impenetrable with that dichotomy and its ramifications. For instance, the distinction between spiritual and material aspects of life, which lead to the common expression "material culture". Another concept whose discussion is needed is technology, because it operates as a sort of abstract bridge between two other invented margins - influencing themselves mutually through action - the mental and the practical. We need to dissolve these boundaries in order to acquire a more effective knowledge. A knowledge which gives account of common experience, instead of being separated from it. This is a pre-condition of an interesting archaeology. An archaeology released from traditionally invented divisions between past and present, or artifacts and bodies. An archaeology turned into the study of "the formations of the environment of our living-in," (T. Ingold).

This session - open to archaeologists, anthropologists, architects, artists and other colleagues interested - intends to depart from the idea that in reality nothing is motionless. People and things constantly make each other in an environment where multiple beings and qualities exist together, and interact. This comprehension is fundamental for the understanding of societies and the ways in which power and status are continuously negotiated in everyday life.

9:00
Introduction by the coordinators

9:10
The trouble with material culture
Julian Thomas

Culture, as a separate sphere of products of the human mind (as opposed to the nurture and cultivation of worldly things) is a creation of the eighteenth century. The notion implies that cultural instructions are generated mentally, and transmitted from one consciousness to another, and that they inform and provide the templates for actions performed in the material world. Material culture is consequently the domain of those things that have been created by the stamping of cultural forms onto inert matter. Archaeology in seeking to understand the dolmens of past people through the material traces that they have left behind, has generally accepted this unsatisfactory characterization of the physical world. But what would archaeology think like if it jettisoned the concept of material culture altogether?

9:30
The Power of Things
Joshua Pollard

Traditionally archaeology has defined power as a quality that exists within the domain of human practice: an expression of human agency upon other people and a passive world of things and substances. But if we recognize the hybrid qualities of people, things, animals, places and substances - their inseparability and the manner in which they are mutually constitutive - then power is no longer contained within the will of the human mind. The consequences for a "social archaeology" are considerable.

Habitus unbound. Challenges posed by paradigms for the normativity of material culture and the shifting place of "necessity"
Stephanie Koerner

The "problem of Intentionality" has been a pivot of controversy over philosophy's (or theory's) tasks at least since when Plato and Aristotle distinguished their views on this matter around what they saw as the issues posed by the question: If the world cannot be said with certainty to be reliably arranged in advance for (intended for) the benefit of "pursuit of a good life" on the past of human beings, is possible to claim that its inseparability (truth about it) is at their disposal?

Stryling contrasts between conceptions of 'intentionality' of influential Scholastics of the Middle Ages and of several iconic figures of modern philosophy have come into relief since Brentano remarked that "Every mental phenomena is characterized by what the scholastics of the Middle Ages called the intentional (or mental) inscription of an object, and what we might call...reference to a context, direction towards an object, insistent objectivity. Every mental phenomena includes something as object within itself, although they do not do so in the same way. In presentation something is presented, in judgement something is affirmed or denied, in love loved, in hate hated, in desire desired and so on... This intentional inscription is characteristic exclusively of mental phenomena. No physical phenomena exhibits any thing like it. We can therefore define mental phenomena by saying that they are phenomena which contain an object intrinsically within themselves" (Brentano (1995: 65) [1883]).

Intentionality have been a theme on which major 20th analytic, continental (phenomenological) and sociological
philosophical traditions have diverged, with major implications for some of the most problematical notions of 'material culture'. Especially pertinent to several themes of the session have been notions grounded in assumptions of a supposed categorical divide between manifestations of Intentionality of 'modern' and those of all so called others.

Depriving works of B Brentano and Thomas, I will outline some of the forms these assumptions have taken in archaeology(1) show that a crucial problem with several influential conceptions of 'material culture' are the explanatory role that they assign (largely implicitly) to a supposed categorical difference between modern relations to material culture (which are said to be mediated voluntarily by intentions) and relations of 'others' to material culture (which are said to be mediated by non-corporal means). This suggests some of the implications of the problem for attitudes towards the idea that 'modern' objects in themselves, are incorporated into bodily stance and posture in the everyday events of archaeological fieldwork.

In such practical circumstances, entrenched theoretical oppositions of modernism and postmodernism, subjects/objects, persons/things and so on, no longer apply. In order to escape the shackles of dualistic philosophies, I will argue that we need to draw from our practical experience and develop a truly embodied and reflexive theory of material culture. Such a theory must encompass not only the material cultures of others, but also - crucially - the equipment and gear of archaeology itself.

Mable materials and the production of persons reconfiguring understandings of materiality in the Me solidic of the northern Irish Sea basin
Hannah Cobb

This paper is about the Me solidic, and as it is about stone tools technology. But it is not about the cold, hard, static, seemingly timeless materials that we encounter in the field. Nor is it about the clinical, "objectified" images of stone tools that we are so used to seeing in pages of excavation reports. Instead this paper will explore the multidimensional nature of materials in the Me solidic and in doing so will question the very notion of perception of tools as immutable. Moreover it will suggest that such a perspective may in fact hold back our understanding of prehistoric communities. I will argue that it is only in recording narratives of materials, that we can really make sense of the processes in which we are engaged. Instead, by examining recent work from the Me solidic of the northern Irish Sea basin and exploring the processes through which tools were brought into being, this paper will illustrate that we may also explore the processes by which prehistoric identities were made, negotiated and reformed.

Are stones alive?
Chantal Connelier

The dichotomy between form and material has been particularly acute in the Upper Palaeolithic where tool forms have often been viewed as the product of the mental templates of their modern human manufactures. This paper instead explores the ways in which people and things are variously mixed in technological networks. Rather than proceeding from the perspectives of the people involved in these technological networks, I will examine the perspective of the objects the ways in which they are configured in technological networks. Rather than form preceding material, I will argue that material is form. Finally I will explore the question 'are stones alive', drawing upon examples of the use of fossils at various Upper Palaeolithic and Mesolithic sites.

Discussant: Tim Ingold

Lunch

Foreign objects in an egocentric landscape: understanding objects and interaction during the Neolithic of northern England
Hannah Lynch

A study of exchange during the Neolithic of the central Pennines rapidly developed from the simple understanding of distribution patterns and routes to an attempt to appreciate the social role played by these items in defining the social structure and landscape across the region. Material goods were not merely valued for their physical attributes they were prized for their ability to negotiate and maintain personal status, and their potential for generating, preserving and altering social relationships both on the micro and macro scale. Objects could also be used to "fix" an individual in the landscape, telling them where they had been, where they are now and where they are going. Indeed, objects were powerful that they may have had dictated the ways in which people used their surrounding landscapes, with areas protected by taboos and protocols in order to protect the power of the object. The movement of objects during the Neolithic is not about the transference of commodities objects served as a microcosm of the web of relationships and activities involved in their creation and use, with their inherent fluidity of value and meaning making them crucial for the understanding of society during the Neolithic.

We have never been material
Andrew Gowcrane

Following Bruno Latour I propose that objects are not merely the passive receptacles and representations of social relations, set within dualistic paradigms. Building on this position, this paper uses a case study of the decorated objects that accompany the images and structures in some Irish passage tombs (such as Fourknocks I and the Mound of the Hostages, Co. Meath). By bringing together both the content and context of the passage tombs discussed, I will attempt to further understand and some of the intimate ways in which the sites were seen, created and engaged with. Although specific amalgamations of materials regularly occur, there appear to be no universal imperatives that
govern precise combinations or placements. This might suggest that although general principles were at play, particular assemblages were mostly created, contrasted and juxtaposed in more fluid, improvised and performative ways. Such expressions, interactions and interpretations with particular elements may have fulfilled further processes of understanding, transformation and intention. After Christopher Witmore, myself elsewhere and others, I consider how these notions are amplified when one removes a 'dialectical' perspective that perpetuates modern dichotomies of archaeological binaries, human/animal, and real/virtual construction. The possible effects of these passage tunic materials or performances will be discussed from a visual cultural perspective that seeks to both illuminate the environmental aspects of the evidence, and ask how it acts or acted. In doing so, I consider that there has never truly been a material world distinct from people.

The conceptual animal: technologies of body representation and human/animal relations in the Neolithic of Lower Bavaria
Daniela Hofmann

The opposition between humans and animals as conceptually different beings is often supposed to originate in the Neolithic, when people moved from dwelling alongside animals in a shared world to mastery over domesticates. This is part of a wider narrative of domestication, for example, the construction of monuments and houses and the progressive self-separation of humans from nature, aided by new technologies.

In contrast, this paper argues that animal and human identity remained strongly intertwined, and relations cannot easily be cast in the simplistic framework of increasing dominance. While routine interactions with animals are no doubt crucial for the creation of Neolithic identities, the stress here lies on the representation of human and animal bodies as fused, connected or separate entities. Human/animal hybrid figures and the mixing of cremated human and animal bone reveal a continuous blurring of identities and bodies in the Bavarian UBR (Unverleimter Bezirk) context with which this study begins. The new technologies of cremation and pottery making are hence not used as ways of expressing control over nature, but as new possibilities for enacting beliefs about bodies and identities.

In subsequent Middle and Late Neolithic phases, the relations between animals, people and their clay depictions are more complex and diverse, eventually leading to the parallel treatment of clay human and animal complexes in defining the boundaries of social space in the Mittelfranken culture. Animals, alongside key items of material culture, remain implicated in the self-definition of past communities; but these relationships are complex and dynamic and should not be subsumed in oversimplified narratives.

“The Ouest Stuff that Blows”?: More-than-Social? Archaeologies of Life, Affect and Maturity
Dan Hicks

This paper uses the perspective of historical archaeology to explore the implications of the critique of the modern idea of ‘material culture’ described in the session abstract for our conceptions and use of another, identity forming and relating concept. ‘Social archa...’ Using a discussion of three contrasting archaeological studies of modern gravestones from New England, Orkney and Bristol – as a point of departure, it is argued that this historical archaeologists’ engagements with three themes; ‘life’, ‘affect’ and ‘maturity’ – hold the potential not only to contribute to a more beyond conventional distinctions between the ‘material’ and the ‘cultural’, but also to problematise the reduction of archaeological material to the social.

It is suggested that historical archaeology can contribute to the issues discussed in the present session in at least two ways. Firstly, it can warn against models that overemphasise the power of the modern idea of ‘material culture’, which are often based on the unhelpful idea of a ‘great divide’ between past and present (or premodern and modern). Secondly, by reaching together engagements with material things and with living communities, it can remind us that historical archaeology routinely encounters material in which there are signs of life that are ‘more-than-social’.

Coffee

The Good, the Bad and the Ambiguous: Boundary Issues of the Western mind? In the interpretation of Mincom Iconography
Erin McGowan

The interpretation of ‘material culture’ is largely performed within the constraints of Western linear reasoning, which is based on the assumption of a linear development of meaning, utility of things. Yet the very concept of ‘material culture’ is given grounds to exist because of the parameters defined by the Western mind. Definitive boundaries between categories of ‘things’ are characteristic of this form of reasoning, thus archaeological artifacts are segregated from modern items by the assumption of a clear time divide. In linguistic studies, it has been shown that Western languages and, English particularly, favours concepts that direct learning along linear trajectories, setting binary oppositions. From this emerge cognitive processes that are intolerant of ambiguity. Like ‘material culture’, the very concept of ‘ambiguity’ relies on the Western language and thought in order for it to exist. In that there is one clearly defined terms for these things which are not and are indefinable within this linguistic and cognitive construct. This is how ‘ambiguous’ Mincom seal iconography is traditionally viewed – as a problem to be overcome, with embedded meanings to be uncovered – and the interpretation of ambiguous iconography is often analyzed and rejected through a trajectory which I intend to once again blur the boundaries between correct and incorrect interpretation by adopting a cognitive process which does not rely heavily on linear reasoning. In doing this, I intend to remove the negative stigma that is associated with ambiguity as being ‘incorrect’ or ‘unknown’, and instead embrace Mincom Iconographic ambiguity in the same way that a blank letter in Scrabble can be multi-purpose and useful in variety of contexts.

Artifacts and their aliterity
Christopher M. Watts

As the standard bearers of 'prehistoric', artifacts occupy a position of privilege within the modernist archaeological project. Established in contradistinction to the authoritarian nature of the text in history, artifacts are held within this project to be an objective and detached source of knowledge about ancient lifeways. Indeed, the m - modernist separation of culture and societies --often linked to the idea of a 'false consciousness'--so focus on the removal of the Wrong between archaeologist and artifact that we tend to see things as the preserve of a privatized domain of knowledge long since vanished. In this paper, I argue there is a need to diversify ourselves of such a view, and to see artificial objects as part of a complex formation of a continuum of consciousness. Objects, like active human subjects, possess inner lives which they impart through a phenomenological placement within networks of action, both past and present. This theme is explored in connection with various strands of thought, including tenants of Actor-Network theory and Peloncini semiotics, which are woven together in an attempt to further the idea that people and things are together suspended in interpretive webs of action. The merits of such an approach are then briefly illustrated using highlights of a recent study involving precontact Aborginal potterry production in southern Ontario, Canada.

I'm Your Venus: the citation of gender through shaving practices
Penelope Biddle

Hair removal is a normative practice for the vast majority of women in Britain today, even with some studies cite... that has as many as 92% of women removing body hair. However, very little attention has been paid not only to the reason for hair removal but to the techniques that are used as well. Performance theory and Judith Butler's ideas around performativity can help us to understand how material culture closely associated with altering the body can be implicated in its construction. This paper will draw on the research asking why women they remove hair to question how the use of the 'tool' of shaving effect the gendered experience of body. The range of razors available, the variety of different hair removal methods and how they are often shaped to reflect the body in a way that they do not fit. This paper seeks to explore these ideas both through their use and their performativity.

The evanescence of the modern and of the "cultural": the impossibility of fixing a face
Víctor Oliveira Jorge

In our body - the physical body of each one of us - predominantly material (biological), or spiritual (cultural)? Those kinds of questions obviously make no sense. The world is infinitely complex. Look, for instance, at the faces of people. Their expression, and in particular their eyes - for a long time considered the "manifestation of the soul" - continuously change, according to most individual levels. The face, and the cult of its "beauty" in particular, is part of a modern fetishism, which tries to "materialize" everything, including the most subtile aspects of human life and experience. That fetishism (expressed for instance in photography) is also the ground where archaeology develops. Until very recently, archaeology has had very little to say about the rich world of feelings that we in Western cultures call emotions, our nostalgia of "returning into the objectivity of things". Now, many archaeologists - together with people from other disciplines, such as architecture, anthropology, performance arts and studies, land-art, installations, etc. - are making new attempts in order to safeguard how we humans relate to other beings and to the environment in which we are submerged. Faces are indeed a good way of dealing with the strangeness of the reality of our daily life, in which "things" appear to us as separated from their contexts of action. The same experience of "otherness" occurs in architecture. But it was in a certain sense of "scientific enquiry", in its process of objectification, of separation from the subjects that observe in a neutral way, which is responsible for the conditions of the production of that very "otherness".

Fragment, form and flow: relationships in fractal worlds
Chris Fowler

This paper will concentrate on patterns in the transformations that are enacted on bodies, architecture, objects and "landscape". It will consider three examples of ways that the relationships between bodies, things, places and landscapes are articulated - by relating parts and wholes (fragments), metaphorically comparing the forms of things (forms and flows) and movement on the transmission of substance between entities (flux). Each of these ways of relating can be described as "fractal" in that the same patterns apply to all the entities, at whatever scale, caught up in a holistic field of relationships. I will suggest that these fractal ways of thinking do not oppose science and form, world and substance, animate and inanimate, culture and nature or mind and matter but emphasise the ongoing mutual generation of worlds
and entities within them. I will argue that attention to these ways of tracing relations offers us a useful perspective on the way many communities understand their place in the world, and direct their social relations with respect to all that they exchange in the world with. At the same time this study provides opportunities to attend to distinct strategies which interest groups pursue in negotiating their place in the world.

5:30
Discussant: Tim Ingold

SESSION 2 – Newman C
MYTH, MAGIC AND METALLURGY
Lee Brey

Extractive metallurgy, the processes of mining and smelting metals, has traditionally been studied from technical, economic and functional perspectives. These are attics approaches predicated on modern, Western conceptions of these activities. As such they serve valuable heuristic purposes, enabling archaeological interpretations to be made under terms of familiarization with the world and modern rational expectations of the mineral world and its products. However, modern rational expectations of the mineral world as a passive, exploitable source of commodities is probably different from, or more restricted than those of miners and smelters in the past. Instead, wider or alternative paradigms are likely to have developed that drew upon existing beliefs and ideologies, including mineralogical phenomena and metallurgical processes with cosmological, mythic and magical significance. Such meanings is likely to have been the result of a dialectic interplay between other cultural perceptions of the wider world on one hand and the materiality of the raw materials and products involved in metallurgical processes combined with the sociality and phenomenological experiences of working with them on the other.

The aim of this session is to move beyond conventional analytical approaches to extractive metallurgy by exploring such esoteric perspectives and the ways in which they articulated with other aspects of the worldviews of past societies. Papers may address any facet of this broad theme but should focus on exploring the cultural significance of the processes of mining, smelting and related activities and of metals as raw materials and ores as opposed to artefact manufacture and its products.

9:00
Is Slag Rubbish?
Lee Brey, Dept of Archaeology, University of Exeter

This paper explores the conceptual status of the large volumes of fragmentary technological debris that are produced by smelting. This material, comprising a mixture of slag, furnace wall fragments, charcoal and soot, forms deposits that are often the most obvious evidence of past metallurgical activity. Conventionally these are regarded as waste material, a by-product of smelting that was simply discarded by smelters in the past, in much the same way it is in modern industrial operations. As a result, these deposits have received relatively little attention, other than as sources of individual samples of technological debris which provide information regarding the technical processes of smelting. However, if we accept that smelting in the past, the people who undertook it, the materials it consumed and the metals it produced were placed probably acquired conceptual significance beyond the purely functional, then why not its by-products too? Slag, for example, is a distinctive material that requires explanation and thus, like ores and metals, has the potential to gain special meaning within the cosmovisions of those familiar with it.

This paper examines the nature of some evidence from Roman-period smelting waste heaps in the Exmoor region of South-West Britain from this perspective. As a consequence, the potential significance of some of the artefactual remains has been highlighted and the hope of the same data explored. Ultimately it is argued that we must move away from current perceptions of these deposits as purely waste, and see them in the way they were potentially considered in the past; as accumulations of material associated with a powerfully symbolic process that were suitable arenas for the material expression of ideology and belief.

9:15
From Bonfire to Blast Furnace: the shape of fire
Gill Jelfs, Dept of Archaeology, University of Exeter

From sitting around the campfire through the earliest development of metallurgical furnaces and hearths to the blast furnaces of the Industrial era, our models for effective pyrotechnology are dominated by the perception that fires are circular. The majority of structures that we design and build for metallurgical processes, or reconstruct from the archaeological record, are circular in plan. Is this the inevitable outcome of round empirical science or an instinctive response to primordial conditions? Are good fires those that can be encircled and controlled – the cooking hearth, bonfire pottery kiln or the first crucible smelting hearth? What of fires that take different shapes, like the ribbons of a foxtail fire or the lines of a burning structure or tree? This paper asks firstly whether there is any profit in pursuing this line of discussion.

Whether we regard metallurgical development as exclusively pragmatic or conjectured by human myth and magic, from our perspective today, we perceive an evolutionary progression that is essentially linear – from bonfire to blast furnace. Ironically, in practical application the circular fire/furnace model as a means of smelting metal losses efficiency as it grows in diameter, requiring a disproportionate increase in air supply to maintain optimum conditions. This paper thus examines a number of exotic furnaces from the Asia, notably those of Sri Lanka and Japan, that appear as outliers of the model of linear development. These highly efficient, non-circular furnaces have been developed into distinct peformance zones and are associated with the production of high quality steels. It is postulated that these technologies represent a major branch of a more organic model of the evolution of metallurgy in which the divergence of the circular and non-circular forms-shapes perhaps also reflects the divergence in western and eastern scientific thought. Thus, the circular fire-shape paradigm that dominates our metallurgical myth is perhaps only applicable to a part of the record we are trying to understand.

9:30
Magic, Materiality and Evaluation
Timothy Taylor, Dept of Archaeology, University of Bradford

Materiality approaches stress the 'allowances' of things, specific objects and materials. In a conventional view, the making of metal has been seen as either 'industrial' or 'magico-racial' or some combination of the two. By specifying the non-scientifically unique trajectory by which metal in the Old World received value and became recognized as a named class of thing (the evaluation hypothesis), it is possible to see how the economic vs magical debate can be dissolved. A new understanding of the intrinsic power of materials as cognitive exemplars is proposed.

Minerals, Metals, Meaning
David Wilklow, Dept of Anthropology, University of Arizona

We cannot assume that early producers and users of metals perceived, used or valued metals in the same way that citizens of industrial nations do today. Taylor has proposed the term 'evaluation' for the proportioned process by which metals emerged as a distinct category of material with particular socialized valued. In this paper I suggest that the earliest human engagements with metals are best viewed as a very late manifestation of the long history (>70,000 years) of evaluation of brightness colored and/or reflective minerals. I provide a short review of the early use of coloured minerals (many of which are compounds of metals). I then examine the earliest metallurgy in both the Old and the New World, and the first use of pyrotechnology to produce brightly colored synthetic materials (e.g. faience). Why were coloured minerals in a restricted range of bright hues so highly valued around the world for so long? I suggest that we can infer something about the meanings of colours from their contexts of use, and update a suggestion - made more than fifty years ago by Aldiss Howley - about the effects of altered consciousness upon the perception of colour.

10:00
Re-discovering the sense-world of prehistoric copper smelting – the importance of learning by doing in experimental archaeology
Julia Woodroffe, Dept of Archaeology, University of Exeter

The traditional view of the processes involved in the mining and smelting of copper has until recently been dominated by functional and purely technological aspects. In particular scale and specialization have been emphasized, along with the role that metallurgy has played in the emergence of 'civilizations'.

Experimental trials - ranging from experimental reconstructions to the scientific testing of hypothesis relating to the smelting of copper have been carried out before, and experimental archaeology lends itself uniquely to the testing of technical and archaeological questions at a little scale. In addition, one of the most useful 'side effects' of experimental as well as derivational archaeology is the study of the problems that are inevitable while materializing an idea. These 'problems' can help formulate further questions, and identify previously overlooked issues in the chain of operations. However, the most important contribution experimental archaeology can make today is to socialize the chain operator. We can identify the choices made in the past, and these can throw light on a multitude of socio-cultural aspects if analysed on a case by case basis. Experimental archaeology can also be used to go beyond the perception of smelting as a scientific process. Prehistoric copper smelters could not know the science of the chemical reaction that occurred inside the furnace during smelting, but we would see the colour of the flames change, and its these visual aspects of the technological process that experimental archaeology can explore, even if the subjective experience of the prehistoric copper smelter is lost. In this way an experimental methodology can be used to bridge the gap between the 'ism', with the scientific collection of data leading to informed interpretation of engagement between people and the natural world.

10:15 - 10:30
Discussion

10:30 - 11:00
Coffee

11:00
"It came from the Ground"
Lucy Ryder, Dept of Archaeology, University of Exeter

The extraction, processing, and use of metals have attracted the construction of numerous folklore beliefs, stories, and traditions. The birth process from the act of going underground to retrieve raw materials, to the processing and use of metal objects is tied up in a complex relationship of myth and superstition which affected day to day lives. Further, the metals themselves signify a number of folkloric beliefs and are bound with narratives and myths of their own. The aim of this paper is to briefly look at the retrieval of metals from underground, and what that signifies, and secondly how metals, in particular loric, become engrained with a history and belief structure of their own.
The Origin of Metallurgy in Central Italy: A Social Perspective
Andrea Dolfi, Dept of Archaeology, Cambridge University

This paper outlines a theoretical approach, applied to ongoing research, on how copper metallurgy was first introduced and incorporated into prehistoric society in central Italy. Traditionally metal is assumed to have been intrinsically valuable and desirable since it had both economic and technological value. This view, metallurgy was a technological and productive achievement in its own right and, once discovered, it was spread by trade to as quickly as possible and to be unquestionably adopted by every society coming into contact with it. More recently, however, this simplistic view has been seriously questioned from both archaeological and anthropological perspectives. The intricate and even contradictory pattern of the early diffusion of copper metallurgy in Europe shows that the adoption of this technological innovation was not a steady process. Moreover, value given to copper in a number of past and present societies differs considerably from what is ascribed to it. Thus it must be assumed that new ideas were introduced into prehistoric society by a culturally-specific meaning through continuous processes of social negotiation. Value is the key process for introducing metal into society, as without being given value – not necessarily economic, but social value in a broader sense – a technological product cannot become a cultural product and be adopted.

This research explores whether metal acquired a techno-functional meaning through usage in a set of activities such as construction and building, or was loaded with meanings, or ascribed social value. Thus, the body in the grave provided the deceased with a powerful instrument of categorization. In turn, identities presented as fixed and unquestionable in death were used to load metals with social meanings and values.

From Delphi to Sunnemlo: a discussion of master smiths, magicians, caves and graves
Randall Barnden, Department of Archaeology, University of Bergen

Iron seems to be an important element in Norse (Sagas) literature which is related to the 'other world' or other ones or even 'the underworld'. Commonly smiths and dwarfs were in contact with the other side. The Edda poem, Vílólska, gives a symbolic interpretation of the entire mythology from creation to its destruction and to its highlights, when approaching Ragnarok and when Fenris plans to kill Odin (Stoltenberg & Medeangracht-Svensen 1999/93). In stanza 40 a old and giant gives birth to the offspring of the wolf Fenris in a place called Jarnvölk, i.e. the iron-woods. But there is more to this verse than the story of the old one who gives birth to a non-biological creature. The Norse mythology is that the giant is a metaphor for the earth itself may be the giant woman, built of soil as a smithing furnaces.

In Norse mythology, as well as myths from other parts of the world such as those of Africa or Greece (Barnold 2006b) the dwarfs functioned in and through technologies. Lott Mutz suggests that "We must view them [dwarfs] as the mythical representatives of a profession, parallelizing the craftsmen or smiths of either society, who were, indeed, endowed with unique and mysterious power." (Mazucchelli 1983). What is possible in Norse myths and contents is that the giant woman can be identified as a firewoman in the smelting furnace is seen as a woman giving birth, as demonstrated in Fja and Pangoa ethno-archaeology. Secondly, there is a link in the conceptualisation of iron technology although no material manifestations (i.e. female attributes) have been identified on smelting sites or on prehistoric smithing furnaces in Northern Europe.

In this paper I will look for traces of the identity of iron smelters and smiths in other contexts than the obvious production sites. During prehistoric times more than 170 rock shelters and caves were inhabited or used for shelter and other purposes along the coastal area and fjords of Norway (prehistory in a Scandinavian setting includes the Viking period, which lasted until 1050 AD).

Iron, invention, and cosmology: Greek reflections on the technological past
Sandra Balely, Dept of Classics, Emory University

The voice of the metallurgical specialist is accessible only indirectly from the ancient Greek record. His mentality, social status and attitudes towards the divine are filtered through various cultural genres produced by neither miners nor smiths. The emic perception of his craft has been, however, the object of some speculation. These proposals that the dolmens' magic have focused on telluric iron and the mystery imagined to characterize the earliest masters of the craft. The Daidalos' ritual relevance was thus a survival and transformation of the rites of smiths and miners. Thinkers within the Pythagorean tradition, however, found more use for celestial metal, which informs their observations on the popular magical spells known as Ephemeral Letters and the mysteries of Cretan Zeus. Evidence for these ideas reaches from the sixth century BCE well into the Hellenistic and Roman periods; both the sophistication of the cosmology, and the longevity of the tradition, challenge the traditional interpretation of Greek myths of magical and religious memories of the earliest stages of technological development. They reflect the usefulness of metals as 'good to think' and encourage a more integrative interpretative approach to the fragmentary record from antiquity.

Axe and Dagger Carvings at Stonehenge: An Act of Conspicuous Consumption on a Monumental Scale?
Andrew T. Young, Dept of Archaeology, University of Exeter

Since their rediscovery in 1933, the enigmatic axe and dagger carvings on sarsen stone 31 at Stonehenge have captured the imagination of a generation of archaeologists and spurred considerable academic debate. Conventionaly they are interpreted as symbols of power associated with the builders of the monument and/or the eminent people interred in the central Stonehenge hengistic and barrow cemetery. However, as Comet and Latimer (eds) have pointed out, the ritual and symbolic significance of these carvings and their relationship to the wider Stonehenge landscape is not yet fully understood. In this paper I will present evidence for the role of the axe and dagger carvings in the construction of the stone circle and consider their meaning and function in the context of the larger Stonehenge landscape. I will argue that these carvings are not simply decorative but that they were part of a complex ritual landscape and were the focus of the monument's ceremonial activity. I will also argue that the axe and dagger carvings were part of a wider package of material culture and symbolism that was used to create a particular landscape and that the meanings of these carvings need to be understood within the context of the larger landscape and the broader Stonehenge landscape.

Characterising the Historic Landscape: the richest historical record we possess?
Stephen Rippon, University of Exeter

The systemic characterisation of historic landscape character is being undertaken across England, Scotland and Wales both to inform planning decisions and countryside management, and as a research tool. This session will explore some of the theoretical and practical issues surrounding the uses of characterisation.

New approaches towards the understanding and management of landscape character, nowbridged under the title of the Landscape Character Area (LCA) framework, have developed in rural environments in England. LCAs are designed to provide a basis for identifying the natural and cultural heritage of a landscape and for assessing the suitability of land for different uses. LCAs can be used to inform planning decisions and to encourage sustainable land management practices. New approaches to the characterisation of historic landscapes in this context are discussed in this paper. The development of a new framework for characterising historic landscapes in the UK is discussed, and the potential for using this framework to inform planning and management decisions is explored.

Characterisation of Cornwall's past with HLC
Peter Harring, Cornwall Country Council

HLC Types mapping, embedded in the GIS and increasingly multi-period, and directly associated Texts types (e.g. internal, hillforts, principal historic processes, male components and research opportunities), are used by the Cornwall Historic Environment Service as a reflective framework for all archaeological recording, analysis and mapping, and in the archaeology and historical records can be turn to assimilated into the framework, adjustments made to mapping or text where appropriate or necessary. The characterisation is thus constantly being refined.
**Session 4 – Newman E**

**Memory Work: Archaeologies of Material Practices**

Barbara J. Mills (University of Arizona), William H. Walker (New Mexico State University) & Joshua Pollard (University of Bristol)

This session draws on anthropological theories relating to consumption and material culture, especially those that address how objects are used in the construction of social memory. It aims to explore how the practices of memory work (memorializing, forgetting, cosmology construction) organize and change social relationships expressed in archaeological evidence. The focus will be on depositional practices that remove objects from circulation through their placement in various forms of deposit. These deposits were produced through practices that involved the commemoration of places, events, and people. They are ways of understanding different regimes of value, social identities, and the social scales of ceremonial practices.

Practice thinking is a critical facet of all topics and terms associated with the materiality of human activity. Based upon this, the session will be structured around a series of discussions about space, identity, and memory. Memory is a dimension of practice that references actors/objects in time. Identity is a dimension of practice that orients actors to one another and spatiality is a dimension of practice that references, references, or orientates actors (powers of source of/animacy) in space. Such a perspective shows a confluence of foundational assumptions about artifacts, deposits, and people. It highlights problems such as the essentialism naturalized by the dichotomous thinking that is so pervasive in social science and western intellectualism more generally. This practice approach builds on the resilience of material culture studies particularly those emphasizing materiality. Papers will address how the dimensions of materiality are expressed in artefacts and archaeological strata. Depositional practices that are commonly structured called ‘structured deposits’, ‘ritual stratigraphy’, or ‘purposeful deposits’ are critically examined in an effort to forge conceptual links between practice, memory, and archaeological evidence.

**Remembering while Forgetting: Depositional Practices and Social Memory at Chaco Canyon, New Mexico**

Barbara J. Mills (University of Arizona)

A central paradox to the study of social memory is that memories are constituted as part of a range of practices that also involve forgetting including the burial of individuals and animals, the dedication and commemoration of ceremonial spaces, the periodic renewal of structures, the deconsecration of ritual spaces, and the ritual retirement of objects. A case study from Chaco Canyons in the U.S. Southwest is used to illustrate the different ways in which forgetting is part of memory work. The objects and other substances that were deposited, where they were deposited, and the social relations involved in their creation and disposition are used to understand how social memory is both generated and made into social histories. The depositional practices in rooms and ceremonial structures of different sizes and with different spatial proximities are contrasted to see how social groups inscribed their memories within architectural spaces as part of the performance of traditional cultural rituals for different audiences. These contrasts illustrate how material culture is used in memory work, the importance of recognizing different regimes of value, and the ways in which the materiality of social life is central to the study of identity and history in past societies.

**Negotiating the power of animals**

Joshua Pollard (University of Bristol)

Eternal deposits of animal bone, occasionally entire animal carcasses, are a recurrent feature of Neolithic sites in NW Europe. Their presence within the bodies of enclosures and long mounds is often linked to feasting events, but while such activities may have provided the context for the generation of such remains, the mode of their deposition (in varying compositions, states of articulation and associations) requires careful consideration. The ontological status of these beings and their position within human projects needs to be taken into account. Domesticated animals embodied networks of relationships via hard composition; their deployment within exchanges and their connections to places and custodians (human and spiritual). Killing, consuming and depositing animals could reinforce these relationships (and so perpetuate memory) and negate others (contributing to an active forgetting).

Deposition was also a practice that served to negotiate the complex and deeply embodied nature of relationships between animals, people, things and places. If we regard animals as part of the Neolithic world envisaged as being involved with varying agencies, persons and life-forces, then we can see deposition as a practice that served to control, channel and pay respect to these various agents. Throughout these deposits, a tension between practices of concealment and display is evident. Whilst particular types of carved panels were clearly conceived with a sense of display in mind, others were placed in hidden contexts and seem to have operated...
Struggling with the memory of things
Rosemary A. Joyce (University of California, Berkeley)

Archaeological excavations in a number of neighbouring sites in the lower Lissu River Valley have encountered structured deposits so dramatic that the Intentionalities involved cannot be ignored. Understanding of the way the people of the earlier Neolithic period lived in these environments, and their interactions with the landscape, has suffered from limits on interpretative imagination imposed by dominant modes of analysis. In these, repeated material patterns are explained as the enactment of set scripts given by a cultural order or social evolutionary stage. The integration of approaches grounded in theories of practice produces especially dramatic changes of perspective in regard to these complex structured deposits. Rather than simply being encoded in ritual, the repetition of episodic burning incense and deposition of ceramic incense-burning vessels at some of these sites, Mantecakes, is viewed as the product of community memory work in which humans and non-humans were mutually active. The understandings of this complex deposit are then used to illuminate other deposits, burials, caches, and architectural fills as equally part of memory work with greater significance as evidence of the historicity of practice in place.

Caves as collectors and connectors: Bronze Age cosmology in action
Erik van Rosenberg (University of Leiden)

Bronze Age cave use was a relatively short-lived phenomenon in the Lazio region (Central Italy) with a peak during the Middle Bronze Age (c. 1700-1600 BC). In this period particularly caves with internal sources of water were selected as places for ritual depositional practices. This criterion in the selection of caves coincided with a wider cosmological concern with watery natural places throughout the cultural landscapes, such as lakes and rivers, which were also selected as places for ritual practices. Nonetheless, the particular characteristics of caves seem to have set them apart from the other categories of places. First, in terms of structural properties caves were containers and 'collectors' with rare cases of closed objects in their interiors, both loci of deceased objects and 'social objects' with locational meaning of a world beyond the local community. Secondly, caves were distributed unevenly in space and served as meeting places 'connecting' local communities over long distances. Thirdly, caves have provided most of the burial evidence, albeit predominantly in the form of disarticulated human remains. It will be argued that the later should be regarded as another aspect of the 'collective' and 'connective' characteristics of caves. Practically, caves were situated at the margins of the Middle Bronze Age lifeworld, constituting places where both objects and human remains enclothe their biographies. Connected to the network of the living world of the dead, ancestors and/or the supernatural. The overall abandonment of caves as places for ritual depositional practices at the end of the Middle Bronze Age raises the question how places that had been so significant could have become forgotten on such a large scale. This paper will focus on the memory work involved in cave use in order to understand its disappearance.

Discussion

"Were They Mad?": Memory, Invisibility and Ritual Deposition at La Venta Complex A
Susan D. Gillespie (University of Florida)

The site of La Venta on the Gulf coast of Mexico gained fame in the 1940s-1950s when excavations revealed staggering amounts of ritually buried objects. Within the confines of a small ceremonial precinct labeled Complex A archaeologists discovered numerous crafted objects of jade and bone, hundreds of imported terracotta vessels stacked in deep pits and three large serpentine mosaic pavements. All of these materials were buried in patterned locations under tons of specially prepared non-local clays that had been carefully selected for their colors. The objects connected the whole world of the living world of the dead, ancestors and/or the supernatural, thus, they were interred covered with clay scows after their deposition; thus, they were invisible. Later commentators remarked on the "incredible waste" of wealth devoted to a cult of secret offerings. The immediate burial of rare and costly objects became "one of the riddles of the Olmec religion". In 1956 the principle Complex A excavators, Philip Drucker and Robert Heizer, summed up attitudes towards La Venta by stating: "as baffling as any single fact about the Olmec is the passion they had for burying their most treasured structures and possessions...". Were they mad?

Approaching the structured deposits at Complex A from a practice perspective, emphasizing the role of social memory in identity formation, may provide a rational explanation for this riddle. Rendering invisible invisible does not mean they were forgotten or 'wasted', or were meaningful only to spirits beings. The performative acts of acquisition, preparation, and ritual deposition of imported materials in a sacred locale would have been critical to the negotiation of status and identities at La Venta. The repetition of such commemorative practices over generations, invoking and transforming social memories, would have served to establish material links between past and present, relating actors to one another, including ancestors. Such practices also established spatial memories of people and places, indexed by the imported stones that had been removed from the earth to be reduplicated in novel juxtapositions within this singular landscape.

'Blessed are the forgetful': social tensions between remembering and forgetting at the Neolithic enclosure of Flagstones, Dorset
Oliver Harris (Cardiff University)

Materiality is inevitable Implied in memory work. Yet as anthropologists like Susan Kitchler and Mike Rowlands have demonstrated forgetting is also a vital part of being-in-the-world and social practice. In this paper I will explore the relationship between remembering and forgetting at the Neolithic enclosure of Flagstones, Dorset. During the Neolithic of Southern Britain tensions abounded, I suggest, around memory and the treatment of differing materialities including bone and stone. At Flagstones these were dramatically played out through the deposition of articulated bodies and stone blocks, which in themselves may have been conceived of as people. Indeed the contrast between the two is a feature of our cosmovision and not theirs. The deposition of whole bodies and stones within specific spaces, I will argue, worked as technologies of forgetting, and contrasted with processes that kept these materialities in circulation, and thereby remembered. Thus what might previously have been seen as another example of 'structured deposition' can now be understood as a set of practices caught up in complex social materialities that blur the boundaries between people and things, and challenge our dichotomous thinking. The paper will conclude that this technology of forgetting may not have been entirely successful, however, as the emotional and mnemonic impact of the actions may have made the social pressure to forget.

Founders' Cults and the Archaeologies of We-kan-da
Timothy R. Pauketat (University of Illinois)

Depositional practices entailed the dispersed agentic forces of people, things, substances, and spirits to create the ritualized realities of pre-Columbian eastern North Americans. In fact, later native history was a product of a particularly radical episode of such ethnic enchantment, a Cahokian 'fictions' cult that altered lived experience throughout the Midwest and South. Evidence from southern Wisconsin and greater Cahokia points out how earth and sky were entwined with human affairs. As a result, effigy mound construction ceased in the earth near as structured deposition surrounding ancestral mounds, aided in part by aboriginal archaeology fortified in the south, re-establishing the powers of wa-kan-da at Cahokia.

Objects of desire: Stone artefacts, antiquarianism and 'aura' in archaeological heritage management in Australia
Rodney Harrison (University of Western Australia)

Drawing on Walter Benjamin's work on 'aura', it aims to understand recent Indigenous, non-Indigenous 'specialist' and non-Indigenous 'non-specialist' discourses on stone artefacts which have arisen in this field. I contend that these discourses produce a greater respect for the heritage of artefacts among the Indigenous and non-Indigenous. The critiques have re-emerged with great vigour in Indigenous heritage discourses in Australia. Such issues surrounding the authenticity and 'aura' of archaeological objects demonstrate competing discourses on the relationship between objects and memory in archaeological heritage management in Australia, and a (Post) modern re-emergence of anticolonial discourses relating to stone artefacts amongst Indigenous Australians. Implications of this 'New Antiquarianism' for the authenticity and the role of stone artefact analysis in contemporary settler societies are examined.

Discussion

"Were They Mad?": Memory, Invisibility and Ritual Deposition at La Venta Complex A
Susan D. Gillespie (University of Florida)
Beyond the core reflections on regionality in prehistory

Andy Jones, Historic Environment Service, Cornwall County Council

This session will explore the idea of establishing regionally based archaeologies across the British Isles that are not necessarily defined by modern political boundaries or upon comparison with a minority of areas that have been classed as ‘typical’.

Since the sixteenth century, much of the threat of British archaeology has been concerned with constructing theoretical edifices by making associations between readily identifiable strands of evidence such as ceramic forms or monument classes. This is epitomised in the prehistoric period by the creation of regions such as ‘Wessex’ and ’Orkney’, which were intensively studied and came to be conceived as ‘core’. The ‘meta narratives’ produced for these areas have been held to be ‘typical’ while other zones with apparently different narratives have tended to be thought of as ‘peripheral’ and their diversity overlooked.

Assumptions about the applicability of these models have begun to be challenged, especially by archaeologists in Ireland and Scotland. However, even here the particularities of regions based on modern politics is questionable and may not reflect diversity within those areas. In some respects the situation in England is worse, for despite more than two decades of intensive and often large-scale developer-funded archaeological investigation, new regional narratives are still largely lacking. Participants are invited to test the assumptions of the ‘meta narratives’ of British prehistory by discussing how similarities and differences between regions could be investigated through the study of areas such as human agency, context or landscape.

Themes for discussion might include consideration of how an archaeologically coherent region might be defined, how ‘universal’ artefact forms and monument types have been interpreted in different areas, or how different patterns of contact, for example with the Continent or other regions, have affected the construction of identity.

9.00

Introduction

Andy Jones, Historic Environment Service, Cornwall County Council

9.20

Moving on in landscape studies: goodbye Wessex, hello German Bight?

David Field, English Heritage

British archaeology is often remarkably provincial, partly perhaps a consequence of empire and siege mentality even when, perhaps, the concepts of the ‘nations’ or cultures of the Channel or Wessex are as widely encouraged by the establishment of archaeological societies, early OS maps and site numbering systems - are equally fiercely guarded. The idea of Wessex cut across this - an ill-defined but largely chalkland region based upon a large number of prehistoric archaeological monuments and the artefacts found in them. It also defined cultures - Windmill Hill, Dover-Rum - and a series of type-sites that provided a national yardstick. Recently, however, developer-funded excavation has revealed many important sites elsewhere, suggesting much greater regional variety than the Wessex model allowed. The idea of ‘alternative regions’, however, is quite vague and definitions based on historical or political boundaries such as ‘East Anglia’ or ‘south-east England’ remain quite inappropriate for the study of prehistory.

Using examples from southern England, this contribution considers the use of landforms, particularly drainage patterns, for defining areas of study. It draws upon a range of evidence, artefacts and monuments to provide sigmoids to past land-use and suggest that interesting results can be produced by investigating prehistoric topography using geographical and environmental signatures of the Holocene.

9.40

Love thy neighbour?

Jocudie Lewis, University of Worcester

Sandwiched between the important prehistoric landscapes of Wessex, the Cotswolds and the Somerset Levels are the Mendip Hills. Proximity to these rich, intensively investigated regions has meant that Mendip has suffered, being viewed as geographically and archaeologically peripheral. The Neolithic and Bronze Age sites and monuments in the hills have been interpreted through comparison with the adjoining regions rather than in their own right. Yet this is a very different landscape with distinctive natural features such as caves, swallow holes and gorges and a wealth of mineral resources. There is evidence for a range of lifeways and regional practices, including particular styles of monument construction and unusual depositional activities. The landscape unity and archaeological homogeneity of Mendip suggests a certain "otherness" may have been perceived in the later prehistoric period, and that this sense of difference from the norm in the surrounding regions could have been deliberately cultivated. People and things may have travelled outside the area but the local practices were not, apparently, loved by the neighbours.

10.00

'Typical' objects? The Bryher mirror challenging regional identities

Imogen Wood, University of Exeter
In the absence of theory, or just less obsessed? African archaeology's contributions to wider theoretical debates

Dr Paul Lane, British Institute in Eastern Africa, Nairobi

On a global scale, African archaeology, with the notable exception of long-standing debates on hominid evolution and the emergence of modern humans, is rarely regarded as a source of fresh theoretical insights. While it would be wrong to characterize African archaeology as theoretically 'uninformed', it is probably the case that many projects are explicitly oriented towards addressing issues of theory and interpretation. This may be because so many parts of the continent are poorly known archaeologically and as a result researchers have their work cut out just establishing the basic culture history and chrono-stratigraphic sequences of their study areas. But this situation should not be interpreted as implying that African archaeology is a valuable and important source of theoretical insights which have broad relevance to the discipline. Moreover, far from being devoid of theory, the archaeological knowledge currently being produced is increasingly embedded and is applied in its natural richer context than that which passed as theory in Anglo-American contexts. Indeed, the sheer amount of archaeological data still to be uncovered from the continent offers the enviable opportunity of developing new perspectives on African archaeology.

Out of Africa, always something new: The potential of analogy in post-processual archaeologies

Dr Cathy Fowster (University of Wales Lampeter)

It is argued that far from being the "poor relation" African archaeology is currently at the forefront of the debate on theory building in ethnoarchaeology. In southern African archaeological critiques of the abuse of methodology by advocates of the Central Place Pattern model has been sustained since the 1980s. This has promoted a lively debate on the role of ethnoarchaeology. In post-processual archaeology, it is precisely the region of southern Africa which is currently forging those theoretical developments in the role of ethnoarchaeology in the post-processual archaeology that are largely lacking in Britain.

Modernity and African historical archaeology

Sarah Croucher (University of Manchester)

This paper focuses upon the ethnoarchaeology of the 19th century in East Africa. At this time residents in this area were being drawn into global connections resulting in daily practices, social relations and agricultural production being increasingly shaped by linkages to major world processes such as colonialism. As such, it could be argued that these East African's were becoming increasingly modern—especially as their lived became entwined and affected by modern mass-produced material culture. Instead however, I will argue that we can use this ethnoarchaeological case study to interrogate the meaning of modernity for such communities. I will focus on the way in which certain aspects of material culture were constructed together and to allow them to have effects on each other but in very different ways. This theoretical approach questions how useful categories such as modernity are to historical archaeologists, and as such has wider implications beyond this immediate African context.

Theorising applied archaeology in African contexts

Paul Lane (British Institute in Eastern Africa, Nairobi)
Session 7 – Laver LT6

Reconsidering Social Archaeology
Bleda S. Düring, University College London

Archaeological perspectives on ancient societies are infused with the ‘Geisteslehre – Gemeinschaft’ opposition developed in the late 19th century. Studies typically deal with either rural or urban communities, and how these might have been reconstructed, or with how the individual relates to the larger societal whole, and how one can think of the debates on the emergence of social inequality, social evolution, and Marxist archaeologies on the one hand, and the more recent focus on domestic, agency, and embodied practices, on the other. While these studies may reflect the dominant models in sociology, others ways of conceptualizing societies are available. What is lost in the perspectives mentioned is an understanding of the manner in which ancient societies were constituted through social interaction within various nested social collectivities. A perspective focusing on these aspects of social life can be linked to recent studies in sociology and can help us to reach a richer understanding of past societies. This session calls for papers in which ancient societies are approached from a more holistic perspective, and in which the interactions between their component social institutions, such as households, kinship groups, and local communities, are taken into account.

Introduction – Reconsidering Social Archaeology
Bleda S. Düring (University College London)

The site of Catalhöyük is amongst the largest of the Near Eastern Neolithic, with a population estimated to have run into the thousands. These circumstances raise the question how society was organized and why the local community became that large. Catalhöyük is also one of the most systematically excavated and published sites of the Near Eastern Neolithic, and this provides us with a considerable potential to answer questions relating to social structure at the site. However, due to the very different nature of the site at Catalhöyük there has been restricted to two sets of questions. First, whether or not there was social inequality at the site, and how the community was managed. Second, whether or not there was a differentiation between buildings in terms of quality, and by consequence, whether there existed a group of ritual specialists at the site. Although these questions are of some importance they have failed to yield an understanding of Catalhöyük society. It is argued that for this purpose it is necessary to reconstruct social life at various levels of inclusion. Using both contextual and architectural evidence this paper explores social life at Catalhöyük at various levels ranging from the household to the local community.

Border Crossings – Social Archaeology and Border Theory
David Munn (University of Reading)

In recent debates in archaeology and anthropology, cultural expression is no longer seen as reflecting the presence of monolithic, homogeneous social groups, but rather a means of “becoming into” sets of social relationships. “Culture” does not define identity, but rather is constituted and constructed, and there is a recognition that relationships between the two decisions about which sets of practices are adopted or rejected may not only establish identity based on difference, but may also have been used to produce consensus and community, establishing boundaries and borders around and between different social groups. Symbolic borders could be conceived of as discursive practice implicit in the creation and negotiation of meanings, norms and values. The ways in which people and institutions construct, police and cross borders, both imaginary and real, has formed a focus of research across the arts and social sciences but has been neglected by archaeologists. This paper will attempt to explore the ways in which border theory can be deployed to formulate a social archaeology which integrates the experience of the individual, how this relates to wider social groupings and the ways in which communities define themselves and interact.

Cemeteries as Central Places: A Nested Approach to Burial as a Locale for Community Formation
Erik von Rosen (Leiden University)

We have come a long way from regarding burial evidence as a mere reflection of social structure. Nonetheless, in an era of late prehistoric Central Italy it is still normal practice to assume that burying communities equal cohabiting communities. This paper shows that the spatial distributions of cemeteries and settlements in the Final Bronze Age of Central Italy (c. 1200-000 BC) do not conform to the current model of a one-to-one relationship in terms of identity. Rather, cemeteries can be regarded as central places, serving as a burial place for a number of settlements. Another assumption is that in the Final Bronze Age everyone was buried individually which marked the end of collective and collective burial. Hence differentiation between burials in terms of quality and numbers of grave goods can no longer be direct evidence for social hierarchy in terms of wealth, social roles and ranks. This paper shows that burials were still selective and that the range and position of grave goods in so-called individual burials adhere to several social collectivities. These reconsiderations highlight that Final Bronze Age cemeteries in Central Italy provided a locale for community formation through nesting and articulation of several social collectivities.

Society and Archaeology in Late Bronze and Early Iron Age Jordan
Jack Green (British Museum)

Societal studies of the second and third Millennium BC Levant and wider Near East developed primarily from use of ancient textual sources. Western European social theory applied to these sources includes Marxist models of the two-tier society and Atlantic and Production Weberian models include the ‘Household Model’. These models have been criticized on the grounds of their ethnological, archaeological, and systematic rigor. Concepts of social stratification and inequality are tempered with primordial assumptions that Middle-Eastern societies maintain egalitarian tribal ideologies and kinship structures deep over time. There are problems in applying these models archaeologically, especially within transitional periods, in regions external to the ‘western’ classical and during the periods of social flux.

As a case study this paper focuses on the Late Bronze and Early Iron Age cemetery at Tell es-Sa‘idhîyû, Jordan. In addition to studying diverse social identities in death, and aspects of funerary rituals, an attempt is made to examine changes in social relations over time and how they might be reflected and created in the mortuary sphere. This study re-examines whether reconstructions of ‘living’ society can be (or ever should be) attempted using mortuary evidence, and how such evidence may be balanced and integrated with that from non-funerary spheres.

Understanding Household Variability at Tell Kurdu, A Sixth Millennium Settlement in Southern Turkey
Rana Özbağ (Bosphorus University)

This paper examines the social relationships of households at Tell Kurdu, a sixth millennium BC south-western Anatolian settlement. Previous studies of such sites in the Near East have tended to assume that such communities were hierarchically organized and engaged in complex social strategies. This paper argues that there is a need to rethink the nature of social organization and how it is reflected in research on the sixth millennium BC. This approach is based on the analysis of social networks of households and the study of the relationships between households and their environment. The approach presented here is a novel contribution to the study of social organization in the Near East and has implications for understanding the processes of social change in the region.

Social Patterns within the Neolithic Lakeside Settlement Arbon Bletiche 3, Switzerland, New Insights and Approaches
Thomas Doppler & Britta Pollmann (University of Basel)

The settlement Arbon Blätiche 3 is located at lake Constance, canton Thurgau, Switzerland. From 1973 to 1995, about half of the original settlement surface was excavated. Over the last ten years the findings of these excavations have been subjected to intensive analysis. All of which has been published by now (Leuteniger 2000; Capitani et al. 2004; Lacoste et al. 2004). Due to the waterlogged archaeological deposits, the organic remains are very well preserved. Radiocarbon chronology has allowed reconstruction of the houses and the settlement history in the excavated area. Besides the excellent preservation, the extraordinary value of this settlement is its short, single-occupied occupation (3389-3370 BC). Subsequent interdisciplinary analyses of the layer formation processes have shown that hardly any horizontal mixture took place. Therefore this site is particularly suited for the mapping of artefacts, the detection of distribution patterns and the understanding of social behaviour within the settlement and among individual households. In this contribution we will single out the potential of archaeological analyses for research about social archaeology and we will present some new approaches that can be derived from such analyses.

Discussion
10.20 - 10.45

Coffee
10.45 - 11.15

Reconstructing the Society of Neolithic Catalhöyük
Bleda S. Düring (University College London)

The site of Catalhöyük is amongst the largest of the Near Eastern Neolithic, with a population estimated to have run into the thousands. These circumstances raise the question how society was organized and why the local community became that large. Catalhöyük is also one of the most systematically excavated and published sites of the Near Eastern Neolithic, and this provides us with a considerable potential to answer questions relating to social structure at the site. However, due to the very different nature of the site at Catalhöyük there has been restricted to two sets of questions. First, whether or not there was social inequality at the site, and how the community was managed. Second, whether or not there was a differentiation between buildings in terms of quality, and by consequence, whether there existed a group of ritual specialists at the site. Although these questions are of some importance, they have failed to yield an understanding of Catalhöyük society. It is argued that for this purpose it is necessary to reconstruct social life at various levels of inclusion. Using both contextual and architectural evidence this paper explores social life at Catalhöyük at various levels ranging from the household to the local community.
Session 1 - Newman B - continued from morning
Overcoming the Modern Invention of Material Culture
Prof Julian Thomas (Manchester) and Prof Victor Oliveira Jorge (Porto)
Discussant: Prof Tim Ingold (Aberdeen)

Mortality - Interdisciplinary Approaches in the Archaeology of Death, Burial & Commemoration
Estella Weiss-Krejci & Howard Williams

Mortuary archaeology has developed sustained theoretical interactions with a range of disciplines, drawing upon research in forensic sciences, physical anthropology, philosophy, psychology, history, art-history, sociology, social anthropology and ethnography. Archaeologists have also conducted mortuary archaeology to assist and expand interpretations of past mortuary practices. Yet few studies have explicitly addressed how archaeological theories and perspectives on death, burial and commemoration can inform ongoing debates in related disciplines as well as debates that cut across traditional disciplinary boundaries. In particular, the session seeks to address to what extent archaeological approaches to funerary remains can contribute to, and can be integrated into, interdisciplinary studies of dying, death and the dead in the past and the present? To this end, the session invites contributions to present new perspectives on interdisciplinary research in the archaeology of death, burial and commemoration.

2.00 Introduction: mortuary archaeology & mortuary culture
Chair: Howard Williams (University of Exeter, UK)

2.20 Writing about death, mourning and emotion: archaeology and creative writing
Trevor Kirk (Honoray Research Fellow, University of Wales, Lampeter)

In recent years, archaeologists have experimented with different forms of writing in an attempt to give faces and voices to people in the past. This paper will discuss the potential of creative writing in mortuary archaeology, and the process of reflecting on how current practice shapes future research.

2.30 How do we make sense of mortuary evidence?
Koji Mizutachi (Ryukoku University, Japan)

When we assume that mortuary evidence reflects something, regardless that being social organisation, the conception of the dead, or whatever, what do we exactly mean by the word “conception” “reflection”? More than twenty years have passed since the inception of the post-processual movement that questioned the straightforward, unmediated connection between social practices and institutions/structural modalities. So, we have not quite managed to sufficiently theorise as to how to make sense of the relationship between mortuary practices and other fields of social reproduction.

By recognising, somewhat controversially, the importance of retaining the sense of mortuary practices “reflecting” something is not as futile as preventing the study of archaeological mortuary evidence from going back to a cultural-cultural descriptive practices, the paper attempts to explicitly theorise the relationship between mortuary practices and other fields of social reproduction.

2.50 Disposal and Participation: a generational approach to early Anglo-Saxon cemetery organisation
Duncan Sayer (University of Reading, UK)

In this paper, I will present a series of the results stemming from a series of interviews with 20 central Italian archaeologists. These interviews are based on understanding of family relationships within the community and the way they work. The data collected is used to study the ways theory, practice and cultural attitudes affect the ways archaeologists perceive the scope of their study and their relationship with the people they are studying. I will try to formulate the cultural and political attitudes involved in the study of funerary archaeology in central Italy. I will also discuss how these ideas are reflected in my own fieldwork at Caseine Grandal (Crasmoorner, Rome, Italy) with a multinational team.
When interpretation goes beyond the facts: the relationship between public perceptions and bioarchaeological interpretations
Heather Gill-Robinson (North Dakota State University, USA)

Bioarchaeological anthropologists and archaeologists use a range of analyses to place an individual or population in an ancient cultural and chronological context. Although much of that work takes place within an academic sphere, the excavation and interpretation of human remains is frequently reported in local media and of substantial interest to the local community. In some exceptional cases the remains may receive national or international attention. In many cases, media or local folklore provide possible interpretations without knowing the true archaeological and cultural data, sometimes with a complete disregard for the facts. This paper will explore the impact of public perceptions on the bioarchaeological interpretation of human remains, including the influence of media, community tradition and folklore. Case studies will include a discussion of the Winkedy Child, an Iron Age bog body from northern Germany.

General Discussion
Discussant: Tony Walter (University of Bath, UK)

Session 3 – Newman D

The Archaeology of Disability
Tim Phillips, University of Reading

The 1995 TAG at Reading saw a session entitled ‘Disability and Archaeology’. This included papers on disability in the archaeological record and comments about working as a disabled archaeologist. In the subsequent publication of this session (Archaeological Review From Cambridge, 15:2, ed. Nyree Finlay), Tom Shakespeare summed up the contributions by commenting that it would be interesting to review progress in another ten years time. It is now 10 years since the Reading TAG and much has happened since then. Not only is there a greater knowledge of disability in the past, current legislation relating to disability, employment and Higher Education has made this a topical subject. The theoretical background to this legislation involves the Social Model of Disability which shifts the emphasis from something being ‘wrong’ with the individual to the problems posed by the physical and attitudinal ‘barriers’ in society – a radical change in how disability is perceived. This session will have a double theme. First there will be papers updating the discussion on disability in the archaeological record. Its occurrence and the possible attitudes towards it in the past. The second half of the session will include papers discussing the attitude towards, and responses to, disability in contemporary archaeological practice in both Britain and North America and how we are responding to this shift in attitude in employment, Higher Education and archaeological fieldwork training.

The Prehistory of Disability and ‘Deformity’
Nick Thorpe, University of Winchester

In seeking the roots of the social construction of the ‘disabled’, few have ventured back beyond the 19th century. Disability scholars have generally taken the view that in the more distant past life was “nasty, brutish and short”. Yet there is evidence of the disabled in prehistory which may indicate how they were viewed and treated by others in society. We certainly do know of examples of children identified as having Down’s syndrome and dwarfism in prehistory, who were well cared for, along with several individuals who died for some years after they became disabled through injury and old age. Tim Taylor regards the disabled burials of the Early Upper Palaeolithic in Europe as shamans, and a surprisingly large number of Iron Age bog bodies were disabled in various ways. There is also a long history of possible self-deformation, such as cranial deformation. One of the most well known features of Palaeolithic case art is negative and positive prints on walls, in which the hands appear to be deformed or mutilated, with the ends of fingers missing. The discovery at Olbia Nova, southern Poland, of several fingers dating to before 20,000 BC, suggests that extreme bodily art may well have been a Palaeolithic practice.

Disability in the Anglo-Saxon Archaeological Record
Sally Crawford, University of Birmingham

Abstract unavailable

Books vs Bones: Disability in the Interplay between documentary sources and the archaeological record
Irina Metzner, University of Bristol

The paper will focus on a comparison of documentary sources and the archaeological record to inform us about perceived disability in medieval Europe. The starting point is to be clear about the distinction between the medical and the social models of disability. Using the social model allows one to observe and research change over time in attitudes towards people with impairments in all cultures. In the first instance, Palaeopathology informs us about impairments, but not necessarily about how those impairments were regarded as disabling. Hence the importance of the documentary evidence to place palaeopathological observations into a cultural context. Examples will be given of burials where impairing pathologies were found, yet the bare bones tell us little about the lived experience of the individual.

Conversely, archaeological evidence, especially paleopathology, can help to inform and elucidate gaps in the documentary sources. Examples here will primarily be to the notion among documentary historians that English medieval hospitals provided no medical care, whereas the archaeological record clearly indicates this was not the case. In summary books and bones complement each other. Disability in historic societies should not (and can not) be studied by one discipline alone.

Discussion
Coffee

From Disability to Inclusion: the Inclusive, Accessible, Archaeology Project
Tim Phillips, University of Reading

Disability is a topic that is very much in the headlines at present, mainly as a consequence of recent legislation. This requires employers and educational institutions to make reasonable adjustments to ensure that ‘disabled persons are not placed at a substantial disadvantage in comparison to persons who are not disabled’. Archaeology as a profession is facing a huge challenge in response to this legislation. The aim would seem to lie with the Universities teaching Archaeology as a degree subject to provide the Initiative. This challenges the stereotype of archaeology as a field discipline that may exclude disabled participants.

The Inclusive, Accessible, Archaeology Project was set up with the aim of increasing the awareness of disability issues in Archaeology and to improve the Integration of disability in fieldwork teaching. The legislation may have been the starting point, but the project has been tackling the issue of disability and ideas of inclusion in archaeology from a practical perspective by asking the basic question – how can archaeological fieldwork teaching be made inclusive? It requires a change of emphasis from ‘disability’ to ‘ability’. Rather than excluding or categorising individuals, students can actively evaluate their own skills.

The Sforodactyl Park Excavations, London
Faye Simpson, Museum of London

The summer of 2006 saw the Museum of London return to Sforodactyl Park to continue the work of the 2005 community excavation but this time with a different slant. We were invited as part of the Youth Festival, sponsored by the Heritage Lottery Fund, to put on a stall, to work with local police, community officers, and used it as training for the Heritage Lottery Fund volunteer learning program based at London Archaeological Archives. This archaeology project focused on youth offenders, probation and local youths excluded from school. This paper will explore the theories behind such projects, the methods employed, and the subsequent benefit the local community. It was more than just offering the public an opportunity to learn about their heritage it was about focusing on teaching transferable skills, training young people, and the building of their self esteem.

Putting an End to Disabling Strategies: Identifying and Eliminating Barriers to Access in North American Archaeological Practice
Meredith A. Fraser, American University, Washington, DC

In 1999, Morgan Cross made a call for archaeologists to consider disability in the context of archaeological praxis. Almost a decade later, the majority of North American archaeologists have yet to respond to Cross’ suggestions; however, all North American archaeologists are subject to the same pressures. More specifically, in order to bring a North American perspective to discussions of disability and its’ intersections with archaeological practice, I will draw on my doctoral research that centers on the experiences of both Canadian and American archaeologists who live with experiences of disability. In so doing, I will identify some of the primary economic, social and physical barriers to access that these archaeologists encounter in the context of archaeological praxis. I will then discuss strategies that relevant stakeholders could mobilize in response to these barriers, with the goal of reducing (and ultimately eliminating) access issues, to create a more accessible and available discipline.

Archaeology for all: does it stop at the classroom?
Rose Drow, University of York

The UK universities are actively courting a more diverse range of students than ever before. In archaeology they will participate in all aspects of an archaeological education including fieldwork training. If they have disabilities, reasonable adjustments will be made so that they can fully participate. They then leave University with a good quality qualification and head off into the job market. But what happens to those at this stage? The job market is already so fierce that non-disabled workers have to scramble for employment, which works even harder to find for those with disabilities. However, individual abilities are not being recognised, or utilised properly on archaeological sites, which all workers find distressing.

This paper will describe the experiences of one such individual as a student, then as a prospective employee in the US job market and now a prospective employee. The conclusions do not appear encouraging with restrictive words in adverse for technical jobs and the bottom-line US way of doing business. Is this what will happen in the UK as well?
Session 4 – Newman E

Integrating Research and Teaching in Archaeology in Higher Education
Anthony Sinclair; University of Liverpool

One of the characteristics of university life is that students are taught in an atmosphere of active research and scholarship. In higher education, and especially in the social sciences, knowledge is not sure and unchanging, but constantly produces, subject to new findings and new questions of enquiry. Effective teaching is not just a case of simple fact transmission, it sets out, and frames, questions and debates and brings new knowledge to bear on these areas of enquiry. The Higher Education Community therefore, is a community of learners some of whom may be more experienced than others, but all participate in the scholarly development of their disciplines with the most advanced scholars just as able to benefit from the insights of the less experienced.

Despite this ideal, research studies of the relationship between research and teaching in higher education consistently fail to show a link between departments and individuals who offer high quality teaching and those departments with reputations for high quality research. As a result, one of the recent major initiatives of the Higher Education Academy has been to reconsider and support the development of links between teaching and research. In this approach, the linking of teaching and research is not just about enabling undergraduate students to engage in their own discipline’s conversations, but to also enable them to be actively engaged in first hand research.

Archaeology is a rare discipline within the social sciences. It is taught in a small number of universities and departments most within universities that would call themselves research-led universities, while all archaeology departments would consider themselves to be successful research departments. We usually talk students with real knowledge of the discipline and have to instil basic knowledge as well as specify critical thinking skills.

The papers in this session will present case studies of the involvement of students in research and teaching, new developments in supporting undergraduate research skills and outlines of the resources available to the archaeological community to bring active research within the reach of undergraduate students. The latter part of this session will also consider the opportunity for small group discussion with the aim of collecting both personal experiences of the interplay between teaching and research, as well as suggestions for future potential teaching developments.

The Research-Teaching Nexus in Archaeology
Alan M. Greaves, National Teaching Fellow, University of Liverpool

Much has been made of the value of degrees taught by research active staff and awarded by universities and departments with international research profiles, yet this connection and how it is articulated has gone largely unchallenged and unexamined. Research disciplines vary enormously, and so will what constitutes good practice in research-led teaching. Examining the research-teaching nexus is especially important in Archaeology because it is predominantly taught at research-led universities. For this to happen there needs to be evidence of the community of practice on what the research culture of the discipline in a critical examination of how (if) this is currently being communicated to students and the development of better ways of making the implicit research culture of Archaeology explicit to students so as to allow them to orientate themselves within it. This paper will develop two examples as points for discussion: the role of fieldwork in research-led teaching and the pedagogy of classical archaeology.

Linking Practice, Fieldwork, Theory and Research in the Teaching of European Prehistory
Tim Darryl, School of Conservation Sciences, University of Bournemouth

The discipline of archaeology has changed a great deal over the last 20 years and this carries greater implications for teaching and researching prehistory. Here attention is directed towards two interconnected issues. First, the expansion of archaeological work in the commercial sector and the consequent increase in the quality and nature of relevant materials for teaching and research. And, second, the role of fieldwork in providing opportunities to learn and understand archaeological practices relevant to using published resources from elsewhere, comprehending something of the archaeological record relating to prehistory, and applying archaeological theory to the investigation of topical research questions. Bournemouth University’s field school held at Billon in the Isle of Man between 1995 and 2007 is used by way of illustration.

Questions of Time; Interweaving scales of development in archaeological research and teaching
Anthony Sinclair; Subject Centre for History Classics and Archaeology, University of Liverpool

While it is commonplace for academics to teach their students about their research in the course of their classroom-based teaching, much learning of research takes place more informally through participation in research projects, often fluid-based. These research projects allow students to see at first hand the problems of developing research ideas in the context of a changing data set, and in association with those who will have to pull the data together. This is one great advantage of participation in research projects. A second aspect often overlooked in linking teaching and research.

Session 5 – Newman F

Finding Faith In The Past
Rod Millard (Cardiff University)

The past decade has seen a radical change in the way we view the archaeological study of religion, to the point where “Archaeology Of Religion” is almost viewed as a discipline in its own right. However, archaeological approaches to religious studies are often rooted in the study of specific material remains or vogue concepts such as “Ritual”, and have a tendency to regard specific religions as distinct cultures.

By contrast, related disciplines such as theology or the anthropology and sociology of religions have moved away from the act of ritual by the community to concentrate on the experience of worship for the individual, and to seek common features of worship and religious experience in different societies. The aim of this session is to suggest areas in which archaeology can follow suit and address these issues of religious experience, often in cases where there is no insider perspective available as there would be for scholars in related disciplines.

The papers within this session may address various religious traditions in a wide range of historical and prehistoric contexts. The purpose, however, is to discuss how interdisciplinary approaches may add to our understanding of the role that elements including (but by no means limited to) ritual, art and architecture would have affected religious experience in past cultures.

The origin of the archaelogist Subhadra Das (UCL)

It would appear that the future of archaeological approaches to the study of Religion is bright one, but, as with most things, it is important to consider the past. The goal of this paper is to highlight the underlying Judeo-Christian worldview that dominates past and current archaeological interpretations of prehistoric sites. It will show how subverting this paterly western viewpoint can lead to alternative interpretations, as well as arguing that a more expansive take on our understanding of religion will lead to a more comprehensive, and in some way more individualistic, picture of faith and the practice of faith in the past.

Sacrifice as Infanticide: Religion's Cloak of Acceptability
Caroline Barclay (Lampeter)

This paper explores the subject area of infanticide and child sacrifice, looking at both within the context of archaeological studies. The male focus of the paper is upon sacrifice an another form of infanticide, and upon how it is presented as being more acceptable because of the religious aspects. It does this by discussing how archaeologists treat the two subjects in their literature, and by analysing their reactions towards both. The paper argues that, although sacrifice is essentially infanticide, although carried out in a more ritualistic environment, people are more willing to accept both the fact of its existence, and the reasons behind it, because it is categorised as a religious activity.

“A Morbid Taste For Bones”: The reanimation of mundane objects as relics
Roderick Millard (Cardiff University)

This paper will explore the good and problematic aspects of the participation and presentation of research in a student-centred curriculum.

Digital Archives and the process of linking research and teaching in archaeology
Tim Evans, Archaeology Data Service, University of York

The Archaeological Data Service has over the last 10 years built up a large collection of digital archives. These range from the archives of commercial work through to archives created by national agencies and those generated through research projects funded by the specific research councils. This paper will explore the role of these archives and their potential for integration into aspects of archaeological research and the teaching of research skills.
At the beginning of the research, there was no clear evidence for the date range of these mithrae but two opposed interpretations shaped our initial research design. In the first view, the mithrae were landmarks in the landscape monuments dating to the Iron Age and related to other Iron Age settlements (dalmen and cromlechs). In this view, there was no obvious faith-based social practice associated with the mithrae. By contrast, in the second view, the mithrae were Ottoman grave markers indicating Muslim burial sites across the landscape and dated to the AD 15th century or later - i.e., following the Ottoman conquest of Bulgaria. With the accumulation of research findings, close Viking analogies for ball-shaped stone settings linking pairs of grave stones suggested an AD 16th-century date. This left us with a major class of field monument that could not be dated with any convincing arguments to one of three possible millennia.

Further research on the distribution of the mithrae and their associations in ancient and modern cemeteries produced a clear pattern – the mithrae were linked to the two major faiths concurrently developing in Bulgaria since the Medieval period – Orthodox Christian graves as well as both Sunni and Shi'a forms of Muslim burial – all marked by dressed, inscribed and/or carved gravestones. They are also found independently of either faith group, on sites with nothing but unmarked standing stones. AMS dates from excavated graves on one megalithic site indicate that Muslim burials between marked mithrae took place between AD 1770 – 852, while burial between paired unmarked stones continued into the AD 1760s, if indeed not later, in some Muslim communities.

Modes of cultural transmission between ‘mortal enemies’ remain understudied in historical archaeology. In this paper, we shall investigate the principal interpretative issue relating to the unmarked standing stones – how was it that the most visible and significant mortuary practices of two such publicly opposed faith groups revolved around the same kinds of ‘interfaith’ memorials?

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**Eat, drink and be merry: approaching consumption in the Neolithic Near East**
Olivier Nieuwenhuyse (Leiden), Karina Croucher (Liverpool), Rachel Corney (Sheffield)

The Neolithic was an innovative period, characterised by significant changes in patterns of consumption and the preparation of food and drink. The archaeology of specifically, the Near Eastern Neolithic, where incepted domestication first occurred (c. 10500–9500 cal. BC), is now a burgeoning field of research. For the past decades, Neolithic has not only been a series of spectacular finds, including monumental architecture, complex rituals and elaborate material culture styles. However, archaeological investigations of consumption in this region have generally been limited to the identification of specific patterns of domestication and animals, perhaps extending to a discussion of evidence of human meals, or to functional-technological studies of particular pottery groups. However, preparing, cooking and eating food and drink are forensic social acts they are complex, context-specific expressions of cultural values, systems of belief and participation. They may be mechanisms through which such concepts can be reinduced. In this session, we would like to explore opportunities to address these issues in our interpretations of archaeological material. While the main focus of this session is on Near Eastern prehistory, we welcome comparative papers from other regions.

**Eat, drink and be merry - feasting and the consumption of Late Neolithic ceramics**
Olivier Nieuwenhuyse, Leiden University

As we all know too well, prehistoric pottery was not made just to facilitate our typo-chronological reconstructions. Ceramic vessels were made to be used for storing and preparing food and, in particular, to eat and drink from, to entertain guests, and so forth. Pottery may have all but replaced ceramics in our own time, but we are all aware of the importance of eating and drinking together as a means of creating social relationships. A consumption perspective on ceramic style can shed light on social dimensions of prehistoric societies and on the way people gave form to social relationships.

In this contribution I wish to do so by taking a fresh look at some of the most elaborately decorated pottery known from the ancient Near East, such as that of the so-called Halaf culture (ca. 3500–3100 BC). It appears to have been a time when categories of food and drink became available, and the ceramic suggests changes in the ways these were prepared. I shall argue that much ceramic change and innovation that we observe as archaeologists can ultimately be linked to the growing demand for feasting in Late Neolithic societés. Ceramic style offers a window to explore tensions arising from social competition in a presumed historically egalitarian social structure and changes in the way small-scale regional groups identified themselves vis-à-vis the outside world.

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Coffee
Conversion, Christianity, and the late-Roman Transition in Wales
Andy Seaman (Cardiff University)

The Roman to post-Roman transition in Wales is predominantly interpreted within simplistic socio-political-economic frameworks. Within such generalised narratives there has been little room for consideration of social connectedness and agency. Religion and identity too has been treated simply as a residual and has sometimes been overlooked altogether within archaeological narratives of the late-Roman transition in Wales. I would like to propose that religious conversion and Christian faith should be considered as embedded within, and history of the late-Roman communities of Wales. In this paper I will attempt to reconcile religious conversion and Christian faith within the framework of any archaeological narratives Christianity and the Christian Church were instrumental in the creation of a new post-Roman world order.

It is currently widely accepted that the roots of post-Roman (and modern) Welsh Christianity lay rather vaguely within the late-Roman period, and that over the preceding 200 years the faith rose to dominance within Early Medieval Welsh society. I would like to discuss this simplistic interpretation, and suggest that the roots of Welsh Christianity were far more complex, and lay within a context of social, political, and religious flux at the very end of the fourth- and early-fifth centuries. Within this context knowledgeable agents sought to construct a new Christian world order out of the turmoil of their post-Roman past a world order distinct yet in many respects similar to their polytheistic Roman past.

Doodles And Dogmas: The Role Of Art In Religious Experience In Byzantine & Medieval Cyprus
Katie Starkey (Lampeter)

Throughout the middle ages, in illustrious societies, religious art played a much more important role in worship and religious experience than it does in the modern day. It is also true that religious art is preserved in an archaeological context, long after texts and even buildings have been destroyed. It is therefore through religious art that we have our clearest impression of the way worshipers in a community, and to religious art that we must turn if we are to gain any insight into the experience of worship in past civilisations. Taking Byzantine and medieval Cyprus as a case study, this paper seeks to examine how art was used in worship and how it may have affected the perceptions and beliefs of worshippers at the time.

Constructing a Vision of Salvation: Chantlries and the social dimension of religious experience in the medieval parish church
Simon Royley (Winchester)

Since the early 1990s the archaeological study of the late medieval church has begun to apply a broader range of approaches to the study of late medieval religion and belief. Influenced largely by the application of social theory in principally prehistoric contexts, archaeologists have begun to focus on what the construction, organisation and embellishment of churches can tell us about social structure and the nature of religious experience enacted within their spaces. Coupled with this, recent works of some historians and art historians have shown that the pre-Reformation parish church was an arena in which a religious drama was constantly unfolding and that it was a drama in which all drew from, and all contributed to. It was an internal, vital, and hugely popular aspect of medieval life. However, despite the insights that documentary and architectural study can provide with regard to the popularity of religion prior to the Reformation, archaeological examination of parish church fabric can illustrate aspects of religious practice which may not be evident from the restrictive bias of many historical sources. This paper, based on recent research in the south west of England, will offer a chance to explore how the application of visual analysis, a technique largely applied to prehistoric landscape contexts, combined with structural analysis of surviving fabric can be used to reconstruct the spatial and visual arrangements of the pre-Reformation parish church. In particular, it will suggest that the construction of parish church topography, despite the presence of screens and the foundation of 'private' chantry chapels was actually influenced and guided by the participation, not exclusion, of all members of the parish community. Overall, such investigations will provide an insight into how aspects of medieval piety actually worked in practice and the corporate nature of chantry foundation at parish level.

Face to face: Mithra, Muslims and Christians in the East Balkans
Biserka Gaydariska and John Chapman (UK/Durham)

One of the most striking, but least studied, monuments in the archaeology of Europe is the megalithic monuments of the East Balkans (Eastern Bulgaria, Turkish and Greek Thrace) – groups of underground standing stones ranging from 5 to over 2000 on a single site and with heights of up to 5 metres. If there are any Eastern European parallels for Carnac, these sites provide them!
In this paper we draw particularly on the results of a programme of macroscopic use wear recording of the tomb assemblages conducted by Stuart Campbell (1994-2004) and Rachel Conroy (2004). This data has enabled us to ask insightful questions of the ceramics, such as the use life of the vessels prior to their deposition, the decisions that underpinned the selection of particular vessels for inclusion in the tombs, and how their roles in funerary contexts contrasted with their roles in more domestic contexts.

Same Stew, Different Day: Creating All-Consuming Identities in later prehistoric greater Mesopotamia
Philip Kansaard, Edinburgh University

Consuming Passions: Food, Identity and the Body at Domestuary's Death Pit.
Karina Crookes, University of Liverpool & Stuart Campbell, University of Manchester

Food: Something we need to survive, but also socially driven — as we all know, concepts of different types of food, ideas of good and bad foods, taboos, and associated rituals vary vastly from society to society. In this paper we investigate notions of consumption surrounding Domestuary’s Death Pit (c.5,500 BC, Southern Anatolia). Paying close attention to analyses of human and animal bones, we discuss the social implications of consumption at the Death Pit, including the categorization of different types of animals, as well as potential human consumption. Relationships between people and certain types of material culture in the Death Pit will also be discussed. We will present a synthesis of ethnographic and comparative material on consumption of the deceased, as well as discussing the social implications of its possible practice at Domestuary.

Discussion